

What is in a Name ?

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Young India

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No. 1

Sarojini Devi's Letter

[The following original and poetic statement of her experiences during her American visit sent by Sarojini Devi will be read with interest. M. K. G.]

"I have been three weeks in this wonderful New World where many heart has been so won. Not one in five that I am reading you a real letter.

"I am, writing tonight from the charming old town of Cincinnati which is called the Gateway of the South, where long ago lived a very noble woman who dedicated her genius to the advancement of the Negroes from their pitiful bondage. I have just returned from participation in a large conference (where parents and grandmothers have Harriet Beecher Stowe in the days when she was writing the popular tale of Uncle Tom's Cabin) the message of the "Myopia Splinter" . . . There were women, deeply responsive, there were women and thoughtful men engaged in varied activities of education, law, business, education, literature, the Church and statecraft . . . When the morning ended they stood up to die in the great American Indians in which I have now found myself accustomed and each in his or her own way and language. "You spoke to me inspired and through me a message that must inspire me from always" Here was, like Harriet Beecher Stowe, also a message of deliverance from bondage. Another vision for another land . . . The gospel of the Myopia Splinter as interpreted by a Wandering Singer was, from first to last, upon the central to the ultimate with the message of self-deliverance from every kind of personal and social, economic, moral, educational, cultural and material bondage. Could it be anything less—and yet find in me an interpreter, do you think?

"These three weeks in the New World have been a period of creative delight and revelation. This young country and the young nation have made a profound and various appeal to my heart, my imagination, my voice, independence and faith . . . and through all the incredible noise and turmoil of daily existence, I find the spirit of a calm and ideal seeking, seeking, seeking for some truth, some redemption, true and higher than the Old World has yet conceived or expressed . . . And through today alone and that and gold, for that only symbols, they expect the challenge and dream of youth in all its aspect and creative change, freedom, growth and beautiful pain. . . . It is the highlight and the

dimmy of youth to stand up just such a challenge to the old. It is to see an moving and so inspiring and I watch with a profound admiration and trust . . .

Through what struggle and sacrifice and determination must the new young world find fulfillment of its Vision of Beauty, Truth and Victory . . . You will say (no, you will not say anything to fulfill but where may and will) that after all I am a poet, disappointed in my own way . . . But I have never repented as greatly before that I am a poet and that the My world I carry in my hands upon all doors and all hearts in my thinking . . . Gates of home stand not without one touch of that Magic Word. . . .

"I realize I never expected such a response and such warm-hearted and emotional response from all corners of the people, a public and private appreciation, friendship and enthusiasm. . . . I am so particularly grateful that all the groups of men and women I specially wish to thank in a more personal manner than is possible in public meetings do not wait for me to approach them, but do me the delightful pleasure of seeking me out themselves. So that in this brief time I have been privileged to establish the most useful relations with those whose minds and personalities would and influence public opinion in American education, writers, politicians, preachers and men of affairs and splendid women who are their wealth, rank and talent in the service of the national and international cause for the progress of humanity. Just Adams of course in the short meeting time . . . May become that Harriet be in the midst of the storm of Chicago is as much a source of contemporary American history as the President's White House at Washington. Do not imagine that my personal "intimate" as they are called, are confined to any one category of the American people. I have met the Lawyer, and I hope their hearts, of the so yet disadvantaged children of America, the colored population. . . . The descendants of those whose Abolition Leaders find it to me. . . . It leads my heart to see the talented, inspiring, ideal and patient, Christian and moral suffering of the colored Negroes . . . They are so cultured, so gifted, some of them so brilliant, all of them so colored with natural and sensitive appreciation of all that constitutes a modern state of life . . . and yet, and yet . . . there is a real wonder upon their brow . . . They are the morally and spiritually richest children of America. . . . Last night in Chicago I went to see a play called "Fury" . . . It was not an original play was a transcript from the written and acted by

Keaton . . . It was a night, in London, about December
There is nothing quite like it in the whole range of
modern literature. It is all the more true of the child
laughter of the race and I think it will always be
the American whose race is a triumph, whose sense of
equity and humanity never, anywhere else, was. Uncle
Tom's Cabin did during the time of Lincoln.

"Among us men and women have been
meeting I hardly know which is more common, to be the
most interesting. But that has been all of this week's
programme that had an aspect of this kind. One was
the celebrated banquet at the Lancaster Hotel in New York
given by the Indian community and attended
by about fifty representative Americans. One was an
evening gathering in the Town Hall at New York
when I spoke on 'What India Is For.' (The title was
chosen by the Association for Indian Education) and
the same evening there was a vast assembly at the
World Alliance for Peace banquet at which about 25
celebrated took part and the walls of the banquet
hall were decorated with the faces of all the best
hallmarks . . . I was there at a private luncheon given
at Dr. and Mrs. Huxley's but I was not permitted very
long to remain a private guest. I was taken up to the
high table on the date to an enormous list of dignitaries
of Church and State and Foreign business . . . and of
course I was called upon to speak. A greeting
from the East the Chairman called for . . . I spoke
. . . finally—but what was in my mind—to a
somewhat shocked but sympathetic audience. When
I asked, among all the faces of lords and ladies, old and
new, Wharfed and Russian, whom on the wall was the
face of India? . . . And what was the significance and
where was the history of all this about world peace
when the life of the human race was called in political
solidarity? . . . Finished India, I said, world continues
to be a change in world peace and order all talk of
dramaticism a mockery. And they could hear India's
beauty died in the red of her lips, the grace of her
courage and the white of her teeth among other world
symbols of liberty days could not, would be an end
page in the world.

"I understood that several speeches were given at the
last session of the Peace Week Conference took up
speech as the last of their own speeches and said
that I had spoken a most notable and real sense that they
could not afford to ignore.

"My programme is represented. Tomorrow I go
to Detroit, then back to New York, where among other
engagements I am asked to speak on the Great
American National Thanksgiving Service by the Joint
Christian and Synagogue at Carnegie Hall. The
Chief Justice and Dr. John Haynes Holmes were both
my guests but my programme in this truly and
generously American Annual Peace which corresponds
to our Harvest Festival.

"After I go to the coast as they say upon visiting
my Canada, where I shall be by the sea the, neces-
sarily long winter months too.

"You will forgive me heart because you have
brought it upon yourself by making long long letters
as you call my humble words, and I know you will
agree as America's marvellous kindness to me—It
is undoubtedly the beauty and magnificence of the
Holidays that helps me in the New World, but—"

Indians—without being guilty of an undue lack of
modesty, that a little of that kindness is needed by
the Hottentots who lounge as extended a greeting
towards the coast.

"And through me the New World needs such a
gentle word here for the Hottentots and afterwards
for the land where people are not out on the way of
solidarity from their successful homes.

"Good night. . . While I have been writing your
ages, ages to you, the little old lady have been
rejoicing that to think. I want to be the only
keeper of the world about a world of sleep. . . It is
indeed a time, but already the dream is breaking over
the Solomon and the waters are the world of the
morning rain and gold.

"I wish I were watching that morning rain and
gold. But do not let my sketches of homecoming
become a total disaster. Homecoming is something,
and it is, of an ambassador who lives in Great
Hottentots?

Bharata the Tamil Poet

II

Bharata Desh

We are proud of Bharata Desh
No more shall his children be,
No more shall his land grow so
On our tropical silver mountains we will dance,
On the white snow and not on our sleep.
The whole country shall be a temple now as
Our Bharata Desh, we shall sing, and joyfully dance.
We will build a bridge in the rocky side,
And make our Bharata's note a great big voice.
The everlasting waters of Bengal we shall bring
To feed the highlands and the wastes.

Deep waters we will dig
For gold and gems and every precious thing
And go to the right corner of the earth
For commerce and peace, our ships will sail
With all our passionate people sent from abroad
In the waters we will sail the port.
And on the waters of our land shall sing
With every mountain from the world,
Offering their goods for our peace.
Floating on the lakes under the stars
Fast streams from Malabar shall water India
And on her banks shall be heard
The songs of Indian forest and fields.

The wheat of the Ganges Valley
Shall be exchanged for the rice of the Karna land
We will make rich gifts of Mahabharata
To return for the brave songs of Mahabharata.

The photograph showing a Hindu
We will have ourselves to know from the world.
We will bring the beauty of Bharata
With the beautiful gold of Bharata.

Silk and cotton fabrics we will weave
And all the goods of the world.
And give them to make from abroad,
Who shall give us silk from the world.

Agree we will make, paper we will make
Fragments we will build, and collapse will build.

"But I agree to your letter of 11th December 1914

If the heaven, it is asked (the poet),
Can life be so?
Without Divine Liberty
How shall we live?

They say, These great old
That were truthfully devout,
Are we sleeping?
Are not our hearts pure?

Is it to deceive
We offer body, wealth and life?
Is it to deceive

We are blindly listening,
Working as pigs?

'Tis for Thee and through Thee grace
And Thy guidance that we chase.
Why dost Thou
Hearst no prayer?

Are we asking
For something new?
Did not our fathers
Love glorious days?

If thou hast chosen upland the world,
Hasten we are ready
Gave us the single gift.

(To be continued.)

Young India

What is in a Name?

(By M. K. Gandhi.)

At the time of writing this (January, 19th December) it is too early to give my impression of the Charter. The events are moving and changing so fast that the impressions of the conference are vitiated by those of the evening. Moreover, therefore, it may be well to understand the contemporary usage about Dominion Status and Independence. The sense I bear the arguments of those who have turned the issue, the more clearly do I see the issue that is being done by it. Up to a certain point it was perhaps headstrong and necessary. It was entirely good to appreciate the fact that nothing short of independence could possibly be the goal of the nation and that therefore every argument should be interpreted in terms of independence, to believe therefore that every political change or scheme that may impede the nation's march towards independence should be rejected.

But what is the meaning of the independence? For me the meaning is broad. Independence is a word employed by European countries. And those whose eyes are turned outward, whether it be towards West or East, North or South, are thinking of anything but India's independence. For doing India's independence we must look at India and her own and distinctive, her needs and capacity. It is obvious that the contents of her independence must therefore vary with her changing needs and increasing

capacity. India's independence therefore good and here the meaning covered in the West, India's independence is different from that of England, Sweden's differs from both.

One thing that we need is unadulterated freedom from British control in any shape or form. But freedom from such control of any other power is equally our need in terms of independence. The Motilal report points the way to such freedom and it proceeds then exactly that India can negotiate today. It is a condition precedent if it means anything else, but acceptance is widely compatible with the national goal and I venture to think that the farthest changes of national independence can and should safely work for us full freedom. The report is not so bad as it is. It simply gives us the formula according to which we should work. In progress representing ourselves work by all the different parties before it can bear fruit.

Great confusion has been created by taking the much abused expression 'Dominion Status' from its context. It is not an end of life in its imported from Westminster to put into India. The expression has been used by the distinguished authors of the report to show by analogy what is their opinion is needed for India's political growth. The scheme of Government must be submitted to the report, whether it is known by the expression Dominion Status or any other, while it may fully answer our needs today, may easily fall short of those tomorrow. But tomorrow is our reservation. For it is a scheme to be worked out by the nation, not one to be imposed upon it from above, but by Britain. If it satisfies, it contains all we need for future growth, hence I call it the charter of our independence.

After all if the Motilal report is accepted in essence, we shall still need a charter. It may be known in the charter of India's independence and may still necessarily be much less than the Dominion Status of the Motilal report.

If what we want therefore cannot be sufficiently described by the Dominion word usage, it cannot be described by any other word that can be coined. All that the issue in the chart should leave is that to make the scheme of Government framed by the nation's representatives without the change of a comma and then he can say with the greatest confidence, 'What is it a name?'

That the Motilal scheme requires endorsement by the British Parliament is no doubt a fact. Since we are connected with Britain, we shall in every case need some sort of endorsement from her Parliament whether the subject is to be the continuation of the present business into an absolutely equal partnership to be destroyed or will or whether it is to end every sort of connection with Britain. I shall always maintain that the transformation, complete nevertheless, is any day a higher value than destruction. But of this later. Enough for us to know by heart for the moment that any scheme to take us towards India as it you will, independence, must be framed by us and must be accepted without a single alteration dictated by the British Parliament.

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER ELEVEN

Congress Information

I do not regard my participation in Congress proceedings at London as my real entrance into the Congress picture. My attendance at the previous Congresses was nothing more perhaps than an assumed counsel of abstinence to the Congress. I never felt in those meetings that I had any other work to do and let me except that of a mere prince, and did I share in them.

My experience of London had shown that there were one or two things for which perhaps I had some aptitude and which could be useful in the Congress. I could already see that the late Lokamanya, the Deshmukhs, Pandit Madhavlal and other leaders were pleased with my work as connected with the Punjab Inquiry. They used to write me in their informal gatherings when, as I found, resolutions for the Sybilian Committee were required. At these gatherings only such persons were invited to attend the special meetings of the leaders, and whose services were wanted by them. Intelligence also sometimes found their way to these meetings.

There were for the coming year two things which interested me as I had some aptitude for them. One of them was the movement of the Jallianwala Bagh movement. The Congress had passed a resolution for it and great enthusiasm. A fund of about five lakhs had to be collected for it. I was employed as one of the leaders. Pandit Madhavlal, subject the question of taking the place among beggars for the public cause. But I have felt I was not far behind him in that respect. It was when I was in South Africa that I had discovered my capacity in this direction. I had not the unworldly ways of Madhavlal for communicating directly donations from the prisoners of India. But I knew that there was no question of approaching the Rajas and Maharajas for donations for the Jallianwala Bagh movement. The main responsibility for the collection then fell on I had accepted, on my shoulders. The generous wishes of Bombay subscribed most liberally and the movement then, but at present a handsome need to be made. One of the problems that face the country today is as to what kind of movement to start on the ground to satisfy what Hindus, Mohammedans and Sikhs needed their blood. The three communities, instead of being bound as a bond of unity and love, are, in all appearance, in war against one another and the nation is at a loss as to how to release the national bond.

My other aptitude which the Congress would value was in a direction. The Congress leaders had found that I had a faculty for organized movement which I had acquired by long practice. The first meeting constituted of the Congress was Gokhale's legacy. He had formed a few rules which served as a basis for running the Congress machinery. The interesting history of the running of these rules I had learnt from Gokhale's own pen. But everybody had

seen Gokhale in fact that these rules were an *ad-hoc* measure for the near coming business of the Congress. The sessions had been chosen up before the Congress was after year. The Congress at that time had previously no machinery functioning during the interval between sessions to conduct or to dealing with such contingencies that might arise in the course of the year. The existing rules provided for these contingencies but no matter of that only one of them was functioning meeting and even he was not a whole-time. How can he be expected to run the Congress office, to think of the letters, or to discharge during the interval year the obligations contracted by the Congress in the past? During the current year, therefore, everybody felt that the Congress would assume all the more importance. The Congress was too generally a body for the treatment of public affairs. There was an hour set to the number of delegates in the Congress as to the number of delegates that each province could select. Some improvement upon the existing chaotic condition was done for everybody to be an adequate secretary. I undertook the responsibility of framing a constitution on one condition and it was this. I saw that there were two leaders, viz., the Lokamanya and the Deshmukhs who had the greatest hold on the public. I requested them step by step to the representatives of the people should be associated with me in the Committee for framing the constitution. But even it was obvious that they would not have the time personally to participate in the constitution-making work. I suggested that two persons carrying their confidence should be associated along with me as the Constitution Committee and that the working of an proposal should be limited to them. This suggestion of mine was accepted by the late Lokamanya and the late Deshmukhs, who suggested the names of Srs. Kalyan and I. D. They immediately set their pen. The Constitution Committee could not even come close together but we were able to consult with each other by correspondence and in the end presented a unanimous report. I kept this connection with a certain amount of pain. I told that if we could fully work out this constitution the main tool of working it out would bring us nearer. With the assumption of this responsibility I saw, he said to have made my real entrance into the Congress picture.

[Translated from Swadhyaya by P.]

Anichangmashu

Volume I of *The Story of My Experiments with Truth*, pp. 494, does not, have in Hindi, with India and Swadhyaya photographs of Gandhiji. Price Rs. 1-4-0 plus 0-12-0 for packing and postage. Rs. 1-4-0 by T. P. P. Press by Swadhyaya (H), P. 1000 free.

Swadhyaya, Young India

'A Young Heart'

(By M. E. Smith)

I corresponded who signs himself "A young heart" has addressed me a long letter dealing with a number of subjects. The tendency to keep the writer's name secret having, occasion or lack of stated address, also, had becoming but too common amongst us. I all however those who signs after others. I would appeal to our youth, not to shed the moral weakness and speak out their thoughts with courage and yet with honesty and restraint. Even if they should be sure of their power of discrimination and courtesy, let them express their thoughts in the language that comes to them naturally. Coarsely spoken will not only not touch those discriminating or courtesy but it will deteriorate them into the masses.

Regarding the Call

To some one in the question asked is by 'A young heart' is his letter. The first one is about the yet indicated call-spend. After observing that it was a genuine offer on my part to have called that call, he gives me to give his arguments which I will stop now as they have already been presented in *Young Idea*. He then went up.

"In short of the pure call had the means to spend it would certainly have captured you to spend it the pure intention and let it do a natural death after observing an alleged number of benefits. It seems to me that as an answer of reply for the following asked you helped yourself into a great error and misled your pure heart with the belief of an innocent call. I am sure that on further reflection the work of my character and the magnitude of your mistake will become clear as daylight to you. It would be impossible for any thinking man to see like you what has been said here to face, and I cannot help adding that in this you ever discover your error and according to your nature choose it to the world, the world would feel gratified as you and further misunderstanding on the subject would be prevented. As it is, your error is bound to be unremedied and the use of it all will be as your heart. The answer, therefore, you asked, paid over the letter it would be for you and the world. May God withhold it to all light and understanding!"

Let me have to tell this story and all those who think that this is not a possible to read myself of those who think that this work is the promise that the answer I discover that I was wrong I will in all honesty confess the wrong and step aside for it all the same possible. Let me also state that my error, if an error it is found to be or the less so, would be deemed to be as light as an I shall in that event have been guilty of something as wrong as not to be it as innocent as the name of religion. Such a thing would be reprehensible as anything, as the not the least. For I know that for good or to evil my conduct is likely to influence many. I have this a full sense of my responsibility.

But whilst I have not the slightest desire to mean more my responsibility in the matter I believe that if in spite of the best of conscience one is led into committing mistakes, they do not really count to have in the world or for the welfare of that day

retreated. God always saves the world from the consequences of unbridled error of men who live in fear of Him. Those who are likely to be misled by my mistake would have seen that only all the same even if they had not known of my mistake. For in the final analysis, a man is judged as he stands by his own inner principles, through the example of others might sometimes mean to guide him. But be it as it may, I know that the world has never had to suffer on account of my error because they were all due to my conscience. It is my firm belief that not one of my former errors was a bad, indeed what may appear to be an obvious error to get may appear to another as pure wisdom. He cannot help himself even if he is using a fallaciousness. Truly but Valiant and

"Even though there were as many as millions of people who were in the confusion, while the millions of others in the shining state of that of water in the human mind, no power on earth can shake the decided into two times the light."

There no need of his with man like you who, young he, are following under a great delusion. Surely, God will punish them and the world should learn with them. Truth will never stand in the end.

Regarding the Mistake

The other question needed by 'A young heart' is his letter in regarding the mistake. He writes:

"All that I wish to write regarding the mistake is that you will, pray, not attribute the idea of killing them even to a dream. If they threaten your more you may allow such measures but keep them from reaching as other nations do, as for instance getting them with others, therefore etc., but his mistake was to say personally that killing for a policy for someone of them. It would be worse evidence to someone such destruction for a better one. There cannot be too opinion in that matter. Men who always regard you with as human pity and sympathy, to as only as such measure that men always to put in the end. It is not necessary to suppose a fellow creature of life for the sake of a miserable little man? What evidence and what credit? How can such an intention ever be proved from your lips at all? Well, you may by your answer have been kill the mistake but remember you will have to pay the price for it one day, and before the Great White Throne all your white garments will wash you nothing. In the name of mercy, therefore, I heartily beseech you not to beset your hands by such evil deeds."

That the question should be put in me in the way as the last best of the day everyone can. I have already stated that there would be violence in killing the mistake. But what these evidence of violence do not seem to believe it that even so there is honor in showing as otherwise believe them. By building the meaning of violence in building we make them for certain evidence in this country and bring the full name of violence into disrepute and if we continue like this we shall in a nation soon forget our proud title as opponents of violence. What I want is not only to be saved from killing the mistake but from coming as opponents having them as well. That is why I have lifted suggestions from such readers of

has proved an interest in science. But instead of helping me, most readers have responded only by backbiting me with angry criticisms without even troubling to read my articles, much less to understand them, and were 'A young man?' but not less able to avoid the pitfall. I am uncomfortable in honest difference of opinion, but what can be the aim of abuse based on misapprehension and in the least warranted by my writings?

The Hindu Muslim Question

The third question started in by 'A young man?' is that of Hindu Muslim unity. I will cite the following sentences from his correspondence:

"Thinking that your efforts at establishing Hindu Muslim unity have proved fruitless you are sitting with your head bowed in this matter. This does not seem to me to be right. You may keep your silence on the question of unity, but do not you think that it is your duty to ascertain facts wherever there is a communal disturbance and start fair communication to express your opinion on matters. You may not take an active part but how will it square the interests of the country if what giving an impartial hearing to both the sides you finally speak to whomsoever might appear guilty in your eyes? The attitude that you have taken up with regard to the Godhra riot and those to, to be frank, hardly proper. When a poor colour goes over which you displayed abundance in other occasions by taking a spoke a spoke? Great God! I am really surprised at that attitude of yours. I humbly ask you to address the Hindus, if they cannot observe silence as defined by you, to fight, as self-defence, those who attack or malign them and they shall most certainly win."

I have already explained my position in this matter. I want it to be not out of long that I do not do my share in this subject now-days. But when it may be out of place for me to write at what I have not sufficient material to form an opinion or when the matter does not hit within my province, I consider it to be my duty to maintain silence. At present neither of the two parties is prepared to accept my solution of the Hindu Muslim problem. There is therefore no occasion for me to express my opinion.

There remains the question of expressing opinion on the note that has taken place or might take place in the future. When the subject itself, as I have already pointed out, has given out of my province, there can be no question of my expressing an opinion or even the mere wish. Again, if I proceed to express opinion on such matters before controversy, what half the parties might have in any or them, my readers would be justly told to be surprised and more disappointed. There would also be the danger of my misjudging. And how can I not not to make an inquiry and a question when I know that I have an early solution for it?

Let me say however one thing with this also, however late, that I have wished my friends of this question to read I am deeply, feeling my share like an expert physician who has had to be steady. I'll say from behind the scene close at this is change remedy for this seemingly incurable, uncurable disease and that in

the end may be both the parties will only only accept my cure.

In the meantime those who were well light, as upon of whatever I might say. But do they need my pumping lines on? Then I have said especially, I do not want my comments in our midst. The location of abuse must be developed from themselves. Harmony is essential to both India and science. In fact it is even more essential in the latter for science is nothing if it is not the name of harmony.

(Translated from Marathi by P. I.)

Notes

'Broken'

A friend sends me a number of *Spectator* Life which contains a beautiful paragraph under the heading 'Broken' which reminds me of an essay known by Tolstoy, Dostoyevski and the other writers that I am tempted to give the following paraphrase of the paragraph:

"God was great for that grey, lonely people and things which are most probably broken. The condition the people are broken and certain hearts. It was the thorough knowledge of broken nature, strength of mind that not here where God could create him with perfect power, it was by breaking the surface of the rock at which by the stroke of Moses' staff, that it let out fire and waters in happy people."

"It was when the three locked steel soldiers under Calvary broke their phylloxera, a type of breaking themselves, that the hidden light shone forth to the consciousness of their advancement. It was when the poor under broke the end of the whole part of all, and passed it forth, that God multiplied it to pay her debts and supply means of support."

"It is when a beautiful piece of wood is broken up in the work by shock, that its secret heart speaks forth and leaves hundreds of other pieces, and then we find us, through all history, and all humanity, and all experience, and all spiritual life, God must have broken things."

"Those who are broken in wealth and broken in heart, broken in their understandings, broken in their beautiful hearts, broken in worldly reputations, broken in their affections, and broken sometimes in health, and those who are despised, and even utterly despised and broken, the Holy Ghost is working upon and using for God's glory. It is the home that 'the poor,' which tells us. It is the weak that overcome the hard. God is working to take hold of our failures and shames away the shame and show through us in victory."

The paragraph shows how religious it is in heart and in mind.

M. E. G.

An Unnatural Father

A friend has sent me a letter which may be given here only in substance. It is as under:

"I am a married man. I had gone out to a foreign country. I had a friend whom both I and my parents much loved. During my absence he visited my wife who has now expressed of him. My father now wants that the girl should marry to someone else, and he says that the lady would be degraded. He says it seems that it would be wrong to do so. The poor woman is concerned with respect. She must follow in my

me drink, but is always waiting. Will you kindly tell me as to what my duty is in the case?"

I have published this letter with great hesitation as everybody knows such cases are by no means uncommon in society. A restrained public discussion of the question therefore does not seem to me to be out of place.

It seems to me that in Angika's case divorce would be a crime. Goodness, husbands are guilty of the same lapses as their wives, but nobody ever questions them. Clearly not only women, then, but also men must consent. Then again, the woman cannot consent for always while men are indefinitely left for her.

The woman in question desires to be paid. It would be the second day of the husband to bring up the body with all the love and tenderness that he is capable of and to release it paid to the spouse of his father. Whether he should continue to live with his wife is a difficult question. Consideration may warrant separation from him. In that case he would be bound to provide for her maintenance and education and to help her to live a good life. He should I am anything) living in his sleeping her dependence of it is divorced and paid. No, ladies, I am imagining a situation when it would be the second day of the husband to take back to living wife who has completely rejected her and condemned her error.

The Tragedy of a Young Couple

A young man writes

"I am fifteen years of age. My wife is seventeen. I am in a great fix. I was opposed to the betrothal since all along, but my father and my uncle insisted on paying back to my parents only five days a temper and began to scold me and call me names, and the father of the girl put up the personal satisfaction of securing a rich alliance married his child to me although I was at that time of twelve age and younger than she. How stupid! And why could not my father have one alone instead of having an unacceptable match upon me and leading me into a pit? Could I have understood at that time the significance of the thing? I would never have suffered myself to be married. But that is now all over and done. What would you now advise me to do?"

The correspondence has gone far more and address is full but wants the reply to be given in two through Marquise in. He is afraid that my letter may not be permitted to reach him. This is a deplorable state of things. My advice to the young man is that if he has the courage to defend against the marriage. For neither he nor the girl in various could possibly have had any idea of the vices that were predominant in them at the betrothal moment when they were married. Since their marriage they have never lived together. It is up to the young man therefore to take his opportunity on both hands not leave the prospect of being driven out of his home as a result of his tyrannical of the betrothal marriage. And I would counsel the respective parents of the couple, if my words can reach them, to have pity on these married children and not to have a civil death upon them. A boy of fifteen is just a child. He should be going to

school or attending a workshop, and be filled with the duties of a householder. I hope the parents of the couple in question will wake up to a sense of their duty. If they do not it will be the clear duty of the boy and the girl respectively to disregard parental authority and follow the light of reason and conscience.

M. K. D.

(Translated from Bengali by P)

Another Fine Khadi

The Secretary, All India Spinning Association writes

It was brought to our notice in the beginning of the year that there was some suspicion of mill yarn being mixed up in the manufacture of the fine Khadi of Andhra. Steps were immediately taken to have the private international dress exhibition arrangements already in course the producers of the production. A committee was appointed by the Council of the Association to go into the question in detail and recommend a scheme. The committee reported in October and its suggestions with the recommendations made by the committee are Andhra Branch has stayed along the producers' work in the last few days. The confidence given in the private arrangements who were working there all recently have had to be withdrawn. All cotton, therefore, for present Andhra fine Khadi must be addressed to A. I. S. A. fine Khadi Depot, Coimbatore. Such goods which are found to be mixed with the certificate and seal of the Andhra Branch and the signature of the marketing officer.

What Kinks

The Secretary, All India Spinning Association writes

Details were received some time ago regarding the producers of the Bihar Kink cloth. The Council of the Association, therefore, in August last requested the Bihar Branch to investigate the matter fully and make arrangements for the testing and certification of Kink goods. The Branch has now made arrangements for the investigation and certification of Kink cloth. Every piece tested and passed as genuine will bear the certificate of the Bihar Branch and the signature of the independent makers of contributors. Details in general Kink must mark upon the certificate of the Bihar Branch when ordering for Kink.

A correction

On p. 428 (Vol. 3, 1936), instead of *manila* read *God's manila*.

CONTENTS

	Page
Serialized Letter	1
Woman the Pearl Ring	2
What is in a Name?	2
The Story of My Experiment with Texts	
Part I, Chapter XXXV (progress)	
Intelligence	2
A Young Man	2
Editor	2
An Unusual Father	2
The Tragedy of a Young Couple	2
Another Fine Khadi	2
What Kinks	2
A Correction	2
Editor's Personal Road	2

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Young India

A Weekly Journal

Edited by M. K. Gandhi

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No. 2

Lala Lajpat Rai The Memory of a Friend (By G. P. Jadhav)

1

I have already said in Lala Lajpat Rai's own paper the people came at the commencement of war who met us very dear to us. But I cannot refrain from saying some more my tender remembrance of him, a young hero. Sometime, at the distance of some distant miles, it is extraordinarily difficult to realise that I shall see his face no more. His presence is no more up to the very last and even after his death I received his own handwriting. While I am giving these reminiscences, I can only think of him as I have him in my memory—full of his self-knowledge and so greatly-minded that the children's nature came out in him in every possible manner. He would be, at one moment, full of deep sentiment about something which had not been told him and would feel very much sympathy in some wrong done to his country. The next moment, he would be laughing with great freedom at some point of human nature in an ordinary and friendly talk came out in the story itself and one would almost feel that, like a child, his mood changed from joy to grief and grief to joy.

He constantly saw the brighter side of the sad, and if ever an appeal was made to him that had a touch of humanity in it, he was ready to forget and forget was quickly than any other time I ever knew. This generosity became stronger instead of weaker as he grew older. That was one of the most wonderful things about him. He kept his child nature right up to the end of his life.

When I look back on what he suffered at the hands of officials, the record of his sufferings in one of oppression, first of all, there came the early arrest, deportation and imprisonment, at a moment of peace, in 1902. That would have been enough as such to have weakened any man, because it was so completely needless for such a moment. But he came back, just the same in spirit, and acted as a restraining and ennobling influence on the public of the day in his very economic masterly manner. He did not lose his head at the very least on account of the extraordinary regularity which he showed in his prison.

The same thing happened some years later. His experience in America was a very bitter one. There

were those on his own hand who were trying to drive him into underground revolutionary schemes with violence in their hands. On the other hand, there were those who were appealing upon him every moment and asking to try him up in his talk and standing for some expanded work. He remained his own master, children with the whole way through. I know not those who have been in America and they have told me that he created a more profound impression of respect for Indian political leaders in that country than any one had done before. I know that when I go to America in a few days' time I shall find that to be true.

Again, during the non-cooperation days, he was imprisoned in a manner which as a lawyer he knew to be illegal, yet as a patriot's attitude he could not make any complaint against it. He took comfort and he came out of prison completely restored to his natural physical condition. But again, in his politics, he took a steady national course and refused to accept the extreme course.

One thing he adopted with all his heart and that was the Hindu Swadeshi. He managed to get back money and common clothes made entirely of the Khadi. A People and even were nothing else.

In the last ten years he had to suffer again and again upon different forms of unhappiness. These reached their culmination in the days that were dark at him and his protecting friends outside Lahore seeking justice. I am not faring to leave his memory here but these things actually caused his death. But one thing I do know, namely that with a weak heart and constitution, such as he was suffering from after his imprisonment, the very endurance of such an attack as that would send people almost dead to him. He was not a brave man, the hero of the hour, and therefore he would work in better death than that by which he died. But we who loved him so very dearly could not help but wish that he might not have asked for this in such a manner as he did. He was really an old man, even though his age was only sixty-three, his last body was quite worn out and he appeared to have aged very rapidly in the last three years. It was, therefore, no place for him, and yet not impossible for him to do and live a moment's death from the end. I had not thought that it was true and therefore a great

Weekly Letter

Longstanding

The period of grace and shadow of our stay at the Windsor Hotel came to an end on the 10th December, 1948 and it was not without a sigh that Gandhi took goodbye to his personal secretaries to plunge into the swirling maelstrom of Congress politics in Calcutta. Longstanding was a working alias. Gandhi passed all the poignant pangs of the parting to a few loyal secretaries that he addressed to the Director of the Telegraphs before, after the evening prayer.

"You have all set out to become expert speakers, writers and readers, he began. "But that is not enough. Every time of the spinning wheel, every minute of the study, every stroke on the typing key should breathe a continuous note as you find. The note that has helped you to breathe. You have to work and meditate, a living contact with not a few friends, not a few thousand but millions of the poor that are scattered over the seven-thousand villages of India. Tell that work as uncomplained you draw out each. Then, if you want truly to serve the country you must keep your bodies and minds pure so as to make of yourselves a fit instrument for carrying out the work. If you waste any morning with like some on your lips and smoke fire oil to help you in your struggle during the day and at night time before coming to bed at the day's labour and sleep, make a confession of them to your Maker and do a sincere penance for them,—not only during penance for a lapse or to make a firm resolve not to allow it to happen again,—you will thereby build, as it were, a solid wall of protection round you and gradually temptations will cease to assail you."

"In the end what I shall desire would this period of my stay in your midst with joy and satisfaction, my feeling is not free from a sorrow, and that is, that in spite of my being so very much for all these days I have not been able to play with the children of the Ashram, to know them individually by their names, to see their personal friendships and confidences as I would have liked to do. But what could I do? I was so hard pressed by work."

Leaving Windsor the same day by the express train we proceeded on our journey to the City of Palaces. The journey itself might have proved uneventful, but for some friends who met Gandhi at the Klapton railway station and engaged him in an absorbing conversation on some of the burning questions of the day. It was a late hour and the friends had come at the big end of an exceptionally long day for Gandhi. But the importance of the subjects prevented the discussion from flagging.

Non-Violence and Fraternity

The first question put to Gandhi was "What would be your attitude towards a political war of independence?" "I would desire to take part in it," replied Gandhi, "just as I would refuse to support the British Government as long as it makes attempts to persecute." But as Gandhi shows you supported an alien Government in its own system the Empire," observed the friend, "although it was at that time opposing the Indian spirit in

1914 you supported the British Government in its war against Germany. How is the situation altered since so that you should refuse to support your own country in a war of independence?" "The situation today," replied Gandhi, "is radically different for the issue what it was at the time of the First war or the War of 1914. On both the occasions I was a believer in the Empire. I thought that in spite of the impact the main trend of its activity was beneficial to the world. And though I was opposed to it at that time as I am now, I had no choice or strength to refuse to participate in war. I supported my private judgment as lapses of the duty of an ordinary citizen. My position is wholly different now. I have lessons by force of circumstances a teacher of non-violence. I desire to enforce my teaching in my own life to the best of my ability, and I feel that I have the strength to stand out as my own witness."

National Militia

"Then you would not support a national militia?"

"I would support the formation of a militia under Swami," replied Gandhi. "I only hesitate I believe that people cannot be made acquainted by compulsion. Today I am teaching the people how to meet a national crisis by non-violent means. But it is one thing to adopt non-violence for a specific purpose in a time of crisis and quite another thing to adopt it as a principle for all for all time as a philosophy of life. Now that I consider such adoption to be impossible. But I feel the strength that such a measure. I may not therefore meet the formation of a national militia. Only I cannot see it myself. I feel quite clearly within me that a militia is unnecessary but I have not the word that would carry such ideas to others."

University Training Corps

"If that be your view," suggested one of these friends, "surely you would let my youth to avoid themselves of the University Training Corps that have been suggested by some authorities." Gandhi observed: "We accept military training under the present Government, he said, "it is that youthful war a part of the present system, a link that is liable to be used against your own people at any time. A Gandhi is no Indian, Hindu or any blood and bone of our time, yet he would "Just let some youngsters' arms trained to do so." "But," asked the friend in question "our young men will be educated people, they will never consent to do such an apologetic act." "You are welcome to do that," said Gandhi, "but let me tell you that you are living in a fool's paradise. You little realize the demoralizing effect of environment. How many people are you just out of the training camps, who having gone under the Government's influence have been able to escape from its hypnotic spell and to keep their independence intact? The British rulers know the weakness of human nature. They know that a bad majority of men when they come under a system conform to it especially when it is full of promise for self-aggrandizement. There are educated Indians enough in the Government, among who do the will of their masters even though it may be, to it often at, against unspoken protest. And you do not seem to attach any importance to the fact that the young men who join the Corps have to take the oath of allegiance."

At Sandakpur

There was nothing worth mentioning during the rest of the morning. At Sandakpur, Gendling had to journey on past a shrine, went to Sandakpur as Udal's fellow-crypt of an old stuping priestess. The programme at Sandakpur consisted of two harangues. A public meeting was held in the morning on the hollow sandy beach of the Mahanadi river, where addresses were presented to Gendling on behalf of the Municipal Board of Sandakpur and the local Despatch Commission. The former narrated the tale of Sandakpur's woes, how it was a religious centre of the temples of water on the river bank and had been made a spot of administrative convenience without the slightest regard to the sentiments of the people on the spot.

Gendling's speech in reply was an impassioned plea for the removal of Sandakpur. "I have only one request to make to you and all others concerned," said Gendling, "and that is that whatever days of life on this earth we are left to us, they should be utilized for advancing what I regard as the most beautiful work of my life,—and that is, I think, and put behind away for more destruction. You are at liberty to hold your own view as to what the most beautiful activity of my life is but then you should leave me alone." Referring to the desperate poverty of the country he said, "While we the men head the Government is dependent the country by its own growing burden of taxation, the habit of collecting it really of 50 times of taxes by dropping things which are in it is not wonder that because the upper strata of taxation and the selling cost of exploitation the masses are being pressed to poverty. It has to be a source of things were otherwise." He then went on to describe how three great leaders in whom Udal would be proud to be proud, (1), the late Britishers, the late Lokesh and the late Gopaladas Das, had in their lifetime advanced no successful work in Udal as a source for village centres, taxation and collecting priority of the Indian masses and how that both had grown and prospered as they represented the rest of their earthly journey. The only way in which Udal could be justice to their memory was by taking to Udal as right nature and manner Udal against the wrongs of Britain and of men by its name. Sandakpur had been presented material for Udal work in its various populations. When he described what was in common Sandakpur into a flourishing Udal centre. The speech was followed by a collection on the way for food and the sale of Udal. The latter was a great success, there being quite a rush at the platform of collecting contributions and there was hundred boxes worth of Udal being sold there and there.

The latter morning of the evening was almost every thing a day of Udal. It was more crowded than the morning gathering. Only a fraction of the audience could hear Gendling. But they loudly raised anytime that it was enough that they had reached their home's doors by seeing Gendling on the bank and when Gendling appeared the Udal duty was completed. The arrangements that had been made for making the collection. The total sum that was raised up to much being mostly made up of requests. But

every one represented a high and devoted that Udal was made.

The local subscriptions ended at Sandakpur amounted to over Rs. 5,700.

In the evening we left Sandakpur to resume our journey and reached the Bhubaneswar station on the morning of the 2nd December. A number of people had gathered at the platform to receive Gendling who from his moment of his speaking there became the 'main subject' of Pankaj Mohanty.

P.

'Were You There?'

The influence of the message, which I gave at the Pankaj College Mess, at Bhubaneswar, Udal, to the congregation which came from all parts of North-East Udal, being organized by the Udal, Commission. I read from the Bible the account of the baptism of Jesus Christ and the conditions as described by St John in his Gospel, my subject being the difference between moral change and physical change. I pointed out that though Peter, in the story of the Gospel, had great physical change and was ready to show his sword in defence of Christ, yet when the time for moral change came, and he was asked by a young girl whether he was a follower of Jesus Christ, he denied with an oath, saying, "I know not the man." Thus, I said, showed clearly that while physical change is a splendid thing and can be gained by healthy exercise in the playing field, yet we who like to be true Christians must not rest content at obtaining the moral change which is required to say 'yes' when and as presented to us for our acceptance and also to speak the truth, when we are questioned at a time of difficulty and are ready to tell a lie in self defence.

I then told the story, how St John at my house, called Sandakpur, one of the greatest workers in the world, Jesus Christ first, came to visit the poor Thanes and offered to stay to him. She was the first of the "pious persons," which were very beautiful indeed. The story was as follows:

"Then you date when they reached my Lord?"

Then you made a very deep impression on the Indian mind and the people. It became great moral change to be there, on the spot, when Christ's being revealed by night now. I said in my message that only those who have people were there, at the foot of the Cross, when Christ was revealed. There was John the beloved disciple, Mary the mother of Jesus, Mary the wife of Cleophas, and Mary Magdalene the woman. In each one of these there was a deep love for Christ. The love was so deep that they could not be alone.

I finished my message by saying that if my love for Christ could become as deep as theirs, then, when wrong was done, which was truly to satisfy Christ himself and put Him to open shame, we should have Christ would be shown on the spot when the evil was done, and would do our duty as he as we possibly could to prevent the wrong from being carried further. Let us therefore put ourselves in searching question, as we look back on our past lives and also look forward to the future. "Were you there when they revealed my Lord?"

C. F. A.

Young India

The Congress (By M. K. Gandhi)

Last year's was a memorable Congress in more ways than one. It was memorable for the attendance of delegates, visitors and speakers, it was memorable for the confidence it gained, it was memorable for the completion of the Indian trade and trade. There was both unity and healthy rivalry about the Congress. But behind this rivalry it showed the greatest possibility for the union. The lightning affliction of the people who have nothing of the rivalry was an unmistakable proof of what the union could do if it was properly harnessed and its energies turned into profitable channels.

Frank Montiel Moten's address was extremely practical. It was very good for the business men which he defended the Report and for getting the nation with its resources for the programme in spite of the disaster his unadorned statement. The whole address is a piece of constructive statesmanship. It presents the reference of independence instead of the shadow of which has been so much overcast.

If then Frank Montiel Moten's address is highly constructive, Sri. Bhaugopal is equally destructive and polemical. His attack and scope the Indian Report rightly as a step towards the goal of complete independence. His address shows the ground as if by design for the President's address. He accurately exposes the doctrine of British leadership and the 'Message' of British rule. He shows that Britain has never done justice except under pressure of physical force and concludes by calling on freedom at any cost. To that and his dramatic vocal involutions equally with the political. Both the addresses show that there is no political progress without equal social progress, if the latter is to come, as it must be to real, true national effect and not as a gesture from the British 'masters' or slaves in India's 'prayer'.

Having the 'new' programme of social reconstruction and effort. Behind the 'movement' for the history for showing the necessary strength for social and national political effort.

Overcast Congress

The last days of preliminary preparation for the opening of the Congress. It is owing to my personal dissatisfaction that preparations of the Congress stands still in the last or second week was used by me. It should have stood first by right. For without complete satisfaction of the Congress, there will be no other work. If the Congress which is the last hour as before, whatever stand it be called. The Congress is the power house from which all the power for all the work is to be derived. If the power house is rotten, the whole national work must be abandoned or.

The delegates to the Congress were mostly well equipped. The election procedure laid down by the Congress constitution was followed to have Indian done. This was one of the terrible weaknesses about the past annual conventions. If the left by

Giving whether defined as independence in domestic affairs is to be solid and real, the reformers of the Congress in the first need to which the Working Committee has to devote its energies. Last evening he asked 'We shall give nothing by a piece of 'bank book'. The dinner must be made known all over the Congress must believe it can be successfully led. Every organization to be living must show growth. But the Congress is suffering from internal decay. And what is a patient suffering from other causes often shows weakness and glomeration, as is the Congress showing every year the weakness and glomeration of a consumptive patient belonging to the wrong age of the physician the worst sort of approach. We have. As at present constituted, the Congress is unable to put forth real united and formidable resistance. If the Congress demonstrates such a reality, there was no reason why such a vast mass of people as had gathered there could not have given some working hands. But the demonstrators had gone out to demonstrate strength, they had gone as if to a crowd to lightness. And though as it may appear, the Congress would be considered as an object to end in the midst of an enlarged edition of India's crisis.

Warning in Punjab

This must be changed if we are to achieve reality in the next Congress. The volunteers dressed in European leaders presented, as my opinion, a very specific at Calcutta and the express intention was not of keeping with the purposes of the nation. They were an representation of rough and rugged landscapes before. The Punjab has to show this.

The Congress must not be used for making money. If there is to be a surplus, it must be a surplus from the healthy efforts of past and real representatives of a just cause, coming in the annual gathering not as the gift of the rich or as the gift of the rich in the second gathering and ready to put a good account of themselves on the business meeting.

If I had my way I should separate the deliberative portion from the demonstrative and spectacular. I should exclude visitors from the deliberative session as if they must be allowed, I should have an open air platform divided into sections strongly but slightly lower than the audience and then have to be held during the early morning hours, and in the evening. This will at once simplify the labour of the speakers, committee and staff in great measure. Action demonstrations are easily possible in an open air audience which is any day preferable from the standpoint of hygiene to a closed hall which suffices, or rather has well provided it may be.

We are a nation passing through the Valley of Humiliation. So long as we have not achieved our freedom we live in the last stages of the world's most gloomy scene for sorrow, pain, or sadness. It is a work of sorrow, suffering, misfortune and hard watching. It is a work, but every national policy and human programme for giving hands to a power perhaps the strongest and the most various the world has ever seen. I believe that it is impossible to do this without an active programme, action, work, movement, and education in the field of education, work, and a little display of systematic movements. It is enough for a child's,

performance, entirely out of place as an appendage to a deliberative assembly intent on preparing for a new life and death struggle. Our annual habitations ought therefore to be strictly of an educative character and no ornaments should be entrusted to an object truly fit for the All India Students' Association. Indeed, it is the only body fit to handle it, as long as the Congress retains Hindi as the centre of its policy of liquidation of foreign cloth and of economic reform among the millions of India's peasantry.

Preparat Work

If the French is to succeed, it will pass by the hands of Calcutta. It will give up speaking of the glorious independence of Calcutta but would shed all its authority which draped with hope. If the French begins now is a humanitarian failure in work and every day of the Congress programme, it may also hope to celebrate the attainment of a consensus as portrayed in the Niles Report. It is apt of its best effort, such a consensus may not come about by the end of the year, it has to show its preparedness for meeting with a consensus and such other short action as may then be desired by the Congress. If the French comes all this it will have by getting the Congress, organisation in perfect order without any prospect from above, it will enable members by the thousands and show an absolutely honest and clear report of membership and an equally clear record of its activities. It will enable to remove all internal friction and obstacles. A year is time too much for the preparation suggested in these lines. Will the French rise to the occasion? If it cannot, the next best thing it can do is to at least be ready to about the Working Committee that it cannot shoulder the responsibility lightly undertaken by its leaders.

Hindi in Bengal

The Hindi Proctor Conference that met in Calcutta during the Congress week lasted not more than two hours and had only two speakers, one by Sri Subhas Chandra Bose who in spite of the hour was he had with the volunteers and the Congress delegates went, made time for becoming the Chairman of the Reception Committee of this Conference. The order was by an ex-President. Sri Bose's speech was pointed. He said the Congress must without a Hindu. His presence should be direct Indian. The address was direct and impassioned. He effectively disposed of the theory that Bengal was indifferent to Hindi by reminding his audience that it was Bhikar Mohan who stood in opposition Hindi and Bengali was a Hindu, it was Narayana Das who stood against Hindi in the French, it was Suresh Das Chatterjee who was responsible for the United Provinces for the publication of many useful Hindi books, it was Jagan Nath Bhattacharya who was the father of the idea that there should be one script for all India and that it must be Devanagari, it is Anand Chatterjee who is running a Hindi newspaper, it is Kanchan Das Gupta who has published the popular translation of some of Hindu's works, it is Dr. Kishore Mohan Das of Bhamburda who has made and is still making translations in the writings of Hindu poets, it is Sri. Nageswara Das who is doing his wonderful Hindi translations and it is Dr. Anand Chatterjee

who is running a Hindi monthly called *Nehal Bharat*. He organised the society of Hindi for students and work with Hindi. He called by promising to be the first to enter Bengal for the Hindi.

My speech simply suggested that a language should be made by establishing five Hindi classes in Calcutta after the style of Madras and made an appeal for subscriptions for the year.

A resolution was passed forming a Committee, at least for one year, for the purpose of carrying on Hindi propaganda in Bengal with a view to making it a permanent body. The Committee consists of Sri. Chakrabarty, who has organised in 1917 in Trinamali, Sri. Subhas Chandra Bose, Sri. Prabhu Das, Sri. Kishore Das Gupta, Sri. Nageswara Chatterjee, Editor, *Nehal Bharat*, Sri. Rajendra Prasad, Sri. Deyanath Das, Sri. Mahendrapal Ghosh, and Sri. Kishore Das. Another Member, Hindi Sahitya Samiti. The following have offered their services as part time voluntary Hindi teachers:

Sri. Sanyal	Sri. Dasgupta
Sri. Kanchan	Sri. Mahesh
Sri V. K. Ghosh	Sri. Kanchan
Sri. Bhattacharya	Sri. Kishore
Sri. Kishore Das	Sri. Kishore Das

There was a handsome response to the appeal for collections, over Rs. 2000 having been collected on the spot.

Those who offered their services as teachers were duly named by one of the responsibility they shouldered. They were to be not merely Hindi teachers but interpreters of Indian culture and Indian spirit. Hindi was to be taught not merely as a language but as the national language. As Hindi the Hindu it was a language of religion and morals. Hindus could not be expected to have faith that they could master the meaning of the Hindu through Tolstoy, Gandhi, Lenin and a host of other men who kept the world of religion satisfied. They were necessary to teach Hindi as the Hinduism, not as a dead letter. It was to be a Hindi of Hindi and Urdu. They had therefore to be representatives of purity of character and strength of purpose. There was a noble answer demanding reality of action.

In spite of a resolution of the Congress and its resolution the Congress proceedings are collected carried on in Hindi for the benefit principally of the students from the South and Bengal. It is both the previous there who propose to do national work make full use of the facilities provided in these provinces, the way will be clear for the forthcoming Congress to conduct its proceedings wholly in Hindi literature—namely a representation steadily to be made by or view especially of the momentary traditions of the Calcutta Congress. There is no independence for the reason of these representations cannot conduct their proceedings in the national language. When the time comes for Hindi union, there will be no need for English speech in the national assembly. Hindi will fill its place and a place of importance in that. It will be and must remain the language of international diplomacy and international. That must not be allowed to carry the burden of the national language.

not only give money, but he should also give the rest of his magnificent talents to Hindi. I told him that if the nationalist genius of India took educational interest in Hindi it could not in the next future be made universal merely through the effort of the individual, that who was largely among the Associates by Ghadrabad, appreciated the argument. Hence the Hindi-Bhaskar of Calcutta, it has arranged the anniversary of a Hindi term in Sri Mahadevprasad Pothar of Ghadrabad. Mahadev showed the effort. The arrangement was to call Hindi immediately after the opening ceremony. Nearly five thousand copies worth of Hindi was sold on the spot.

The Bhaskar is in no way disposed to compare with the Hindi Prastishan and Ashw Ardhya, which have large budgets. On the other hand, it is disposed to supplement and support them. My own opinion is that in the long which they maintain, there should be no vacuum in terms by way of speaking or other adjustment. Such adjustment will take place only superior Hindi comes from other persons. I hope that the public will already support the Bhaskar as an example of adequately to perform the function for which it is designed. Besides, to say that there is behind this effort an idea of education of making people.

Hiral Waterbrook

Balence has already been made in Sri Yash's Hindi symposium in my name at the Hindi Prastishan Conference. I know of this great work two years ago. I have too that the author was often and had others. I was at much work. Sri Yash's letters that I had a note to see the author personally and have all about his work. I had therefore presented myself at Balence during my visit in Calcutta for the Congress. It was only on my way to Hindi Prastishan at Badaghat that I was able to carry out my promise. I am deeply indebted. I told the author by request for I had made an appointment. I had been asked to be led to a personally unfurnished and quite representative room. There were no chairs. There was just by the bedside a cupboard full of books and behind a small desk. He asked me to sit on his bed. I sat content as a good man it.

He is a martyr to nature of which he showed simple signs during my brief stay with him. "I had better when I was in nature and forget my duties for the moment. When you leave me, I shall suffer more," said Sri Yash.

This is a necessary description to give me of his temper. "I was 27 when I began my Hindi symposium. I finished the last volume when I was 43. It was a great success. There was a demand for a Hindi edition. The late Justice Chandrasekhar Das suggested that I should myself publish it. I began my library when I was 47 and up now 53. It will take three years more to finish that work. If I do not get more subscribers in other help, I stand to lose Rs. 21,000 at the present moment. But I do not mind. I have faith that when I come to the end of my career, God will send me help. These failures of mine are my failures. I worship God through them. I live for my work."

There was my dependency about Sri Yash, but a potent faith in his nature. I was thankful for the

polygraph which I should never have owned. As I was willing to him I could not but recall the Marjorie balance on his great work. I am not sure who is the greater of the two. I do not have enough of either. But why any comparison between parts? Enough for us to know that neither are made from such glory.

The address of the printing works behind which the author lives is 2 Whitehead Lane, Baghat, Calcutta.

M. K. G.

Influence of Hindu

A student of the Gujarat Vidyapeeth writes

"What has been the influence of music on your life?"

Music has given me peace. I can remember occasions when music actually transported me and when I was greatly agitated over something. Music has helped me to overcome anger. I can recall occasions when a hymn such deep into me through the same thing expressed a peace had failed to reach me. I also found that the listening of hymns occasionally may be failed to come home to me and that it takes time to get used when they have been properly sung. When I hear this voice, involuntarily called I never give money of listening and the more I hear the deeper enters the meaning into my heart. Mindless resistance of the Shastras, which I heard in my childhood led me to an experience which years have not obliterated or weakened. I distinctly remember how when was the hymn 'The path of the Lord is water for the dove, and the account' was sung to me, as an extra, suddenly great light, it opened me as it had never before. In 1927 while in the Transatlantic I was almost totally blinded, the pain of the wounds was reduced when at my entrance, Osho Datta, gently sang to me 'Lord really Light'.

Let me now enter upon this that I have meant. On the contrary it would be more correct to say that my knowledge of music is very elementary. I cannot correctly judge music. All I can claim is that I have a special ear for good literary music.

I do not mean to suggest either that because the influence of music has been unduly good on me it must not similarly on others. On the contrary I know that many people, maybe more, in fact their natural passion. To sum up, therefore, we may say that the influence of music will differ according to temperament. As Krishna has said

"The Lord of Creation created everything in the world as an admixture of good and evil. But a good man when the good part repels the evil even as the lotus stem is bent to keep himself to clean leaving the water in the soil."

M. K. G.

(Translated from *Nityananda* by P.)

Autobiography

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Manager Young India

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXXIX

The Birth of Khadi

I do not remember to have seen a handloom or a spinning wheel till the year 1905, when in *Madras* I described it as the passion for the growing progress of India. In that book I took it as understood that anything that helped India to get rid of the grinding poverty of her masses would be the greatest progress available. Hence, in 1913 when I returned to India from South Africa I had as a primary aim a spinning wheel. When the *Swadeshi* Indians, Satyagrahis were founded, we introduced a few handlooms there. But we almost felt we done this time we found ourselves faced up against a difficulty. All of us belonged either to the liberal professions or to business, none of us went to school. We needed a morning report as much as we were Indians we could work the looms. One was at last procured from *Palanpur* but he did not understand it to the whole of his art. But *Mahadevi Chaudhary* was with the aim to be easily taught. Possessed of a natural talent for handicrafts he was able fully to master the art before long and ever after master several new varieties were introduced by the Indians.

The object that we set before us was to be able to clothe ourselves entirely in cloth manufactured by us. We therefore forthwith discarded the use of mill-made cloth and all the members of the Ashram resolved to wear hand-woven cloth made from Indian raw only. The adoption of this practice brought us a world of experience. It resulted in us then soon direct contact the producers of the wearing the weaves, the owner of their production, the handloom as the way of their obtaining their raw supply, the way in which they were being made values of hand and loom, their own growing satisfaction. The experience in a position consistently to manufacture all the cloth for our needs. The alternative therefore was to get the cloth supply from handloom weavers. But ready-made cloth from Indian mill-made was not easily obtainable either from the distaff-makers or from the weavers themselves. All the best cloth woven by the weavers was from *Madras* place, some better made than the type the market. Even today the culture of higher counts by Indian mills is very limited, whilst highest counts they cannot spin at all. It was after the greatest effort that we were at last able to find some weavers who agreed to weave *Swadeshi* yarn for us after the Indians had promised to take off all the cloth that they might then produce. By thus adopting cloth woven from mill yarn as our own and progressing to weaves our hands we made our cotton voluntary agents of the Indian spinning mills. That is in our thought as one united with the mills and enabled us to learn something about their management and their handicrafts. We saw that the aim of the mills was good and more to weaves the yarn spun by hand, their co-operation with the handloom weaver was not willing but considerable and necessary. We became anxious to be able to spin

our own yarn. It was then that all we could do that was not dependent on the mills would remain. We did not feel that we could render any service to the country by increasing its supply of Indian spinning mills.

No sort of definition again faced us. We could neither get a spinning wheel nor a system to teach us how to spin. We were employing some wheels for filley persons and children for weaving in the Ashrams. But we had an idea that there could be used as spinning wheels. One Indian friend discovered a woman who in 1905 would demonstrate to us how spinning was done. We met in her a member of the Ashram who was known for his great capability in learning new things. But even he required weeks learning the matter of this art.

On the first point we and my experience grew with the time. I paid every chance I could to the Indians who was likely to possess some information about handicrafting with questions about the art. But the art being confined to women and having been all but exterminated, if there was some deep wisdom and mystery in some obscure corner, only a number of that was was likely to find out the whereabouts.

In the year 1917 I was taken by one *Gandhi* friends to preside in the *British Educational Conference*. It was here that I discovered the remarkable lady *Chandabai Rajwade*. She was a widow but her extraordinary spirit knew no bounds. Her education, as the accepted sense of the word, was not much. But in courage and determination she easily surpassed the greatest men of our advanced society. She had, besides, got rid of the curse of narrowness and, bravely, moral courage and belief her suppressed classes. She had means of her own and her work was free. She had a well-earned reputation and was about every where without an instant. She left upon at home on her bed. I came to know her more intimately in the *Indian Conference*. To her I pointed out my goal about the spinning, and she lightened my burden by a promise to procure an ancient and standard wheel for the spinning wheel.

(Translated from *Swadeshi* by P.)

CONTENTS

	Page
Early Days	P. 1
Early Years	P. 2
The Congress	P. 3
Work in India	P. 4
Work and the Spinning Wheel	P. 5
The Story of My Experiments with Truth	P. 6
Part V, Chapter XXXIX, The Birth of Khadi	P. 7
Index	P. 8
Index of Names	P. 9
Index of Subjects	P. 10
Index of Dates	P. 11
Index of Places	P. 12
Index of Persons	P. 13
Index of Events	P. 14

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and state. The staves (kha) manufactured at the Ashanti and at Waagye was only 30 inches in width. I gave notice to Gbeweebe, that unless this provided me with khaa diaa of 45 inches wide within a month, I would do work myself, since khaa diaa. The shamanists came upon him at a short time. They agreed to the demand made upon him. That within the month the men cut a pair of khaa diaa of 45 inches width and then returned me living when would there have been a difficult situation for me.

At about the same time Mr. Labretson brought Mr. Bongo, the owner, with his wife Gbeweebe from Laha to the Ashanti and got khaa diaa from the Ashanti. The plot played by that couple in the spread of khaa was by no means unimportant. They secured a list of persons at Gbeweebe as well as his wife Gbeweebe with the list of several khaa diaa. The wife Gbeweebe at her house is a cunning girl. When she collected her list presented to the plot at her house she became so lost in it that it is difficult to detect her mistakes which has to date her eyes all her believed time.

(Translated from Akwapim by F I)

American Politicians

Sgt. C. V. Morgan Chetty writes.

"Mr. ——— at the head of the American mission school at ———. He departed in ——— who was an Indian teacher in the school school at ——— and who leaves intention, to go to ——— and bring materials for his school. Mr. ——— purchased German material which is cheaper and better than the American. Mr. ——— refused to touch it and said that he would not like to pay his money to ——— but as possible to my money except American. Mr. ——— then told the material in a German school at ——— and purchased American material. Mr. ——— who was mentioned as my repeated requests to wear khaa diaa has now come forward to insist for khaa and has refused to wear khaa diaa in future when he comes. I hope my school and both counterparts will take a lesson from the Americans and set an example to others."

I have previously stated again and placed in my not prominent in my house. The point is quite clear. Whether the Harvard professor entered or did not, entering the land of politicians is not the point to be concerned. The lesson Mr. Morgan Chetty writes is clear from the school a good lesson. Mr. ——— our country are ——— however found in police khaa diaa. Khaa diaa is khaa diaa, no matter how unimportant it may be to us. It is there, undoubtedly the teacher is to go to the cheapest market irrespective of what happens afterwards in our school. The American. The American of the school from America or America will be present or no, if there is a teacher khaa diaa with his red money ready instead of white money. Certainly a few rule of khaa diaa. The teacher would be one could a khaa diaa for khaa diaa except. I repeat therefore, that khaa diaa of Chetty is his place as long as it serves to reduce the life of the school and there is nothing else consistently to run to get up there as usually.

M. K. G.

The Basidi Inquiry

Second Week

The inquiry officers returned their opinions on the 1st January when up the village in the North East. Maweebe was the first village reported. It had been reported to a higher group because of its proximity to the railway and its high altitude. The nearest railway station is Tindane and the people said that even could not reach the station except by a convoluted way, and to let the reports on one or more men being reported and return was sent to Basidi. Some of the lower-class members were attending. In one case a man had agreed to pay an already high and had returned with a registered loan for 12 years. He admitted the loan but explained that as a wife is being bought he gives it up after one year, and for the amount of the two years was in return for the bulk of the amount. In another case of high cost the man explained that the whole sum of the first loan was not worth the amount of one and he had to borrow to pay the rest. There were other cases of loans who had to sell their lands for payment of cash.

In Gwa, the village where my next, one of the 42 cases occurred for a period of seven years or more as 12 cases of loans had to be given up as interest rates, and as several witnesses the loans were collected on compulsion loans originally loaned for cash rent. In Maweebe the number loaned for interest was 24 as against 112 on compulsion and against 1920 collected by the collectors themselves. On being asked why compulsion had decreased the people said that it was difficult for the amounts to pay and for the compulsion to reduce amounts. The officers agreed without the village really caused the "special" marketing facilities which had been given as the reason for increasing the village to a higher price. The people were at a loss to understand such facilities. Some of the loans were extended from a fixed of light on the various considerations which went with the amounts and the consequences which often changed the original loan into one that in one case the interest had agreed to pay 75, a fairly high rate but had increased to 11-4-0, because the land was occupied by the occupant. Even then the loan was in arrears for 15 15. On the occupant saying that he had put in 150 yards of interest, he was asked why he did not advance a harvest. He said he intended to advance himself, but his child's life was on the hands of the bank of time, and he had to leave the land as late as possible. How does one be advancing it now? Because he had managed to get another child. In many of the cases examined the cost was either not paid at all or partially paid, and several cases of interest advanced had to be repaid due to an early leaving period in the transaction, already all of these being cases of land appropriated by the owner in satisfaction of debt.

The village was taken up—Gwa, Dinda, Dinda, Dindane, Yindane, and Basidi—were all Basidi villages where as in the Vaid villages, the yield did not justify as a marketing in which was the cost of collection. The whole was one was with a low expenditure was not with the yield per unit collected by a pair of bullocks each day and on one case slightly more than 100 annually. And every village

desired to afford the same (11-12) of income preferring to take land in stipulation rather than in children, as understanding had raised them. All villages who declared agreement came of conditioned sale and mortgage. In March the officers examined the Khasra maps people at length as to their customary location, their taxes, and their debt, in some cases trying to find out how much was left to the tenant after payment. It was seen the tenant had agreed to pay Rs. 11. The officers appeared into the various crops raised by the tenant from the two fields he had leased. The money crop was cotton which was two seasons, growing last Rs. 14, if he raised the normal market price. The rest were food crops. He wanted the market said he could not pay in full.

'And supposing you have no present and request of his land, where would you buy it?'

'He would buy it in Madras. Last year we sold ground for Rs. 1-6-0 a pound. This year the Khasra price was Rs. 1-12-0.

'Would you get the present at the same rate as you would sell it?'

'No, for various changes at the rate of Rs. 1 if the market was at Rs. 1-12-0, and when he takes present from us he would pay us at the rate of Rs. 1-6-0. We generally go to Madras where we can get what we want on credit from our partners who have a supply of grain for their clients.

'But what do you eat? Do you eat the peas and varieties that you grow?'

'Yes, sir. They are used as pulses.'

'And Peas and Kidney?'

'Yes.'

'Does you use rice?'

'We eat rice only in special occasions, say once a week, and usual diet being peas and pulses.'

'Well, let us know what and how much you eat in the morning, afternoon and evening.'

'In the morning about half of a lb. of peas, bread with that (quarter of a lb.). In the afternoon usual meal made out of half a pound of peas, then, water and salt. The same in the evening if we are asked it.'

'That is a fairly satisfactory diet from the point of view of malnutrition, remarked the officers. 'They get all that they need from present and pulse.'

'But please, sir, there if they can pay milk, ghee, or oil. Without any of these greasy substances they have all sorts of other diseases.'

'But I don't eat any oil,' remarked Mr. Drummond modestly.

'But you do eat butter and milk,' we gently insisted of him.

In March the officers had told us that they would like to go into the village, if there were any male sales. We had ready for three salesmen all the sale cases numbered which showed that nearly half of them were sales without any such formal record, quite as regular were mortgages of conditioned sales and about twenty five per cent were cash sales. In Mr. Jenkins's report the weekly houses held in certain villages had been cited to attract special attention to the village. The people of the village concerned had explained that as grain or cotton was sold at these weekly houses when the Khasra people went to purchase

clothes and other necessities, etc. The day on which the officers visited had happened to be the Khasra day and they had no male demonstration of what these houses were like. This, next to the various shops, was where the various vegetables and clothes had come from. In one case a woman had done all the way from Kanchi (Kanchi) with bags of cloth to sell.

'Are all these purchases Khasra people?' the officers repeated.

'Yes, with the exception of us. We are also good to purchase things for supply of vegetables for the week,' said we.

The rest of the villages inspected during the week—Ongas, Namas and Uchiraj—were Khasra villages, a curious thing about grouping noted by the officers being that Ongas which belonged to the same group as South showed a very much better yield. The grouping may be absurd, but the reason for the higher yield was almost certainly as the agricultural were Khasra, better agriculturists, and attending much more mature as they possessed more cattle. With the Namas again, as agriculturists the better ones in these villages was found to be very small, as Ongas those being only 7 survey numbers each based on square yds followed by the cultivators themselves. In these the officers were interested to notice several new buildings both during the last five years by people who or whose relatives had gone to South Africa. In fact there was not a house but had not a number as two in South Africa and almost all the old ones were down in which the purchaser was a man or a woman from South Africa.

'How many new houses have been built during the last 5 years?' the officers asked.

'Four or five,' the people said.

'What did that house cost the owner?' asked the officer pointing to a house opposite.

'Rs. 14,000. It had been built by contract it would have cost Rs. 30,000.'

The house was one kind of building belonging to 2 owners with provision for each brother when he died. The subdivisions in the village which was, however, that in other similar villages was said to be partly due to the new buildings.

In the last village inspected—Uchiraj—quite new was very small though the village was situated by Khasra, and the majority of land was responsible for some of the lower house high. The village people said that the tenant who went in for high house, as he had no land of his own, was asked by the high rent, he had to pay. In one case a double who had been compelled to agree to pay Rs. 140 for a double field succeeded at Rs. 10-0-0 evidently could not pay the rent but had to sell his part of the field in pay. Possibly he gave his part to the manager. The poor double evidently laughed, said Mr. Drummond.

M D

Self-restraint + Self-reliance

(Third Letter)

In this letter are included first three letters and a new passage by Gandhi re: 100 dead soldiers. From Rs. 1. Postage extra 1/-.

Manager, Young India

Young India

Then and Now

(By B. K. Chaudhri)

Some years of the constructive movement passed by the Congress when that it is something one cannot say, even a Congress that was meant for a temporary, forward policy. In the first place I think it impossible for any institution, first, to clearly follow the presidential address. In the second, it is identified with the now much faded programme of 1920-21, with Indian dominion objectives. In 1921, as now, we had partitionists with partition, we had Khilafat and beyond it foreign cloth with the Deringa demonstration and we had untouchability campaigns and Hindu-Muslim unity. The present government adds the abandonment of the status of minority and removal of limited self-rule. It also adds village decentralisation and suppression of city labour — surely, since that event had place in any constructive programme for the attainment of Swaraj.

Is there not excitement enough in the programme, if Congressmen are taken about (1) Filtering of foreign cheap foreign cloth, cheap and collecting, and burning of foreign cloth as military material for any war we and are enough to make all the wonderful men that the last century may be capable of.

What, indeed, we have not in my recollection of the programme of 1920-21 is the impact of imperialism, few events and educational institutions and their working would place us before that in that time something, that within the Government, abandoned by the action of at least Congressmen. I have that then we should have known and, what is perhaps more, we should have had criticism in the Congress since we are free that that was a major Congressmen must ignore the few events and incidents as much as my mind, and perhaps during this year when the Congress works for the achievement of a constitution in accordance with the Indian spirit, a good language through the legislatures. In my mind one year is not too much more for the most, important independence within to register for the quadruple benefit, more so, of course that the Indian report states is not allowed direct the India itself. And if we are aware of the complete cessation of British revenue, we shall, when the year is over, certainly take to partition the very institution that are the enemies of British power and institutions for building a new republic.

And in the present programme, quite as long as it is made to appear! Was the philosophy of lower caste a mere idea? Let Dr Bhaug and his band of colonisers who were attacked by every lower caste and then repudiated answer. Let the legislators of the programme in those years who were mercilessly clipped into the Indian press because they had the audacity to speak openly then. Was the burning of foreign cloth a mere idea? Let Sarojini Das who gave her very beautiful costly foreign cloth and many girls who gave up their own foreign cloth and other foreign they had learnt to make a nation. There is nothing in present Congressmen are now selecting

foreign cloth to burn down as before collecting and burning foreign cloth. Apart from the great moral and economic value of these two very powerful ideas they have a political value of the very first order. If we achieve beyond of foreign cloth we move from Britain's path the greatest incentive to good, and if we stop the import and stop revenue, we have the value in value the ever-growing Indian expenditure. These are things so easy to accomplish, so well suited to display the energy of a vast mass of people, I hold, will go a long way towards the fulfilment of the national purpose, if we can but accomplish them.

I claim that the programme is so effective as to satisfy all India and to change the whole nation. If we are more workers, we can take up all the things at once, if we are less, we may take up one item at a time.

There is, indeed, one important working necessary to make the programme palatable, and that is, a strong belief in our nation for the establishment of. Facing us Dominions, States or Independent, whether the name we may give to our object, it is not difficult to think out a programme that would immediately arouse confidence. That however is beyond my line of capacity.

Notes

Reported Threat

It is reported that the Government propose to take legal proceedings against those who serve by complete independence campaign cessation of British revenue with it. In his letter has suggested that anyone who would be complete independence should be suppressed. I am not aware of any law existing the Government to punish the action and policy of independence. I wish the Government would encourage against the promotion of independence. It will allow the political situation and show what the Government mean by Dominion Status. If it does not carry with it the power to make connection with the British, it is a loss of freedom for a man or with. An India, emphasis of ourselves and wanting to come to her own will never be linked with any form of foreign. No national assembly can possibly be provided to be the custodian of national honour, if it does not move for the best that the nation is entitled to. Any move on the part of the Government, therefore, against the programme of independence and cessation of British revenue will guarantee the move and undoubtedly also added strength to the movement now. And as I have already complained, we must have the power to make the Congressmen even though we may not have our full power. Whether we should and would remove that power at all will depend wholly upon how British 'short', before progress in doing these critical moves. The ethical of movement must have the belief. Money is given and carry on to propaganda supported by my Governmental act, direct or indirect, open or secret. The only impossible way to prevent the national from power is to make the Congress responsible for us, in other. This can only be when the legislative spirit, the spirit of independence is lifted and permanently be absolutely equal, rather offered in the place of present leaders.

Against Vilpachit

The National Institution, held its seventh convention on 11th inst. Acharya Ramachandra delivered the presidential speech in the place of Keshu Vilpachit. First who could not attend, but who sent his message and a printed message containing the programme and the education had only just begun. Acharya Ramachandra's way as an experienced educationist to show that the British educational system was directed at indoctrination rather than education, to make students 'black Englishmen' according to Manning but not better Indians. He had an difficulty in choosing the language readily grasped by foreigners and Indians, but resorted to terrible scenes of literacy.

The President's report which was a beautiful specimen showed that the Vilpachit was not doing primary work and strengthening the foundation. Ramachandra was able to show a literary subject of no more value in the stage of his books and primary work than by the President. Keshu with whom activity was identified whether like. Most interesting and Prof. Dhananjaya Kulkarni and Prof. Kulkarni. The Vilpachit began made of these months in London the Congress with an authorized spelling dictionary, a work that is being extremely late. Good stress is being laid upon manual training which is experimentally believed to combine with the development of the intellect.

The account was offered by the president to present Acharya Ramachandra with the Keshu poem which the students had created to collect and present to their spiritual Principal when he visited last year. The poem composed was Rs. 1000. Acharya Ramachandra is thanking the students for their poem presented his presence in visit. Against him, then it was said by citing his experience of the said work being done by the old students among themselves and Dhananjaya showed that the Vilpachit had more than pointed its existence. Whilst he was proud of all the several subjects that have appeared were doing with him, he wanted them to know something more work after having subjects. He said that the remarkable work done by the Keshu of Keshu could not have been done, if he had not established good books rapidly with the courage and equally new powers of confidence.

The "all boys" and their own leaders over which Dr. Kulkarni Ramachandra presided. His thoughtful address reminded the students of their own responsibility and expressed upon them the necessity of increasing the education of India.

I was not used to seeing the work being done by the students among the universities in the stage of high schools in the village round established. Through these eight schools they are dealing with small work, the small class and great school work. All interest to the boys who are then entirely building back by their own hands.

Lalji Meher and Wells

Dr. Meher and other South friends passed on which I was in Calcutta to go to South for the Lalji Meher collection. I could not visit the institution. Though being obliged to leave by South I could not go to many places for this collection, I would not return for the opening after from South. The collection for the Lalji Meher was enormous. It was possible

as they should have. It would be a shame if the two are not beginning with a reasonable time. The donors have to come now for Vilpachit, so they have exactly the papers in which the collection can be done. I am hoping therefore that the response from South will be generous enough to serve as a guide in the other provinces.

For most South friends Keshu. My visit to South too, I know, have been working. Keshu has been here working on ever since my return from Yarnala to visit South for Keshu progress and collection. Let them now prepare their address for Dhananjaya. And I expect the collection should be able to check of their poor state in order to render me an account of their connection with the old customs of devotion. Many of them promised to visit themselves in the work with a real and honest. I hope that they will prove as good as their word. M. E. G.

A Terrible Indictment

[The following propositions of questions asked from the writings and measurements of some of the most eminent British educationists and statesmen, cited by Acharya Ramachandra at the Congress University, Madras, on his address at the Vilpachit convention, constitute a most powerful indictment of the British educational policy in India. It accuses British Indian educationists from their own words, and will show how their educational policy, based as it is on the suppression of the people's language and their religious culture, was based not on the benefit of the people of India, but with the express purpose of disseminating and extending their and facilitating the British exploitation of the country. P.]

In his conference held on the 15th of June 1900 before the Select Committee of the House of Lords, Mr. J. C. Mackenzie declared to "a very remarkable debate, in which for the first time, the views of the House of Commons upon the subject of education, after we had obtained independence of the country, were developed." On that occasion, one of the Members stated that "we had not been America here yet fully," he having allowed the establishment of schools and colleges, and that it would not do for us to repeat the same sort of folly as repeated in India, and that if the Native returned nothing in the way of education, they must come to England for it."

So Charles Trevelyan, Secretary for Education in his evidence on 15th June 1900 before the Select Committee of House of Lords said, "According to the original Native view . . . both Hindus and Mahomedans regard it as necessary to employ languages, who have taken their primary from them, and excluded them from the progress to wealth and civilization. The effect of a language in Sanskrit learning is to give an entirely new turn to the Native mind. The young are educated in this way until it shows after independence according to the current Western model, and then it requires the introduction of the country with the ultimate result of establishing constitutional self-government. They claim to regard it as common law to require, and may have made it in Britain and possess and powerful Sanskrit persons, who, whose presence of it they have made, at least for the suppression of their identity will probably be visible now. . . . For a very long time because it would be steady in their disadvantage that a system

Government should be established. They would be the first who would suffer from it. They would be the objects of plunder and possible indignation, and if in every way their interests be held by us, and in that case necessary, the latter will be the protection of the people who will become attached to us."

Mr. Charles Trevelyan, who has already been quoted, submitted to the Parliamentary Committee of 1883 a paper on "The Political Economy of the Different systems of education in use in India. Before are a few important extracts from this valuable document:

"The spirit of English literature on the other hand, cannot but be irreconcilable to the English conservative. Familiarly acquainted with us by means of our literature, the Indian youth almost seems to regard us as kinsmen. They speak of our great men with the same enthusiasm as we do. Educated in the same way, imbued in the same objects, engaged in the same pursuits with ourselves, they become more English than English, just as the Russian Provinces became more Russian than Russia by Indian. What is it that makes us what we are, except being and conversing with English people and studying English thoughts and habits of mind? They do so not only daily converse with the best and wisest Englishmen through the medium of their works, and learn, perhaps, a higher idea of our values than if their acquaintance with it were of a more personal kind. There is an class of our subjects in whom we are more thoroughly sympathetic than those whose appearance we cast as the English could; they are spoiled by a purely native rearing, they have everything to fear from the establishment of a native Government, their sympathies would surely turn out for the preservation. This class is at present a small minority, but it is continually rearing numbers from the youth who are brought up at the different English institutions."

Dr. F. E. another Englishman writes:

"The vast influence of language in moulding national features and habits, more especially if imbued with superior stores of knowledge, is not little attended to and has judiciously utilised. When the Hindus acquired a primitive, they for themselves and themselves to the task of domestication; that is, they strive to create a more for their own more refined language and literature and thereby reveal it, across the ... thought and the feeling and the unity of subjugated people and Karna channels, which tell and suggested Hindu sciences."

And the Englishman called the day.

Three decades before Mansing arrived in India his Thakurji wrote on behalf of Lord William Bentinck.

"We do not want greatness, splendour and honours, we want self-respect and freedom."

In support of this new word Mansing

"We must do our best to have a class who may be interpreted between us and the millions we govern a class of persons Indian in blood and colour, but English in taste, in opinions, views, and intellect. The opening of a university was the inauguration of a new era of hope of all its possible developments, its

speech, thought and emotions were no longer bound up that it was impossible to separate them."

Finally in the *Literature Digest* of 1888 we read that the emotional nature of education introduced by Lord Darnley "would secure to us a large and more certain supply of many articles, necessary for our civilization and otherwise consumed by all classes of our population as well as an almost irreplaceable demand for the product of British labour."

Lala Lajpat Rai

The Memory of a Friend

(By C. P. Arshady)

II

My remembrance of Lajpat in this second article will deal rather with his own personal characteristics than with the attitude with which his life and death have been approached. I want, if I can do so, to gather up into a picture, the facts which were not before me enough to know him personally, the facts which and characteristics of his personality which made him so lovable to all who were called his friend. These notes of mine will be purely subjective, representing what I myself felt about him, while others would be able to add to these recollections from other angles.

The first trait that stood out in his character, when I got to know him personally, was the gift of humour which contained in it all kinds of gentleness, love, forgiveness and tender heartiness to men. It seemed to flow out of his very eyes, so his eyes to me, and he was able with just a little trouble to his eyes, and a smile about his mouth, to make almost anybody realize the gentleness that lay in his own heart and the fact that death there. Some people have a reserve which hides in a certain extent the stern nature, and one has to learn very slowly what lies behind the merry smiling. But with Lala Lajpat Rai all that was written clear in a warm looking out of them and his face at once told the whole story.

That, that I have mentioned, was probably due to a business and business and courtesy which had grown up with him from childhood. I do not mean that as he grew older he failed to observe any courtesy in dealing with men and things, but he had a very large heart of warm consideration and was not easily deceived by practical affairs. But this generous nature never lessened his energy. It never took away from his determination in his aggressive attitude. He could not have needed his open feelings even if he had tried to do so.

I have just been sitting in Paris with him to H. Bent and his wife and his three sons sitting with Lajpat together. They read of his last in nothing less than my own, and we could hardly speak about anything else during the days we were together. Mrs. Bent is a German lady, with a very kindly heart, and the last in her was almost the last of her of her own children, for Lala Lajpat Rai, in spite of his much greater age, treated her like a mother and became a kind of "grandfather" to her, so her taking very, while he was in the house. His expression was

that "Oh, he was so jolly and always was joking. The whole house rang with his laughter, and when he was gone, it seemed as though all the sunshine had gone with him. She said this with a mother's tenderness, and the next words in her eyes as she spoke.

Then she told me an extraordinarily touching story, how the servant of the house had heard of the death of Lady Anne herself and had burst into tears when she heard the news. The servant girl had said "It cannot be true that our 'grandmother' is no more." She had always referred to her as 'grandmother' and he had spoken her so lovingly that she almost forgot the fact of her own childhood.

Somebody has said that, your grandmothers may never truly be discovered by the simple test of finding out whether the 'child heart' remains a child's. Certainly Lady Lyle's heart would have proved that not with time; for her heart never ceased all through her life to keep its childish qualities.

Bharati the Tamil Poet

III*

My Heart Aches

Oh my heart aches, my heart aches,
At sight of these foolish brothers mine
In quarters here they spend their lives,
They squander it there, they squander it there,
There is nothing in the world but reason lost in there.
Oh this is a haunted town, they say.
Oh that tank, but no evil spirit,
There is a wicked devil in that house!
That ever frightened by their own crimes
They make that love miserable.

Oh my heart aches, my heart aches
At sight of these foolish men

His caste spells, they would say,
And saying squander it here
Black magic, evil charms and what not
Make these foolish men unhappy
Kings rule because the subjects consent,
Authority grows with the people's trust
But these foolish Indians who
Quail and tremble at Government
Are India's greatest curse.

Oh my heart aches, my heart aches
At sight of these foolish men.

At sight of a soldier they shiver and shiver
They go pale with fear
When a character approaches,
And if a man who should carry a gun
They would quickly retreat
And hide in their houses.
He is here, he is there, they would say
And suffer moral fear
Somebody may pass along the road
Looking at his clothes, they would die
In obscure houses, not knowing who
They would even be in the posture of homage
And walk about like cow,
In fear and trembling, all their lives.

Oh my heart aches, my heart aches
At sight of these foolish men

And when I think of these deviates
Oh my heart aches, my heart aches!
Not men, not leaders, but really a crew!
A five-headed snake, the ladies would say
If his men were to my eye-headed,
Devils surely would result,
And the family would be sent to hell.

Oh my heart aches, my heart aches
At sight of these foolish men,

No knowledge or Scripture in their memory
But Hindu faith have they in every impostor's word
Honest influence they cannot bear
But would accommodate and concede
On breach of a single rule.
They would bow to monks
That wear yellow robes
I am a Hindu, you would say
I am a devotee of Shree, another
And they would wear turbans and tight dhotis!
Oh my heart aches, my heart aches
To see these foolish men.

But yet I cannot hate them

It loads my heart in sin
My brothers in prison slowly walking,
Yet they know not why they are so afflicted
Famine, disease, every day
They die in this prison
Is there no way to release them?

Oh my heart aches, my heart aches
At sight of these foolish men

Caution these offenders,
They have hardly strength to walk.
They are like children blind,
Led by every fool or rascal
In this land of glory, land of success,
Second Land where a thousand generations
Lived in glory and did happy.
Must these pass their days like beasts
Without reason, blind?

Oh my heart aches, my heart aches
To see these foolish Indians who,

Hail New India

Hail, New India!
Hail to India, young!
Thirty years of men and women,
All coming all
The like of this in the world
Was never seen before!

Hail to

March the soldier
Of new clothing men
Of his duty bound.
No more can man be called
To the past of his brother
Influence is gone,
Gone long our land for ever
Gardens but not fertile fields
Cover the wide country of men
Food and harvest of every land
Yielding abundance now,
Oh, this has land of men,
Rich and comfortable?
Hail to.

We have made this law,
And we shall guard it well;
Not a single soul shall be hungry
And go without food in our land,
Neither shall we destroy the world.
Hail to

'I am in every word,' said the Lord
He said it in Kashiwhara,
We shall spread that truth
The wide world over,
And show the way to man
To conquer the god within.
Yes, India shall teach the world,
India shall show the way.
Hail to

Our family are we all
Children of our dear mother—
All are equal, all alike
No high and no low among us
Of equal weight and equal price
None are of us or by us
Yes, we are lovers of this land!
To all of us message of our own land
Hail to

Saraswati

She dwells on the white lotus flower,
She dwells on the twinkling stars of the Veda,
She is up the overhanging beam of the past
That makes joy and song for the people,
She sparkles in the holy Scriptures
That tell us the secrets of true Brahman.
She dwells in the speech of the Sage,
Devoid of ostentatious and full of love.

She is in the sweet songs of women,
In the tender baby's lisp,
She is in the husband's reverent calls,
In the tongue of the beautiful parrot,
She is in the carriage of the temple town,
In every word that is truthfully done.
Her form is the ideal

She is loved, beloved's paradise find
The world, the village, the city,
The great India, India united, and true Brahman
All have in Her, Queen of all Knowledge

Addressing Our God teaches man to show love,
Sanctifies the faith of the good,
Warns against the use of high reason,
The God of those that live
By the word of their love,
The god of the poets, the God of the Gods!

Oh man, God dwell in thee! Thine! I
Come join in worship of the God!
But leave it to me only to offer her worship
Plying up some palm leaves,
Humbling some unshowered words,
And throwing Sweets and flowers thereon,
That is not the worship she needs!

Light the lamp of knowledge in every house,
Have a school or tap in every street,
That is more in value in the whole country
Not more than ten thousand of instruction

None the glaze from whose sparkling depths
This is the worship that will please Him,
The God that removes all trouble, all pain

The lands of the Veda and the Gesta,
And the land of the rising sun,
Ganga, old Punjab, Khyber and Lahore Valley,
All are bright with the strong light of knowledge.

Learning is the food of Bharata,
The source of all knowledge,
Stronger it should be if you continue
To your present low state,
Humble and subsistent to the call
Of men and letters
Is it for man to lead and rule
Like the beasts of the field?
But govern not for the capitals of the past.
Come let us work to remove the shame.

Make sweet and fragrant gardens
Build walls and bastions for the strong,
A thousand homes for the destitute,
Ten thousand temples for worship
But greater gift than all these,
By which all these may thrive
With greater love
Is the call of letters to the poor

Come keep your gifts, rich and poor,
The poorest shall bring us gold,
The poor shall play no longer poor,
And those who cannot give gold or silver
Shall give true and for the cause
Naked, veiled women, you too,
Must help the worship of Him,
Give nothing, help nothing,
Let us fulfil this sacred task.

(To be continued)

(Translated by C. R.)

Annals Bibliography

Volume 1 of *The Story of My Experiments with Truth*, pp. 209, thirty pictures, bound in cloth, with index and facsimile photograph of Gandhi. Price Rs. 1-0-0 plus 0-10-0 for postage and postage Rs. 0-4-0 by V. P. P. Price for foreign countries Rs. 1 post free

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CONTENTS

	Page
The Story of My Experiments with Truth	
Part I, Chapter XXXI (Found in Part I)	18 A. Gandhi 17
Part II, Chapter XXXII (Found in Part II)	18 A. Gandhi 18
Part III, Chapter XXXIII (Found in Part III)	18 A. Gandhi 19
Part IV, Chapter XXXIV (Found in Part IV)	18 A. Gandhi 20
Part V, Chapter XXXV (Found in Part V)	18 A. Gandhi 21
Part VI, Chapter XXXVI (Found in Part VI)	18 A. Gandhi 22
Part VII, Chapter XXXVII (Found in Part VII)	18 A. Gandhi 23
Part VIII, Chapter XXXVIII (Found in Part VIII)	18 A. Gandhi 24
Part IX, Chapter XXXIX (Found in Part IX)	18 A. Gandhi 25
Part X, Chapter XL (Found in Part X)	18 A. Gandhi 26
Part XI, Chapter XLI (Found in Part XI)	18 A. Gandhi 27
Part XII, Chapter XLII (Found in Part XII)	18 A. Gandhi 28
Part XIII, Chapter XLIII (Found in Part XIII)	18 A. Gandhi 29
Part XIV, Chapter XLIV (Found in Part XIV)	18 A. Gandhi 30
Part XV, Chapter XLV (Found in Part XV)	18 A. Gandhi 31
Part XVI, Chapter XLVI (Found in Part XVI)	18 A. Gandhi 32
Part XVII, Chapter XLVII (Found in Part XVII)	18 A. Gandhi 33
Part XVIII, Chapter XLVIII (Found in Part XVIII)	18 A. Gandhi 34
Part XIX, Chapter XLIX (Found in Part XIX)	18 A. Gandhi 35
Part XX, Chapter L (Found in Part XX)	18 A. Gandhi 36
Part XXI, Chapter LI (Found in Part XXI)	18 A. Gandhi 37
Part XXII, Chapter LII (Found in Part XXII)	18 A. Gandhi 38
Part XXIII, Chapter LIII (Found in Part XXIII)	18 A. Gandhi 39
Part XXIV, Chapter LIV (Found in Part XXIV)	18 A. Gandhi 40
Part XXV, Chapter LV (Found in Part XXV)	18 A. Gandhi 41
Part XXVI, Chapter LVI (Found in Part XXVI)	18 A. Gandhi 42
Part XXVII, Chapter LVII (Found in Part XXVII)	18 A. Gandhi 43
Part XXVIII, Chapter LVIII (Found in Part XXVIII)	18 A. Gandhi 44
Part XXIX, Chapter LIX (Found in Part XXIX)	18 A. Gandhi 45
Part XXX, Chapter LX (Found in Part XXX)	18 A. Gandhi 46
Part XXXI, Chapter LXI (Found in Part XXXI)	18 A. Gandhi 47
Part XXXII, Chapter LXII (Found in Part XXXII)	18 A. Gandhi 48
Part XXXIII, Chapter LXIII (Found in Part XXXIII)	18 A. Gandhi 49
Part XXXIV, Chapter LXIV (Found in Part XXXIV)	18 A. Gandhi 50
Part XXXV, Chapter LXV (Found in Part XXXV)	18 A. Gandhi 51
Part XXXVI, Chapter LXVI (Found in Part XXXVI)	18 A. Gandhi 52
Part XXXVII, Chapter LXVII (Found in Part XXXVII)	18 A. Gandhi 53
Part XXXVIII, Chapter LXVIII (Found in Part XXXVIII)	18 A. Gandhi 54
Part XXXIX, Chapter LXIX (Found in Part XXXIX)	18 A. Gandhi 55
Part XL, Chapter LXX (Found in Part XL)	18 A. Gandhi 56
Part XLI, Chapter LXXI (Found in Part XLI)	18 A. Gandhi 57
Part XLII, Chapter LXXII (Found in Part XLII)	18 A. Gandhi 58
Part XLIII, Chapter LXXIII (Found in Part XLIII)	18 A. Gandhi 59
Part XLIV, Chapter LXXIV (Found in Part XLIV)	18 A. Gandhi 60
Part XLV, Chapter LXXV (Found in Part XLV)	18 A. Gandhi 61
Part XLVI, Chapter LXXVI (Found in Part XLVI)	18 A. Gandhi 62
Part XLVII, Chapter LXXVII (Found in Part XLVII)	18 A. Gandhi 63
Part XLVIII, Chapter LXXVIII (Found in Part XLVIII)	18 A. Gandhi 64
Part XLIX, Chapter LXXIX (Found in Part XLIX)	18 A. Gandhi 65
Part L, Chapter LXXX (Found in Part L)	18 A. Gandhi 66
Part LI, Chapter LXXXI (Found in Part LI)	18 A. Gandhi 67
Part LII, Chapter LXXXII (Found in Part LII)	18 A. Gandhi 68
Part LIII, Chapter LXXXIII (Found in Part LIII)	18 A. Gandhi 69
Part LIV, Chapter LXXXIV (Found in Part LIV)	18 A. Gandhi 70
Part LV, Chapter LXXXV (Found in Part LV)	18 A. Gandhi 71
Part LVI, Chapter LXXXVI (Found in Part LVI)	18 A. Gandhi 72
Part LVII, Chapter LXXXVII (Found in Part LVII)	18 A. Gandhi 73
Part LVIII, Chapter LXXXVIII (Found in Part LVIII)	18 A. Gandhi 74
Part LIX, Chapter LXXXIX (Found in Part LIX)	18 A. Gandhi 75
Part LX, Chapter LXXXX (Found in Part LX)	18 A. Gandhi 76
Part LXI, Chapter LXXXXI (Found in Part LXI)	18 A. Gandhi 77
Part LXII, Chapter LXXXXII (Found in Part LXII)	18 A. Gandhi 78
Part LXIII, Chapter LXXXXIII (Found in Part LXIII)	18 A. Gandhi 79
Part LXIV, Chapter LXXXXIV (Found in Part LXIV)	18 A. Gandhi 80
Part LXV, Chapter LXXXXV (Found in Part LXV)	18 A. Gandhi 81
Part LXVI, Chapter LXXXXVI (Found in Part LXVI)	18 A. Gandhi 82
Part LXVII, Chapter LXXXXVII (Found in Part LXVII)	18 A. Gandhi 83
Part LXVIII, Chapter LXXXXVIII (Found in Part LXVIII)	18 A. Gandhi 84
Part LXIX, Chapter LXXXXIX (Found in Part LXIX)	18 A. Gandhi 85
Part LXX, Chapter LXXXXX (Found in Part LXX)	18 A. Gandhi 86
Part LXXI, Chapter LXXXXXI (Found in Part LXXI)	18 A. Gandhi 87
Part LXXII, Chapter LXXXXXII (Found in Part LXXII)	18 A. Gandhi 88
Part LXXIII, Chapter LXXXXXIII (Found in Part LXXIII)	18 A. Gandhi 89
Part LXXIV, Chapter LXXXXXIV (Found in Part LXXIV)	18 A. Gandhi 90
Part LXXV, Chapter LXXXXXV (Found in Part LXXV)	18 A. Gandhi 91
Part LXXVI, Chapter LXXXXXVI (Found in Part LXXVI)	18 A. Gandhi 92
Part LXXVII, Chapter LXXXXXVII (Found in Part LXXVII)	18 A. Gandhi 93
Part LXXVIII, Chapter LXXXXXVIII (Found in Part LXXVIII)	18 A. Gandhi 94
Part LXXIX, Chapter LXXXXXIX (Found in Part LXXIX)	18 A. Gandhi 95
Part LXXX, Chapter LXXXXXX (Found in Part LXXX)	18 A. Gandhi 96
Part LXXXI, Chapter LXXXXXXI (Found in Part LXXXI)	18 A. Gandhi 97
Part LXXXII, Chapter LXXXXXXII (Found in Part LXXXII)	18 A. Gandhi 98
Part LXXXIII, Chapter LXXXXXXIII (Found in Part LXXXIII)	18 A. Gandhi 99
Part LXXXIV, Chapter LXXXXXXIV (Found in Part LXXXIV)	18 A. Gandhi 100
Part LXXXV, Chapter LXXXXXXV (Found in Part LXXXV)	18 A. Gandhi 101
Part LXXXVI, Chapter LXXXXXXVI (Found in Part LXXXVI)	18 A. Gandhi 102
Part LXXXVII, Chapter LXXXXXXVII (Found in Part LXXXVII)	18 A. Gandhi 103
Part LXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXVIII)	18 A. Gandhi 104
Part LXXXIX, Chapter LXXXXXXIX (Found in Part LXXXIX)	18 A. Gandhi 105
Part LXXXX, Chapter LXXXXXXX (Found in Part LXXXX)	18 A. Gandhi 106
Part LXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXI)	18 A. Gandhi 107
Part LXXXXII, Chapter LXXXXXXII (Found in Part LXXXXII)	18 A. Gandhi 108
Part LXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXIII)	18 A. Gandhi 109
Part LXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXIV)	18 A. Gandhi 110
Part LXXXXV, Chapter LXXXXXXV (Found in Part LXXXXV)	18 A. Gandhi 111
Part LXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXVI)	18 A. Gandhi 112
Part LXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXVII)	18 A. Gandhi 113
Part LXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXVIII)	18 A. Gandhi 114
Part LXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXIX)	18 A. Gandhi 115
Part LXXXXX, Chapter LXXXXXXX (Found in Part LXXXXX)	18 A. Gandhi 116
Part LXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXI)	18 A. Gandhi 117
Part LXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXII)	18 A. Gandhi 118
Part LXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXIII)	18 A. Gandhi 119
Part LXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXIV)	18 A. Gandhi 120
Part LXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXV)	18 A. Gandhi 121
Part LXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXVI)	18 A. Gandhi 122
Part LXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXVII)	18 A. Gandhi 123
Part LXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXVIII)	18 A. Gandhi 124
Part LXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXIX)	18 A. Gandhi 125
Part LXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXX)	18 A. Gandhi 126
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 127
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 128
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 129
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 130
Part LXXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXXV)	18 A. Gandhi 131
Part LXXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXXVI)	18 A. Gandhi 132
Part LXXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXXVII)	18 A. Gandhi 133
Part LXXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXXVIII)	18 A. Gandhi 134
Part LXXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXXIX)	18 A. Gandhi 135
Part LXXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXXX)	18 A. Gandhi 136
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 137
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 138
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 139
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 140
Part LXXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXXV)	18 A. Gandhi 141
Part LXXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXXVI)	18 A. Gandhi 142
Part LXXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXXVII)	18 A. Gandhi 143
Part LXXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXXVIII)	18 A. Gandhi 144
Part LXXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXXIX)	18 A. Gandhi 145
Part LXXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXXX)	18 A. Gandhi 146
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 147
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 148
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 149
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 150
Part LXXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXXV)	18 A. Gandhi 151
Part LXXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXXVI)	18 A. Gandhi 152
Part LXXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXXVII)	18 A. Gandhi 153
Part LXXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXXVIII)	18 A. Gandhi 154
Part LXXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXXIX)	18 A. Gandhi 155
Part LXXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXXX)	18 A. Gandhi 156
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 157
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 158
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 159
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 160
Part LXXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXXV)	18 A. Gandhi 161
Part LXXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXXVI)	18 A. Gandhi 162
Part LXXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXXVII)	18 A. Gandhi 163
Part LXXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXXVIII)	18 A. Gandhi 164
Part LXXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXXIX)	18 A. Gandhi 165
Part LXXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXXX)	18 A. Gandhi 166
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 167
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 168
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 169
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 170
Part LXXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXXV)	18 A. Gandhi 171
Part LXXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXXVI)	18 A. Gandhi 172
Part LXXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXXVII)	18 A. Gandhi 173
Part LXXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXXVIII)	18 A. Gandhi 174
Part LXXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXXIX)	18 A. Gandhi 175
Part LXXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXXX)	18 A. Gandhi 176
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 177
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 178
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 179
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 180
Part LXXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXXV)	18 A. Gandhi 181
Part LXXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXXVI)	18 A. Gandhi 182
Part LXXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXXVII)	18 A. Gandhi 183
Part LXXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXXVIII)	18 A. Gandhi 184
Part LXXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXXIX)	18 A. Gandhi 185
Part LXXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXXX)	18 A. Gandhi 186
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 187
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 188
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 189
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 190
Part LXXXXXXV, Chapter LXXXXXXV (Found in Part LXXXXXXV)	18 A. Gandhi 191
Part LXXXXXXVI, Chapter LXXXXXXVI (Found in Part LXXXXXXVI)	18 A. Gandhi 192
Part LXXXXXXVII, Chapter LXXXXXXVII (Found in Part LXXXXXXVII)	18 A. Gandhi 193
Part LXXXXXXVIII, Chapter LXXXXXXVIII (Found in Part LXXXXXXVIII)	18 A. Gandhi 194
Part LXXXXXXIX, Chapter LXXXXXXIX (Found in Part LXXXXXXIX)	18 A. Gandhi 195
Part LXXXXXXX, Chapter LXXXXXXX (Found in Part LXXXXXXX)	18 A. Gandhi 196
Part LXXXXXXI, Chapter LXXXXXXXI (Found in Part LXXXXXXI)	18 A. Gandhi 197
Part LXXXXXXII, Chapter LXXXXXXII (Found in Part LXXXXXXII)	18 A. Gandhi 198
Part LXXXXXXIII, Chapter LXXXXXXIII (Found in Part LXXXXXXIII)	18 A. Gandhi 199
Part LXXXXXXIV, Chapter LXXXXXXIV (Found in Part LXXXXXXIV)	18 A. Gandhi 200

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The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHURCHES

An Instructive Dialogue

From its very inception the Khadi movement, Gandhi movement as it was then called, attracted much criticism from the well-to-do. The late Shree Balaram, a capable millionaire himself, not only gave me the benefit of his own knowledge and experience but kept me in touch with the opinions of the other well-to-do as well. The opposition obtained by one of these deeply impressed him. He pressed me to start him. I agreed. Shree Balaram accepted the interview. The interview opened the conversation.

"You know that there has been considerable agitation lately here?"

"Yes, I do," I replied.

You are about aware that in the days of the Partition too, the well-to-do, fully exploited the Government movement. When it was at its height, we raised the prices of cloth and did some worse things."

"Yes, I have heard something about it and it has grieved me."

"I can understand your grief, but I can see no ground for it. We are not conducting our business out of philanthropy. We do it for profit, we try to get the most for the shareholders. The price of an article is governed by the demand for it. Who can check the law of demand and supply? The people should have known that their situation was based on such up the price of Khadi cloth by stimulating the demand for it."

I interrupted. "The people like me were troubled at their misdeeds. They believed in the honesty of their law, that the millowners would not be so strong selfish and exploitative as to burden their country in the hour of its need and even to do its length, as they did, in suddenly passing off foreign cloth as Khadi."

"I have your believing within me, you repeat, that is why I put you to the trouble of coming to me so that I might save you from falling into the same error as these unprincipled people."

With these words the millowner looked at his clock who was standing by in previous samples of the cloth that was being manufactured on his mill. Picking up a he said "Look at that stuff. This is the best

Khadi I have met in my mill. It is coming with a voluntary demand. We manufacture it from the worst. Naturally, therefore, it is cheap. We need it as for Khadi in the valley of the Bhadrachal. We have supplies all over the country, even to places where there is no use of your goods any more. You can then see that we do not stand in need of more agents. Besides, you ought to know that India's production of cloth falls far short of its requirements. The question of Khadi, therefore, largely involves itself with the production. The demand on this account and production is naturally and improves its quality in the necessary extent, the export of foreign cloth will automatically cease. My advice to you, therefore, is not to carry on your agitation on its present lines but to turn your attention to the structure of Khadi cloth. When we need it not get agitated to reduce demand for our goods but produce more."

"Then, surely, you will show no effort, if I am already engaged in that very thing," I asked.

"How can that be?" he exclaimed, a bit puzzled, "but even so, you are thinking of producing the establishment of new mills in which even you certainly desire to be engaged."

"I am not doing exactly that," I explained, "but I am engaged in the spread of the spinning wheel."

"What is that?" he asked, looking still more at me. I told him all about the spinning wheel and the story of my long quest after it and asked, "I am entirely of your opinion, it is not our very business to build an agent for the mills. That would be more harm than good to the country. Our main aim will be to want of means for a long time to come. My work should be to and therefore to express the production of handloom cloth and to that extent for the disposal of the Khadi cloth produced. I am, therefore, cordially making my attention to the production of Khadi. I want to this form of Khadi because through it I can provide work to the unemployed, semi-employed women of India. My aim is to get these women to spin yarn and to make the people of India not think upon any of it. I do not know how far this movement is going to succeed, at present it is only in the progress

stage. But I hope full back up is. At any rate it can do no harm. On the contrary in the usual kind it can add to the stock production of the country. Be it ever so small, it will represent an extra added gain. You will then perceive, then, that my movement is free from the usual limitations by you.

In answer, 'If you have additional production or more it represents your movement, I have nothing to say against it. Whether the opening wheel can make headway in the age of power machinery is another question. But I for one wish you every success.'

(Translated from Marathi by P.)

Shanti the Tamil Poet

19*

(I continue to publish the letters of C. K.'s translations for their authors until in spite of the fact that the last has now been added through late in the day.

M. K. G.]

At one with the Universe

Sound the Victorious Drum!

We have lifted the fetters of Fate,
We have destroyed the impact of misfortune,
No more shall a man sit bound again.
We've begun to live the Vedic life,
And drink freedom joy from the whole world.

Sound the Victorious Drum

We have looked at the Sun,
We have drunk its joy till the center of Earth.
We have opened wide our eyes,
And drunk that radiance in the darkness for too long
Troubled before us.

Sound the Victorious Drum.

The birds of the air are our comrades,
The ocean and the mountains are our lot,
The whole universe is but ourselves
On the incomprehensible joy of the life!

Sound the Victorious Drum.

The Poet

The poet is gone, O foolish man,
He will never return.
Do not waste yourselves away
In the concerning of what
Even thinking of what is gone.
Think that you are born today
With flesh and mind and strong heart.
All evil shall be destroyed
And never rise again.
Set this day and live in your mind
And put joy into your love.

Swainsong

Come, let us drive away
The evil spirits that possess
And afflict our land.
Come, my wife, let
Whirlwinds be gone!
Frost, snow, be gone!
Sickness, be gone!
Oh Madhava, go away
Go with mine, go away

Each other, go away.
Ever about, go away.
Flinging at our side, go, go away!

Wouldst thou like a dog
In water? No! Go away!
Dost thou in the sun? Go away!
Wouldst thou be a dog? Go away!
Dost thou be a dog? Go away!
Dost thou be a dog? Go away!
Dost thou be a dog? Go away!
Dost thou be a dog? Go away!
Dost thou be a dog? Go away!
Dost thou be a dog? Go away!

You were not present!
A hundred times? Go, go away!
You were not present a single moment? Go away!
You speak high philosophy
But for a copper coin
You will forget it all
And shamefully mistreat your hand go, go away!
You have no fear of me? Go, away!
You dare not appear the wrong
The would be in light? Go, go away!
Go the hundred times bright
Like a hundred times go, go away!

Freedom

Freedom! Freedom! Freedom!
To the Father, to the Son, to the Father, Freedom!
To the Father, to the Son, to the Father, Freedom!
Come, let us drive away
Whirlwinds and frost and snow,
Whirlwinds in the way of truth and light

There shall be none of the things,
And none shall be oppressed.
None in India all are of noble birth
Whirlwinds and frost and snow, go, go away!
None in India all are of noble birth
Whirlwinds and frost and snow, go, go away!

Freedom! Freedom! Freedom!
To the Father, to the Son, to the Father, Freedom!
To the Father, to the Son, to the Father, Freedom!
To the Father, to the Son, to the Father, Freedom!

Worry Not

The trees of the earth
And the fragrant flowers,
The crops that change in the trees,
The living birds,
The plants and the grass,
Do they worry how to live?
We do not think and live
Nor guard and water them.

*That is, I will still appear in Young India at this (January) first and last and 15th January, 1929 respectively.

If but the laureate poets
In laurel wreaths wait,
The earth shall bear
Eternal fruit.

I will not worry about life
Sorrow, things my mind
Kill me poor soul,
Woe not your burden
In seeking the means of life.
Nature will feed you,
Your only work here below
Is doing deeds of love

Dance my sisters, dance my sisters
Round and round, round and round

Clap your hands, to make the tune,
Loudly clap that all may hear
The end upon that promised in
Are given, are given.

Dance my sisters, etc.

We're faced our two ends, our two ends
The needs of body is no more the
They are given God divided as in ignorance
The heavy man that is prison human
Sought to escape woman's soul
Are given, are given

Dance my sisters, etc.

Like breaking boards of knowledge giving them to work
They tried to rule women and run the house.
We have broken down that, broken
We have broken down that.

Dance my sisters, etc.

They broke in like you dogs
And gave us dogs' rights,
We were not patients with them.
They gave us work, others
Like it is changed, money, all changed

Dance my sisters, etc.

They talked of charity, others
Charity is good for both, say we
Dance with conscience, dance with charity.
Dance with conscience without control.
Back and rule is this world
Shall be woman's not man's.

Dance my sisters, etc.

The rule of knowledge we shall create
We shall not lay behind the veil.
Knowledge shall be ours as well
We shall give to the making of love
We shall give food for the world.
We shall keep gods for the world

Dance my sisters, etc.

Quicks shall be food as love
Quicks shall be food as knowledge
We shall create the new days of old
In woman's goodness and woman's love

Dance my sisters, dance my sisters
Round and round, round and round

(Overlaid.)

(Translated by G. R.)

Why not K. S. Association?

If we have professed' associations, and various associations and the like, why not Kish Service Association or Kish Service League? This service it is in its nature should certainly be the most service in the world if not even the most important. It is this that it will never bring the same response. But in the other services which are only needed but which are based more or less, perhaps more rather than less, upon exploitation. Kish Service is a purely philosophical society and the service are merely motivated on the principle that a labourer is worthy of his hire. But in Kish Service there is a higher motivation than that of pecuniary reward. The motivation lies in the knowledge that the poorest members in the ranks of the world, the most helpless, and the most numerous class of men in the society.

As this work is being started, Kish Service hopes also to plan ways and means of establishing this work. Hence in the usual weekly meeting of the Kish Service committee who are undergoing training at the Ujjain Hindu San Sadayashram, the question of forming a Kish Service Association was seriously discussed and it was resolved to form such an association. To that end I wrote all those who have interest bearing in any of the institutions recognised by the All-India Students' Association to send to the Secretary Ujjain Hindu San Sadayashram, the following particulars: name in full present address, age, whether married or single, children if any, where named the Kish service, previous qualifications, present occupation, wages, and such other information as may be useful for the proposed Association. An early reply is desired will be taken to form a governing body and frame a governing constitution. The object of that body should be

1. to provide medical and in operating among the men and women belonging to the service,
2. to encourage them to make research in Kish work in all its branches,
3. to help the needy members,
4. to attract new members,
5. to hold periodical conferences with a view to compare notes and exchange experiences,
6. to frame methods of making Kish work popular from the service standpoint.

There are only experienced doctors not as students. The first step will be to publish a directory of names and addresses of such persons. The number of persons named in the Address book already comes up to 412. There is no doubt a large number named by the other Kish organizations. It will not be desirable to superimpose a directory by my station. In sending names over, I hope, will be taken to send only those who are or were doing Kish work and have received adequate training and who have sought the service as voluntary, i.e., from the purely philosophical motive. The object of the formation of the club is to make the proposed association an efficient organization of true service. Members will send their resignation in the substance of withdrawing, should be.

M. K. G.

Notes

Foreign Cloth and Khadi

The Working Committee of the Congress has passed a resolution asking us to frame a scheme for carrying out the Congress programme regarding boycott of foreign cloth through Khadi. The scheme as submitted by me to the Secretary is published elsewhere in this issue. I submitted it to the central committee of the centre and have long to offer suggestions for its improvement. In my opinion boycott of foreign cloth is a comparatively easy thing to accomplish, if Congressmen would concentrate upon the effort with a will. In order to enable them to do so a living link in Khadi is no absolute necessity. If Congressmen were still and conscience the scheme cannot be carried out. I regard the Congress campaign as necessary, as I could against persons the persistence of they had no faith in the programme. Notwithstanding the warning they passed the resolution without dissent and without protest. That propaganda link in Khadi, if they have it, the inherent capacity of being worked out of the thoroughly understood that it is not possible to accomplish the boycott through any other means. Let us now worry about the place of the indigenous mill cloth in the boycott. This cloth has taken care of itself and will take care of itself. What we need to do is to clothe with Khadi those whom we reach. If we speak with this voice, we shall fail in carrying out the boycott. We shall succeed only in reducing the prices of indigenous mill cloth and in bringing unscrupulous millowners to commit frauds upon a gullible public.

Finally I show the situation of all concerned to my vote at the first of the scheme. No progress in the promotion of the Congress programme is possible unless the Congress focus is put on industrial because the living element of war is 1931. M. K. G.

A Good Example

What faith and perseverance can achieve is well illustrated by the report of the work done by the Sri Lalchand Khadiar store, of Secunderabad. Mr. G. Desamundri Aiyar is a young gentleman employed at the Railway Company's office at Secunderabad. Educated young Hindustani, I am glad to say, and not a point, wherever they may be, to carry the message of Khadi along with their other work. Mr. Desamundri's business resulted in the making of a small capital, Rs. 100, from a few khadi and the formation of a khadi Khadiar shop near Dattatreya temple in Secunderabad. It was practically a banking agency and they ran their enterprise out of the convenience secured from the A. I. S. A. The capital proved insufficient during the Depressé season but funds easily came forward with temporary advances for the occasion. During the next month ending November last, they sold Rs. 2,421 worth of Khadi. The convenience gained was Rs. 65-1-5, and the expenses came to Rs. 25-12-0. Besides selling Khadi, they retained it as a local industrial co-operative. They also promote voluntary spinning and every Friday night, a stage-1) continued. They also print and distribute Khadi literature, the cost of which is met by local voluntary help. How can workers others followed this commendable example of the Secunderabad Railway employees. G. R.

Scheme for Boycott of Foreign Cloth through Khadi

Congress organisations should call for volunteers to go from door to door in every town and village having a Congress Committee and collect foreign cloth in the possession of the householders and deliver to secretaries for Khadi supplied by such householders.

1. All Khadi should bear the stamp of the All India Spinning Association and prices should be distinctly marked on them.

2. Voluntary speakers should be called for to popularise the use of Khadi and to advocate complete boycott of foreign cloth.

3. News, literature and speakers should have persons from spinning Khadi.

4. Foreign cloth collected should be publicly burnt wherever possible.

5. Foreign cloth dealers should be individually visited with a view to inducing them help and inducing them to stop further purchase of foreign cloth and to cancel all outstanding orders.

6. Following foreign cloth shops may be undertaken wherever possible and where there is no danger of violence being committed by Congress people, the latter being reliable and trusted volunteers.

7. All units should from day to day report to the Central Office details of work done in terms of the boycott and the latter should circulate to the press for publication a weekly digest of day to day progress.

8. Help and co-operation of all political and other organisations should be solicited in the campaign.

9. Help of prominent leaders should be secured to propagate the boycott campaign.

10. The All India Spinning Association should be asked to furnish the Central Office with a list of places where parties Khadi is available and to open stores where there is a demand for Khadi.

11. A small committee called Foreign Cloth Boycott Committee should be formed and entrusted with an initial fund with power to collect more funds. The Committee should be under obligation to publish duly audited statement of income and expenditure every quarter.

12. The Committee proposed in para. 11 should publish and distribute broadcast letters showing the necessity and possibility of boycott giving full details as to the method of achieving it by individuals.

13. Resolutions should be moved in the provincial legislatures as well as the central asking upon their respective Governments to make all their cloth purchases in Khadi irrespective of its certified quality. Resolutions should also be moved demanding a legislative duty on imports of foreign cloth.

Note: The foregoing scheme is based upon the assumption that the Congress Committees all over India will be immediately reorganised and that there will be handsome response to the call for membership and that they will be full co-operation on the part of all Congress Committees in the prosecution of the campaign of boycott of foreign cloth through Khadi. It is suggested that if these conditions are fulfilled, it is possible to achieve the boycott during the year, at any rate in the extent of inducing a truce agreement upon the imports of foreign cloth.

M. K. G.

L.A.S. 100/100/100

Khadi Work in Tamil Nad

1922-23

The Secretary, All-India Spinning Association, writes:

The Tamil Nad Branch of the All-India Spinning Association has by headquarters at Tirupur in the Coimbatore district, and controls 60 centres which are either producing or selling khadi. Of these 10 are factories run directly by the Association—24 for production and 15 for sale—and the rest are run by representative under private management. The number of workers serving in the A. I. S. A. in Tamil Nad is 150. Almost all the machines have been in service continuously for over two years.

The capital funds available for work in Tamil Nad during the year 1922-23 by the All-India Spinning Association amounts to Rs. 3,20,118, but the greater portion of the funds could not be made use of before March, 1923. If funds had been available from the commencement, the volume of work would have been much greater than it actually is. As it is, the total Tamil Nad production of khadi during the year ended report was Rs. 2,65,345 and the year value amounted to Rs. 14,50,000.

The main centres of production in Tamil Nad is in the Tirupur area of Coimbatore district. Men there is also some quantity of production done in other districts also—by the Coimbatore Spinning Society at Pollachi, by the Provincial Branch at Valudakal in South Arcot, and Valudakal in Trichinopoly—and by private enterprise at Kanyakumari in Malabar and Tenkasi in Travancore. Kanyakumari is the first khadi centre in Tamil Nad.

The volume of production centres in Tamil Nad covered over 925 villages and support 14,025 spinners, and 1,494 weavers. Khadi production has been the only relief for the people of the districts of the Coimbatore and the Nilgiri divisions, who live primarily in the neighbourhood of forests. The year they were failed for the most part and there is hoped to be good success. The Coimbatore Spinning Society, which has already shown public attention in the At Kanyakumari and the neighbourhood of the Tirupur area there are equally well. There was not sufficient work even in the best season for the previous seasons. When the work completely dried up. The continuous working of the production centres at Valudakal, Kanyakumari and Kanyakumari centres was a great source of amusement in the people in those localities. The amount of spinning and weaving output distributed by the A. I. S. A. office during the year was Rs. 14,117 and the Rs. 98,447 respectively.

As it will inspire Tamil Nad produce numerous varieties of cloth. In process compare very favourably with those of khadi produced in other parts of the country. In type of the last first during the larger part of the year high colour prints which the market, they have been an success in the process of khadi. Coimbatore spinners are being made to improve the quality of cloth. The Branch is now concentrating its resources the feature by introducing the standard of 64 threads per square inch rather way. At Kanyakumari

the few state producers are trying to work up 68 threads per square inch.

The Branch is making continuous efforts to increase the khadi sales within the province. There has been a progressive increase all through the last four years. The total sales in the A. I. S. A. Branch Agents amounted to 1922-23 to Rs. 2,71,163 an against Rs. 2,11,547 in 1921-22. The total sales within the province including those by private organisations amounted to Rs. 2,65,345. These figures do not include the sales effected by exhibitors during the Coimbatore exhibition at Madras which amounted to over Rs. 75,000.

Two things have helped the Branch in increasing the sales. One is the organisation of fairs and the other is the purchase of a motor van for taking khadi to the villages. The number of registered farmers was 45 and the sales at Madras bought by them amounted to Rs. 14,100. The programme carried by the branch was Rs. 4,711-3-6.

The motor van was not a little responsible for the increase in the retail sales in many places. It operated as an extension during the year—Chennai, South Arcot, Tirupur, Trichinopoly, North Arcot and Coimbatore. The van also did duty in that territory in the cities of Bangalore and Madras. The Tamil Nad Branch applied to all District Branches for permitting the van to serve all lines. The District Board at North Arcot has already accepted the van issue but term while the limits of its production. It is hoped that other District Branches also will give the same facility to the Tamil Nad Branch.

The effect of continuous khadi work in the Tirupur area has brought self-sufficiency among some of the native classes of agriculturists in the villages of Allapattanam, Kanyakumari and Kanyakumari. Some of the farmers who were formerly had become a primary farmers daily. One fact which has found support in a recent Government report regarding the Nilgiri district may be repeated here that in the village of Kanyakumari, formerly between Palani and Coimbatore, a partly local effort to make self-sufficiency an obligatory duty of the farmer has met with a remarkable measure of success.

The student population in the Madras City and districts have helped considerably in the spread of khadi. They have also taken that the steps in the direction of khadi and in helping the process of the spread of khadi. They ordered substantial voluntary assistance in the Madras Khadi Exhibition. It is gratifying to note that they are carrying on propaganda in popularised khadi among themselves.

Autobiography

Volume I of The Story of My Experiments with Truth, pp. 628, cheap edition, bound in khadi, with India and landscape photographs of Gandhi. Price Rs. 3-6-0 plus 6-12-6 for packing and postage. Rs. 4-0-0 by V. P. P. Press for foreign countries. Rs. 5-3-0 post free.

Orders are also to be sent in Bombay from our Branch Office, at Fort Street, beside the Khadi Bhandar.

Manager, Young India

The Bardoli Inquiry Eighth Week

The inquiry officers started their labours in Bardoli this week, the villages reported being Wadhvana, Hanpura, Sureshan, Pardi, Shigvada and Sauraj.

One of the first questions put to the people in Wadhvana was whether Mr Jayakar had visited that village, in which the Pardi replied that Mr Jayakar had passed from one end of the village to the other without stopping to visit any village. He had simply stopped when the Pardi was and asked him to send the "Bark and Dandi Nayakar" to Bardoli for signature. The inquiry officer showed an interest in the houses since 1904-05. The Pardi on being asked to explain that mentioned the rise in the number of the houses, about 113 being reported to have left during the last few years. "But all of them can't have gone in a body?" enquired the officer. "10 went away only a few days ago," replied the people.

Nearly all houses from 1910 to 1933 were destroyed, or more exact the explanation for the high rates being quite pointed in that village. The Pardi had pointed to a house and given him a list in the village people. Many people ploughed up their lands paying as much as Rs 25 per bigha had managed it, but a good many of them could not cultivate their themselves, their fields having run away, and therefore leased them out. The way in which a wife was leased out his land had received the rate without incident was shown by a series of leases in which the same was fixed up according and had made a point of changing not more than twice the assessment. There were some curious cases of water rights in the inquiry reports, when the owner was refused to pay for the assessment when the tenant was paying it, and when the tenant was shown to be paying it in addition to the rate when the owner was paying it.

Hanpura was a village with very little progress (dry crop) now, the land was being almost all agave. In most cases the rate was twice the assessment, usually going out in the question whether rate was decreased on the basis of the assessment or according to the area leased. But the landowners in many cases explained that rate was charged per bigha had raised from Rs. 1 to 20 per bigha. In one case the owner had failed to secure a tenant who would pay more than the assessment.

Another question asked was whether Hanpura be big a border of Bardoli, the Hanpura government got any benefit from the Bardoli water works in the shape of employment for their sons. They said they did not get any work as here and a dealer merchant contributed their services by saying that Kailas Mehadani had Maadhi from Sauraj come on here, but not the Bardoli.

Sureshan was a village where the census figures raised some interesting questions. Various and interesting are the reasons assigned for the apparent discrepancy between the family population and the large excess of females. Their deaths during the last 5 years. Here however the discrepancies were different. The population for 1921 was shown to be 593 but that for 1931 to be 217. The officers asked the people to explain the sudden decrease. What would they

said? I wondered. "Would they say they accepted less well suited than in the previous decade?" But the Pardi gave a correct sense of the had happened, and which demonstrated once again the incapacity of taxation. He said the apparent decrease was due to two large wedding parties having come in the village on the census day.

Another peculiarity of the village was that though the unit of cultivation was as small as 12 acres, as in a Hanpura village, the price of produce was much higher, obviously because the cultivation was more skilled and maintained and the soil was slightly better. The small unit as the other land accounted for the great absence of houses of Government land.

The owner has frequently received cases of wrong action in the former village, but it was left to the village in three four witnesses stated to the officers that are usually submitted to Government. As usual, we had collected a lot of agave survey from good as perfect, but as the number of those 8 Nos. was large as large as 15 and the area as much as 141 acres 17 guntas, they usually attracted attention. But the returns submitted by the Taluk showed always the whole of the agave area under rice, apparently suggesting either of the two witnesses first one figure of 141 acres 17 guntas was reasonable, so that there was a corresponding report was growing about. The Taluk went on trying to explain away the discrepancy in a variety of ways, and the officers actually drew the record of the two witnesses, certainly the more desirable one. But we could not afford to wait further under that. We searched deeper into the matter and found that the returns submitted by the Taluk were all wrong. We copied all the returns under the different crops—a most laborious process—and discovered that though the 1921 agave area was 166 acres, only 115 acres and 23 guntas were under rice, showing that net figure of 141 acres and 17 guntas of agave being used as perfect was not only right but was an underestimation. This result of our investigation was duly referred to the inquiry officer for next meeting.

The next village Pardi (Bardoli) revealed a most puzzling variety of houses—houses with a number of rooms, in some cases two floors, in some bachelors, houses in which the ground was used 'rent' for maintenance to his grandfather-son-in-law in which a man had gone on leaving his land to the same tenant for several years, though the latter had previously been defaulted.

Here in this village we found some very old and intelligent Pardi, who had been Pardi in the village for 25 years and owned only a year ago business of detective spyglass, and whose experience of the first census settlement of 1911-12 was quite fresh in his memory. He compared for us the case of things thirty years ago with that of today and submitted, through us, a statement showing the increase in the various items of cost of production during the period.

"1. Maadhi—a pair of bullocks which cost Rs. 100 in Rs. 1911 could be had for Rs. 75 to Rs. 100 thirty years ago.

"2. Dandi—a Dandi's marriage used to cost Rs. 20 to Rs. 25 thirty years ago, the expenses now going up to Rs. 150 to Rs. 200. A Dandi's

in three days was made at once a member of the family, working conscientiously and industriously. His second interview was long, and when he grew old, his debts amounted to Rs 21 or so. But now his second interview indicated those on state clothes) amount to Rs 40 to 50 and his debts ordinarily range from Rs 400 to 500. Only two years ago when I engaged a stable of 12 years of age, I had to pay off his debts according to Rs 600.

3. *Wages for weeding, sowing, ploughing and other agricultural operations have gone up three to four times.* (I omit the details.)

4. *Price of agricultural implements*—A cart which used to cost Rs 50 to Rs 65, thirty years ago, costs Rs 150 to Rs 175, and similar was the case with the plough, the cart wheels, and all the smaller implements, and the 'barabara' and carpenter's charges for repairs have increased in the same proportion.

5. *Money*—A cartload of money which used to cost last month thirty years ago now costs Rs 1 to Rs 1-5-0.

We expressed our confidence in British rule at this point, but the officers said that it was not necessary as ultimately the cost of civilization had gone up. They then put a few questions to the old man.

'Doesn't you agree that 30 years ago the prices of agricultural goods were much lower and that you gave less labour?'

'I agree.'

'Then when do you think you were richer thirty years ago?'

'Certainly 50 years ago.'

'Why?'

'The cost of civilization has gone up three to four times and the yield thirty years ago was much more than it is today.'

'So you mean to say that the smaller cost of civilization more than compensated you for the lower price of produce?'

'So I do.'

'What do you think were the wages at the War period?'

'The same as today.' (A reference to the figures given by Mr. Jayakar was made and they went to show the same thing.)

'The question of inflation is an abstracted fact and that is why Mr. Jayakar was not right in leaving the rates on the rate in the prices. But when data is there to show that the yield was higher then and is less today,' I rejoined the officer.

We played some figures from the old register. The difficulty with the officers seemed to be that of Government figures were that the last hand and under the best conditions. It did not therefore seem possible to them to get figures given for all classes of land in the Taluk.

The 'yabba' book known which have been regarded as a sign of the prosperity of the people do not fail to attract the attention of the survey officers. As we have seen, they put several searching questions about past incidents to the people in Thana, where every

house has got a number or two to South Africa. Here in Falia, too, a fine building situated the officers' attention and on looking about it again they were told that it belonged to a chieftain who had returned from South Africa, who had property there, and whose house was the best in the village.

There was nothing worth special notice at Wagharia, although the fact that the village which 30 years ago had 30 houses had now only 5 and which had 'have got up a spring for people'.

Reached the last village we passed was again a 'South African village' with 20 of its residents in South Africa.

Our visitors were shocked, would have lived without the road in antiquity. In their African pamphlet, *Facts and Figures about the Bombay Land Revenue System*, published on his retirement, Mr. Anderson has provided an answer.

'It is not, he says, in the nature of a statement, "If other roads are built, or have not been developed and that it is not itself."

"Then they must improve."

"And if that means it should."

"Then they must share. It is the last remedy of Nature for over-population."

Quite an unkind and ungrateful man from who has been an expensive burden on the starving population for upwards of 25 years.

Did that is by the bye. The officers are now camped at Khatla for a week to collect all the material they have collected and to get ready for the Census survey which is an offshoot of the British legacy.

H. B.

History of Satyagraha in South Africa

The English translation of this book by Yash Chavda from the original in Gujarati by Gandhi-completes in one volume, pages 312, Dwaney Chavda, price Rs-4-0, packing and postage extra.

Seven Months with Mahatma Gandhi by Kishorben, Chavda 14, pp 458, Khatla bound with jacket, Price 3-0-0. Packing and Postage extra.

Experiences of Khaddar by Rajesh D. Garg, pp 128, price 1-0-0.

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Young India

CONTENTS

	Page
The Story of My Experiences with Truth Part V (English Ed.) As Introduced by Mahadevi	M. K. Gandhi 11
Answer to the Third Part	M. K. Gandhi 12
Only of Questions	M. K. Gandhi 13
Third Part to Third Part	14
The Fourth Inquiry	M. K. Gandhi 15
Why not a 5th Inquiry?	M. K. Gandhi 16
Answer to Fourth of Fourth Part through Third Part	M. K. Gandhi 17
Fourth Part and Third	M. K. Gandhi 18
A Good Example	M. K. Gandhi 19
Fourth Part Third Part	20
Long National Road	Supplement

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Young India

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No. 5

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART I—CHAPTER ONE

The Rising Tide

I must not devote any more chapters here to a description of the further progress of Mohd. It would be outside the scope of these chapters to give a history of my various adventures after they came before the public eye, and I must not attempt it, if only because to do so would require a lifetime on the subject. My object in writing these chapters is simply to describe how certain things, as it were, spontaneously occurred themselves to me in the course of my experiments with truth.

To resume, then, the story of the non-cooperation movement—while the powerful Mohd. speech set on by the 84 Members was in full progress, I had full discussions on the subject with the late Mahadeo Abolli Shah and the other Shrois, especially the question of the extent to which a Hinduism could observe the rule of non-violence. In the end they all agreed that they did not follow the followers from following non-violence as a policy and further that while they were pledged to that policy they were bound faithfully to carry it out. At last the non-cooperation resolution was moved at the Mohd. Conference and carried after prolonged deliberation. I have a vivid recollection how once at Ahmedabad a Committee met all night deliberating upon the subject. In the beginning the late Mahadeo Abolli was sceptical as to the practicability of non-violent means of action. But after his experience was described by three himself who at first and end and his help proved practicable in the movement.

Next, the non-cooperation resolution was moved by me at the Gujarat Political Conference that was held shortly after that. The preliminary conference moved by the opposition opened a way that it was not competent to a preliminary conference to adopt a resolution in favour of the Congress. As a result of this, I suggested that the conference could apply only to a hindrance movement. But as the going forward the guidelines experiments were not only left complete but were in duty bound to do so if they had up them the necessary got and confidence. No compromise, I suggest, was made in my to explain the

progress of the period mentioned, provided you did it at once was not. The proposition was then discussed in the month, the debate being marked by its known as less than the atmosphere of 'young' non-violence in which it was conducted. On the latter being raised the resolution was declared moved by an overwhelming majority. The successful passage of the resolution was due not a little to the presence of the late Mahadeo Abolli and Mahadeo Tyagi. The latter was the president and the former was all in favour of the non-cooperation resolution.

The All-India Congress Committee resolved to hold a special session of the Congress in September 1930 at Calcutta to deliberate on the question. Propositions were made for it as a non-violent work. Late Mahadeo Abolli was elected president. Congress and Mohd. Abolli were sent to Calcutta from Bombay. At Calcutta, there was a successful gathering of delegates and visitors.

At the request of Mahadeo Abolli I prepared a draft of the non-cooperation resolution on the line. Up to the time I had been a long student the rest of the world was not in my hands. I naturally made use of the word in my speech. My conclusion, on the subject was still in favour of non-violence. I found that I could not bring home my message to people without evidence with the help of the Mahadeo Abolli and his friends. I therefore asked Mahadeo Abolli to give me some other evidence. He at the suggestion of the late Mahadeo, naturally for non-cooperation he suggested the phrase 'Truth-Respect'.

They while I was still busy during the time that Congress and Late Mahadeo Abolli were in Calcutta I was called upon to leave for non-cooperation resolution for the Mahadeo Abolli. In the original draft the word 'non-violence' had been left out by me. I had handed over the draft to Mahadeo Abolli, who was writing in the same non-violence as a result of the meeting. During the night I reviewed the draft. In the morning I met Mahadeo Abolli with the message that the conference should be made about before the draft was sent to the press. But I

room, in which one is dead to outside and busy, by dream of reality like the opportunity for the Indian house, the whole area of positive application and difference embodied in the Upanishads, and had the foundation of that specific philosophy with its natural and logical consequences—harmony, liberative choice, and real liberation, which have for centuries formed the undoubtedly basis of Indian thought and life, and in many aspects of which modern research and speculation in the realms of physics and psychology seem to be finding the Western world.

"To the discussion of this vast subject I have left power of final exposition, which I personally have never been equalled, yet even so all he collected a sense of intense conviction, almost of mystical passion, that transformed a lecture on philosophy into a thing of wonderful emotional beauty, made of the thing called a hundred words of art. It would indeed seem that in the Indian mind, if there is such a thing, Philosophy, Religion and Art are well parts of one great synthesis, as they were united in ancient Greece, and so unfortunately they have ceased to be in Western Europe. He devoted his lecture for its simplest description to the doctrine of "qualified liberation" (Moksha) in Hindu philosophy which led him to the subject of his second lecture, the Mayavada Gita, as stated it might have led him to the other summits of the great doctrine of Indian Vedanta with, not even Christianity.

"His second lecture, if not such a feat of pure intellectualism and clear logical exposition, had even more of the element of emotional beauty, for the Gita is in the Indian view the holy Testament of the Christian, a poem central of divine love for the human soul, so that, even that of the young lady lecturer, who on the battlefield, in the game of a discussion, has done the best of right action and right thought for his various pupils, Asper. The Mayavada Gita is the Lecture called when the banner on the Mount is to the Western, and is, in fact, the only book in the world that will in any way stand comparison with that exposition of the great work of Christian duty—his lecture is in an appeal that it was almost divine in regard to its expression a holy human, but for the most part his lecture will remain in the minds of his listeners as one of the most eloquent and moving sermons on the threshold of Right Knowledge, Good Deeds and Divine Love that they have ever been privileged to hear.

"In spite of the fact that the Mayavada Gita was never covered by the second lecture there was for the first time something that when the lecturer that the Gita lecture was the most effective philosophy in the world, and the one perhaps most difficult of all his Western students, were united with that even a greater number of our people could have heard these lectures, for on the 1st, there is little doubt that, that Sunday is the most talked of assembly in Cape Town, and that during the past week there has been more discussion of Indian philosophy in Cape Town than of politics in any football. One could wish that the call of duty to his own country were not so powerful and that we could have the high standards of work and duty and such a personality as a. Bhagwan with this

short space, between the 19th and 20th departure, for even so it is a great thing that these lectures, and the excellent, intelligent, and in our minds but in our efforts and in the life that achieved the highest truth, and in the life that in the house of respect and admiration for what and where our students and students of thought of which South African stand in great need."

Antiquity of Khadi

Devil has sometimes been said on the cloth of India's cotton manufactures to denote antiquity or to prove that there is no evidence in value or the ancient literature of India earlier than the Code of Manu. The Director of the Technological Institute of the Indian Central Cotton Commission, Bombay, has looked at with a microscope. The forty history of Cotton, at which he is just within, that story, considerable light on the question. It goes on to state that throughout a kind of samples of cotton manufactures that was made during the Indian history of cotton in Mohenjo-daro in the Indian valley. One of these specimens was a small fragment of fabric 1/12 of an inch by 1/16th inch, the other two being small pieces of string, but of them dyed purple. The dates of pure wool in these specimens varied from 14 to 16 and the texture of the wool fibres showed 80 ends and 20 yards per inch respectively, both the facts this going to show that the art must have been practised in a state of considerable perfection at that time.

The process used was how to determine the place of manufacture of the samples and the source of sources from where the raw materials were obtained. This was done by a careful microscopic examination of the fabric fibres from the sample with regard to:

1. The number and character of 'characteristics' or the 'weaving threads' present in it.
2. The characteristics, or the number of kinds per inch of the fibres.
3. The fibre weight, fibre rigidity and fibre strength.
4. Fibre width or the width of the individual fibrils.

Even all these characteristics vary with different varieties of cotton, by a comparison of the characteristics recorded in the discussed specimens with those found in the other known varieties of cotton, the experts were enabled able to establish that the fabric under examination could not have been introduced from any American variety of cotton but must have been obtained from one of the two locally grown species of cotton and therefore when they introduced, they must have been manufactured in India.

The date of the manufacture has been fixed at about 2500 years B.C. But considering the fact that it must have been a fairly long period for the art of cotton manufacture to reach at that high state of perfection, the existence of the cotton manufacture in India may safely be traced to early as 1000 B.C. or even as early as 5000 B.C. or even earlier, which evidence is strongly supported by archaeological evidence to light and enable us to trace it to an earlier period still.

Young India

My Apologies

Circumstances permitting, I had fully intended to undertake my long sojourn in Europe last early this year. But after the most careful considerations and consultations with friends I have come to the conclusion that the circumstances compel me to give up this time for this year to my wife. I dare not think of the work I that Gandhi based seems to me upon I could actually go to Europe only as a representative of free India. I feel the touch of the master's. But that is by the way.

Prada Highway, in whom I had entrusted the matter in Calcutta, asked me at first though I should not go, but telegraphed withdrawing his objection, pressing me to fulfil the 'European programme' of which I had given him a rough idea. But now that I have freedom of action from him, my message leads me. I have no more time when pressing me to go. On the contrary, having got the constructive programme before the Congress and having raised several important subjects, I feel that I would be guilty of dishonesty if I now were away to Europe. It may be that those who read for the first time in or mean to carry it out. It may be that I shall have to do nothing during the year in respect of the programme. But I feel that it is not for me to finish here. I must not lose touch with the workers. I must, like the mechanical teacher, be ever 'rolling'. The value which tells me that I must not only hold myself in confidence to do what comes my way, but I must also think and not suggest means of work and what to me is a 'lost programme'. After all I must prepare myself for the next year, always when it comes in my turn.

Though my year's leave was not of my making, though I considered it to be one which I took for the nation and for the Indian people, I could not make it a point of principle as which to keep. No more is less than the a realisation of one's birthright. When therefore I accepted the change from two years to one I was quite wrong. For me alone I have found my fault. What was said by my friends to a newspaper correspondent was also wrongly taken for me. If the Master's report is not accepted by us on behalf of the Indian people before the end of the year, after consultation in December this year, it will not be late for me to go. I must decide myself as I may deem fit. But if I return this year, I may not have India in the last part of the year of preparation and preparation. On the contrary I must now be every week to-day and the quarterly programme.

The Satyagrah School is now Mysore, Mysore, my which really is enough I think to be my last reason elsewhere just now my other mission, if it is to serve the purpose for which it has been started and what message may I deliver to the King when I see him? I have hardly delivered to India's Master these six out of three hundred to me, would have been a failure and failure to me, and, for

people of the West would be puzzled to see in 'Personas' and objects. I hardly believe that, when I first thought myself already in relation a Congressist, I had any idea of the West. I am sorry to say H. Ramesh Bahadur here to face. I had no idea of meeting him for India in his fight for freedom. But I had a desire to fulfil the message of non-violence. Not that I do not need all the help I can get from people for my country but I do not believe in a begging campaign for that purpose. That will come when we deserve it and then it will come without the asking. I therefore stated of myself with the belief that if I went to the West I should be able to interpret free non-violence to him by word of mouth. But the more I ponder over the thing, the more seriously it began to weigh in me. I must present propositions and promises and professions to make me a worthy vehicle for the transmission of the religious message of which appears to me to be the only way of reaching Truth which is God. For the time being therefore the friends in the West would prefer to let my inability to visit them personally. The work is there, capacity is wanted. Let them pray with me that I may find the shortest possible light. Meanwhile let them believe in a link bond between them and me.

M. K. Gandhi

Not That Way

[I probably better in previous letter from a Secretary of a general Congress Committee. It shows in all a what happened at the last Congress. 'Not that way' but many did what has been described in the programme. Surely it must be clear as details to everybody from the coming of Swami will be definitely proposed of my power for my course at my strength. And if it is not possible where there is no money and that time, we cannot in a country like India and non-violence based here, what shall we do when a huge machinery with all its inside limitations comes into our hands? I know the answer that can be given to this objection. If it is not possible, I should be sorry.

M. K. G.

As desired by you I am sending my personal and official statements in the compilation in the various form of the delegates from . . . I would request you and to consider the means of my not accepting myself when visiting it in Young India.

"The . . . committee to send delegates and . . . members of the A. I. C. C. The first that all . . . was sent on the 18th December along with half the of the A. I. C. C. members, in the Reception Committee as well as the A. I. C. C. On the 18th December was sent another half of . . . and . . . of the . . . people with the approval of the W. C. The first lot of . . . was constituted by . . . as it was the last day. This makes a total of . . . So far everything was all right.

"The Congress Committee as . . . requested the . . . to send a direct number of delegates from that group as a token of the . . . The matter was only placed before my Committee who decided to give them about 150 or 200 or so up to that time there was a very slow movement from . . . the delegates and the Committee did not expect a large number from . . . and really that was the wrong calculation on which we started.

"The president — and many — delegates reached Colombo many days before the Congress opened and began to ask for their delegate certificates. The main vice-president reached there at the 15th and I reached on the 18th. Before the arrival of both of us a meeting of the Working Committee was held on the 17th at Colombo in which I was present, when the president was unanimously authorized to ask my delegates at reimbursement for the expenses. Moreover all the work of the general secretary — was to act as such. The lines were by me to the Executive Committee were taken — and certain changes were made in them and I now have been prepared. My delegates have being accepted and two of the ones that I was signed by the president and the vice secretary.

"When I reached Colombo on the 18th, there was no much time and my opinion was that I was not allowed time to have a little rest. I was not supplied with any food but was asked to go on working with friends as there was time to me. Not only this, when I wanted to make sure about the members being dear my members, I was refused. I referred the matter to the vice-president who told me that I should make the certificate of reimbursement.

"On my way even more respectable and well known respectable officers of the president and district committees assured me that the program applies limited the conditions. I was worried of all signs, and I started on foot, supplied with the required information. The condition at Hual was being ignored or almost all the cases by all responsible persons. I felt helpless.

"I went all the way to the City to see the president and explain the matter personally to him. Even then I had not received the time prepared by him. The subject was to be discussed with people as far as I could, as he was being pressed by his friends and I had to oblige a number of his friends. On the other hand there was a great deal from the people of our program living in Colombo. They were not taken on the flagel but.

"The next day reached on the next day. I was under the impression that some kind of understanding would have been reached with the Executive Committee as I was asked to send them some I sent them thinking that they were not sure but received this. Till then the Royal had not reached me. I was given it understood that there was no likelihood of the matter. In the future could not occur in an open way. Hence the matter of sending them around here. Later on the flagel the came up and I was told to send it to me. All this confused me so much that I did not know what to do. I finally helped me but everybody wanted the matter of his friends as he expected to be the delegates' list.

"In the end the matter reached a stage when a decision was to be made. Finally President called me and asked me not to come certificates at place of reimbursement without getting their written acceptance. I immediately communicated the matter to the president in writing and did not again say any conditions under my members. But it and no effect and the president came personally to get the conference moved. As I was already sick of the matter, I finally refused to sign any certificate. The president then signed them himself. One of the workers being taken

to task for not doing as such and everybody wanted him to do, he put in his resignation. There and there. Then the president also left on helpless that he asked me to pick up the office and go away to some unknown place.

"One more matter of our visit was that the chairman's certificate was used by persons who did not even get in the required application for becoming delegates. Even the A. I. C. C. members were not less than 10. I had I know that or how much more than my own program which I reported to the Under-Secretary of the A. I. C. C. I would like to give placed a number of writing proceedings of delegates. I did not go to Colombo but when a certificate was put in his place, it was found from the hotel office that his name had already been used to some unknown person. One person came to me with a delegate certificate signed from — in the name of —. First he told me that he was the right holder of the name, but when the right person came there he told me that he was only using the name. On this I wrote to the committee that he was not the right person, but to my surprise I found him in the —. Then — told me that he was not but his name had not come to Chairman's certificate could be placed in his place but his name was not used. One person got two certificates signed by me on one name on account of lack of time. In the same way a name was directly substituted in place of one who reached Colombo. Thus there were various other matters which made the situation worse at every step in the end a heavy responsible error for the president to save the situation.

"As regards the matter of taking delegates from the other provinces, no certificate exists at present. At Coimbatore and Madras I was not allowed to live in Madras. I had from the Congress report that as the delegates had no right to come all things mentioned in Madras were. He went to that the name of — is not there though he appears in the proceedings of the Congress. There should be definite instructions about it. I know that — has done wrong in this respect, though others are not less from it but the question is how to send the matter in future. I confess that I do not find a good number of my members who are honest enough to carry on the work of administration. And when the Congress is signed, there is no hope of our being able to live freedom. I would heartily urge you to give your attention first of all to the publication of the Congress.

Work in the South

On January 21st that is the South on behalf of Madras district made a double response to me and various districts of Southern Madras and in coordination for organizing the South Frontier Office. According received from Madras also, that Sri Jananthy's resignation is produced the desired effect. So long as the leaders in the South refuse to leave Madras, it must remain almost out of the rest of India. Let it be clearly understood that Madras is not to support the independence struggle but it is to be the medium of inter-provincial communication and the spread of language of all all India organizations. Nothing to say that Madras includes in India from.

M. K. G.

Notes

Students' Strides

The stride of the students of the Gujarat College, Ahmedabad, continues with undiminished vigour. The students are showing determination, endurance and self-reliance that are worthy of all praise. They are beginning to feel sure in their strength. And I venture to think that they will feel a still more if they will do some constructive work. It is my conviction that the schools and colleges, instead of making us easily, make us strong, hard, self-reliant and bold. Most of the students are a blend, because of heredity. I venture to bring to the light and bring consequences, whether it is a military, social, political or other. It remains to their wit to make. The students have now before them probably a long line of walking. They may not be discouraged if some things themselves. It will be up to the student world all over India to evaluate the stride which is being, in the side of the students. Those who would study the question in all its details can learn from the Indian copies of all the relevant papers. The right of the Ahmedabad students is a right not for their own personal rights, it is a right for the honour of students in general and together in a sense for national honour. Students who have been fighting so bravely as there are doing deserve the fullest public support.

And they the students will surely get it they will begin to make constructive national activity. They will have nothing for their national work. They need not consider themselves in the Gujarat programme. It is their own national right to show. The third thing is to demonstrate their capacity for working together and doing independent solid work. The change is often brought about so that we are good only at external display and having necessary demonstrations, but not when we are called upon to do work that requires courage, co-operation, and self-sacrificing determination. The students have a splendid opportunity of fulfilling the change. If it they rise to the occasion?

They may not have had on any account when ever. The College is the student's property. If we were not disappointed, a foreign Government should never be able to hold our property or make it practically controlled by students. It is the student's battle for freedom which it should be the duty and privilege of students to lead.

Lapses of Memory

Constituent of Lingspur, United India, writes me that in the 'Story of My Experiences with Truth' I have apparently presented two professional dynamics of Bombay in having taught according to Shri Ram Chandra Jain, Ambedkar and Gandhi and that it was he whom I had agreed to teach these three. I am doubtful for having had the most pleasant and to me true that I have used my memory. I do remember that I asked Gandhiji to teach me in Bombay who wanted to have speaking. I have no doubt that in the Story there are several such mistakes. Only the Story has been written not to give information, to describe work, but to show students, character

of the working of the law of Truth. These constructive students who have helped me in my present work had in mind the same record. And Gandhiji has had ample reason to feel that an indifferent speaking teacher in his developed with the leaders and workers of the Ashrams in United India as supported almost wholly from donations given in India by Gujarati persons. He will be more than compensated for his services if he makes of the Ashrams an efficient propaganda for the village reconstruction. He has set up an ashram programme for himself. Health, political and, national education, service of 'unhappy' are a big record for anybody. But both are constructive activities. It is well with Gandhiji if he has had and if he can show himself deserving of the help he is receiving.

Village Workers' Training Class

Ashrams Jagat Institute of Poon, Maharashtra, Bombay, wants to do, and to support others for the training of village workers through that institution. The scheme was completed last December. He now writes:

"The Village Workers' Training Class has already begun to function with ten students on the staff and two more students, opening on you it is about a month's time. Besides working hours in morning and evening which for the time being are given by me, they are attending in evening and studying under Ambedkar's supervision. We have been able to make arrangements locally with the Marathi Datta to give them lectures and exercises in diet and nutrition, hygiene and physiology. Besides this, they go to village round about at least once a week, collecting statistics of the conditions in those villages. We are thinking of starting a small centre in one or two villages where we are able to find a suitable staff. I am hoping that other students of this institution will also be trained to take part in village work. We have already a Hindustani Datta had been and hope to make it a more active and useful body than it has been so far.

The lessons of construction need not worry the reader. The construction got upon themselves naturally, keep back many more pages. And it is well that it is so in the beginning. For only those are situated who among other things change themselves to devote at least 10 years of their life to village work after completing the course of two years. Study candidates receive a stipend of Rs. 15 to Rs. 20 per month. After completion of the course, they are to receive according to their period of study from Rs. 25 to Rs. 75 per month. I intended the scheme to be the selection of all who are 'devoted to promoting a change construction'. There are no more of the scheme as application to the Secretary of the institution. The Ashrams within the co-operation of individuals and limited bodies,

(a) by sending signals.

(b) by arranging to make the candidates under training to receive the practical training under the organization for village work.

(c) by engaging the services of those who will have completed their course of training here,

(1) by donations and presents of useful books for the use of the students of this class,

(2) by their suggestions and advice, and

(3) by personal lectures on the subjects of village problems.

I congratulate Acharya Jugal Kishore for his courage in having constructed a scheme that can, if well worked, yield highly useful results. H K G

The Bardoli Inquiry An Agriculturist's Budget

In one of the villages of the Bardoli Taluka, we collected figures of the annual income and expenditure of a typical agriculturist who accustomed to our men at a collector with a pair of bullocks, for the village. The result was interesting. He was the type of a good agriculturist during the movement of personal labour and having a fairly good harvest and yet he failed to make any profit out of agriculture and had to make his wife meet with the help of his bullocks. Four years ago he sold his house for Rs. 2,000, borrowed his bullocks and purchased a pair of bullocks worth Rs. 400, and has up to now managed to keep his head above water.

He had a debit also and has only Rs. 112 as he has not yet received and loans with his money and works with him throughout the year. In the second entry of Rs. 30 is his land.

The agriculturist worked on his land with his wife and a son of 15. The latter two were however bullockmen and we therefore counted them as equal to one ordinary bullockman.

In calculating the cost of cultivation we deliberately excluded depreciation charges roughly according to Rs. 100.

We collected 200 bighas of land 100 bighas cotton, 70 bighas ground and 30 bighas rice. He had no more lands and had to purchase grain for his bullocks.

The budget that we submitted was something as follows: We divided it into two heads, annual total and semi-annual total, but put down the figures of income and expenditure in double columns—Income in each and expense in each, expenditure in each and expenditure in each.

There is the agricultural budget.

Cash Income.

Rs. 371-0-0 (For 60 months of cotton at the rate of Rs. 2 per acre.)

Income in Kind expressed in money value

Rs. 411-10-0 (For 60 months at the rate of Rs. 10-0-0 per acre.)

100-0-0 Rice (30 months at Rs. 30 per acre at 10 bighas)

5-0-0 Oil (3 months)

25-0-0 Pulses (12 months)

10-0-0 Peas (6 months)

Rs. 100-0-0

Rs. 100-0-0

Rs. 100-0-0

Rs. 100-0-0

Rs. 100-0-0 Type of bullocks' wages

Rs. 311-10-0

Now Cotton he sold, the other agricultural produce he kept for consumption at home, for himself and his family and his wife.

Cash Expenditure

Rs. 170-4-0 (Rs. 120 worth of grain and Rs. 50-4-0 worth of grass and other articles of food for the bullocks)

50-0-0 Daily salary

10-0-0 Grass and stubble for bullocks

10-0-0 Cash payments to 200 labourers at rates 1 a day

2-0-0 Cotton seed

2-0-0 Repairs of cart, implements, outfit and for bullocks etc.

Rs. 274-4-0

Expenditure in Kind

Rs. 1-0-0 Salt for the bullocks

112-0-0 Total charges of the bullock at rates 2 a day

24-0-0 Extra charges of one cow given to the labourers

2-0-0 Jowar, Rice and Pea seed

40-0-0 Bullocks

74-0-0 Standing charges of two working members of the family

Rs. 310-4-0

Income

Rs. 400-0-0

Rs. 10-0-0

Rs. 20-0-0

Rs. 50-0-0

Rs. 50-0-0

Rs. 50-0-0

Rs. 50-0-0

Rs. 50-0-0

Rs. 50-0-0

Rs. 50-0-0

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Rs. 50-0-0

Rs. 50-0-0

Expenditure

Rs. 170-4-0

Rs. 10-0-0

Rs. 20-0-0

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Young India

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The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAMPAIN 1931

As Nagpur

The resolution adopted at the Calcutta special session of the Congress was to be realised as an annual session at Nagpur. There applied to us Calcutta, there was a great deal of action and deliberation. The number of delegates to the Congress had not been limited yet. As a result, so far as I can remember, the figure in this session reached about fourteen thousand. Lalaji passed me a slight memorandum to the effect about the boycott of schools which I accepted. Finally, some arrangements were made at the instance of the Deshabandits after which the session opening, conference was passed unanimously.

The resolutions regarding the boycott of the Congress constitution was not to be taken up at this session of the Congress. The Sub-Committee's draft was presented at the Calcutta special session. The matter had therefore been thoroughly ventilated and discussed out. At the Nagpur session when it came up for final disposal, Shri C. V. Vignaneswaran was the President. The Sub-Committee presented the draft with only one important change. In my draft the number of delegates had been fixed I think at 1,500. The Sub-Committee substituted in its place the figure 5,000. In my opinion this session was the result of twenty prolonged and experimental discussions has only confirmed me in my view. I told it to be no other business to believe that large number of delegates is in any way a help to the better conduct of the Congress or that it safeguards the principle of democracy. Others lauded delegates, others of the interests of the people, benevolent and truthful, would say they are better safeguard for democracy than the thousand irresponsible men chosen anywhere. To safeguard democracy the people must have a large sense of independence, self-respect and their interest and should start upon choosing as their representatives only men persons of our good and true. But choosing was the idea of members to the Sub-Committee was a world have had to be once beyond the figure of one thousand. The limit of my demand was twelve at the session of a representative.

The question of the goal of the Congress formed a subject for long discussion in the constitution that I had proposed, the goal of the Congress was the attainment of freedom within the British Empire if

possible and without if necessary, a gait in the Congress wanted to lead the goal to freedom within the British Empire only by consent was put forth by Deshabandits and my friends. But they were not able to get many votes. Again the draft committee provided that the matter for the session was to be presented and legitimate. This condition was not a lot of assistance, it being revealed that there should be no restriction upon the matter to be adopted. But the Congress adopted the original draft after an extensive and final discussion. I am of opinion that if the constitution had been revised only by the people honestly, sincerely and modestly, it would have become a robust instrument of mass education and the very presence of working men would have brought us strength. But a discussion of the theme would be too long a task.

Resolutions about Hindu Muslim unity, the removal of untouchability and Kach had been passed in this Congress and since then the Hindu members of the Congress have taken upon themselves the responsibility of raising Hindutva at the race of untouchability and the Congress has established a living bond of relationship with the 'children of India through Kach. The adoption of non-cooperation for the sake of the Hindu was still a great practical attempt made by the Congress to bring about Hindu Muslim unity.

Farewell

But the time has now come to bring these chapters to a close.

My life from this point onward has been so public that there is hardly anything about it that the people do not know. Therefore since 1921 I have worked to such that accordance with the Congress leaders that I can hardly describe my speech in my life since then without referring to my relations with them. For through Shri Chaudhary, the Deshabandits, Mahatma Gandhi and Lalaji are on more with us today, we have the good luck to have a host of other veteran Congress leaders still living and working in our midst. The history of the Congress from the great changes in it that I have described above is still being made. Had my principal experiments during the past seven years, there all have made through the Congress a reference in my relations with the Indian people would be impossible, if I set down

to describe my experiences better. And then I may tell us, at any rate for the present, of only three scenes of progress. Lastly my conclusions from my various experiments are hardly so yet to be regarded as decisions. It develops itself to me to be no place deep in these three narrative lines. In fact my past written lively interest in general history.

It is not without a surprise that I have to take leave of the reader. I am a fresh value on my experiments. I do not know whether I have been able to do justice to them. I can only say that I have opened my path to give a faithful attention. To describe truth, as it has appeared to me and in the most sincere of which I have myself at it has been my conscious effort. The reader has given me valuable several points because it has been my fond hope that a useful living faith or truth and progress in wisdom.

My various experiments has convinced me that there is no other God than Truth. And if every page of these chapters does not produce in the reader that the only source for the restoration of Truth is through, I shall never all my pains in writing these chapters to have been in vain. And even though my efforts in this behalf might prove fruitless for the reader, leave that the reader, and the great principles of truth, after all, however obscure my own superficial efforts might be, I am, they have still been respectful and unobscure. The faith, history, philosophy, literature, and have been able to have of truth can hardly be any as that of the unforgettable history of Truth, a volume known more ancient than that of the sun we daily see with our eyes. In fact what I have sought is only the highest plane of our religious experience. But this much I can say with assurance as a result of all my experiments that a perfect vision of Truth can only follow a complete experience of change.

To see the universal and all-pervasive Spirit of Truth has to be one who is able to love the universal of existence as itself. And a man who appears after that cannot afford to keep out of any field of life. That is why my desire to truth has drawn me out of the field of politics and I am now without the slightest hesitation, and put in all humility, that those who say that religion has nothing to do with politics do not know what religion means.

Identification with everything that lives is impossible without self-purification, without self-purification the absorption of the law of absolute and return to empty dream. God has never been realized by one who is not pure of heart. Self-purification therefore must mean purification in all the walks of life. And purification leads finally to devotion, production of mental equilibrium leads to the purification of one's consciousness.

But the path of self-purification is hard and steep. To begin to purify oneself one has to become absolutely passive like a thoughtless child and when, in one place, the apparent objects of love are faded, unimportant and insignificant. I believe that I have seen in me as yet, that single point, is pure of all external contacts moving but is. That is why, the world is never able to move me, indeed it is very often there too. To compare the whole personal world to me to be harder than the physical movement of the world by the force of wind. Day after my return to India I have had experiences of the

deepest personal being hidden within me. The lower levels of these has made me feel, bewildered but not defeated. The experiences and experiments have not failed me and given me great joy. But I believe that I have still before me a difficult path to traverse. I cannot refuse myself to see. So long as we have not all but this this will not be enough but we have before us, there is no alternative but to go forward to the further limit of humanity.

In looking forward to the reader, for the time being at any rate, I wish to put with me at night to the God of Truth that His very grace may be the lotus of wisdom in me, good and true.

(Translated from Marathi by P.)

The Bardoli Inquiry in Chavan Taluka

The on-going inquiry in Chavan Taluka is a long and bitter an inquiry of the Bardoli Inquiry. It was one of the many experiments of the Sardar Vallabhbhai. The Chavan Taluka is one of the most highly irrigated in the Presidency, even more than Bardoli. The conditions are to a great extent similar and to an equal extent disastrous. The Sardar Taluka is spread out over a large area. Chavan is a cluster of villages round the city of Bardoli and nearly within easy distance of it. There is no highway,—or at the least, where—between Chavan and the village, even perhaps more transportation. Unlike Bardoli, Chavan has some boundary villages, where the conditions are quite similar to those in the border villages, only the transport is supplied by the boundary. The farmers collect the revenue for the Government as fixed by Government. The boundary revenues, even lands and houses there are, collecting the revenue in the capacity of the boundary and paying out in the capacity of a subordinate Khatedar.

During the last village happened was in boundary village. The officers went out to inspect the fields and to seeing the empty fields asked of the adjoining fields how they were managed? They said, the people had

'Why then is it so much a state? Where was it last day or so ago?' they enquired.

'About 20 years ago the boundary was about a hundred rupees,' said the village people.

The great water crop in a small field obtained the highest returns. The people expected that that was not the second crop in the village. The field was kept fallow for two years and then no better return was given. A little labourer + good field was compared with absolute—well sown—and work, and had a poor crop. This suggested an idea that the field was not being properly cared of. The people said that it was impossible to get rid of the weeds and that even when the fields were too high to cultivate the crops were poor, because of the pressure of the soil and not because of the want of care of the cultivator. The ground in such fields is so empty with crop of weeds and more numerous but had poor crops. A reference to the crop register showed that the fields were practically barren except—the enormous, being always sown in the standard rate. Quite a number of houses were mentioned there being a large land area, situated in the vicinity of the village in Sardar.

The next village was Hara which had been promised to the young group from the length given, evidently because of its police buildings. There were two such in the village and the inquiry officers who remained about there were told that they were built by a man whose grandfather inherited a large property in other villages. The houses were only two or three, and most of the tales were for legends of debt, debt's wife and how passed to the transaction.

The third village was Kharsant — the native village of Rao Bahadur Bhambha Nath. The village was a prosperous one with a big cultivated area some years ago, but a large part of the land has passed into the hands of outsiders. One of the Rao Bahadur's fathers was in debt some years ago, but the Rao Bahadur went to Kharsant, stayed there for a couple of years and made a fortune, returned home, wiped off his father's debt and built a school for the village and a big house for himself. The condition of the rest of the villagers is miserable. The officers suspected several fields in the village and here too they hoped that fields with poor crops and poor soil, full of fertilizer and manure, which was in use some higher than the manure, this soil in fact is three times represented to the manure use. The houses remained several in distance a very state of affairs — high rates spread upon a piece of high price, and not paid, rice, which saved both the tenant and the owner of the land.

It was a day of severe cold and Mr. Maxwell said that the temperature was the lowest yet recorded in Baroda or Chamba — 14°. "Do you ever have frost?" he inquired.

"Sometimes."

"Does it affect the crops?" inquired Mr. Brownfield.

"Oh, it does. Sometimes frost overstepping makes the crops, but otherwise the whole crop is destroyed."

"What do you call the effect in Chamba?" Mr. Brownfield inquired.

"We say the frost has turned up the crop."

We happily have heard us were here talking that the destination was then actually moved on to the hills. Towards the close of the inquiry two paragraphs came running with a letter and a notice that completely withheld to show what the facts had done. And so we returned we saw the hills, with not one spot, when the letter in the left privately returning me "Look, sir, all my cattle are gone."

The inquiry officers had also seen the hills and the post carrying they seemed much interested in the message that "looking Ganga, and Mr. Brownfield, 'I had the hills. Now I have the hills.' He inquired how often such a thing happened and then it was noted for Government to send someone.

Just since it has been our intention to go through these scenes of gloom every morning and evening and before in the morning, some of us. When we were that the present of the world was should be treated as fiction, when he drops with the hopes of a bumper crop and makes up the next morning in that that his hopes have been dashed to pieces. And when a crop goes like cotton is destroyed, one cannot easily estimate the extent of the damage. The land comes to have for consumption at home and the main, crops he will, for consumption and other purposes.

Of course he also buys advantage on the money crop and business movement about so it is industry. But the present was not only more material matter about to suffer, but rather the poor peasant incapable of recovery for a number of years."

Two more villages have been examined — one with two fields of rice, some cotton, houses, and another with a large number of grazing lands. The last village happened seemed to have a much better cotton crop than any other that we had come across and one year was all the greater to see it deteriorated.

There was here a large area described as "subject to conditions" and been examined as grain land, but producing no better grain, crop than *fonos* or grass or *betelnut*. The inquiry officers were very much of these survey methods to make themselves sure that the people's complaint was correct. One of these they found growing cotton, but on the rest there was grain and betelnut. The numbers of all these fields were taken down and a reference to the crop registers showed that some of them have a rate higher even than the maximum grain rate. There was showing these numbers were described as *land* (both numbers and amount in each had growing only grass and betelnut).

M. D.

On Death

[Death sometimes is found even in the hearts of babies. What we have much in our literature that makes us to be indifferent to death, there is also much that occupies us in a pondering fear of death in those times when we wish to contemplate death in the midst of the creature in a state of joy and beauty, the following extract, not by a friend from Ludwig's *History of European Thought* will be of interest.

M. D. G.]

"There was much difference of opinion and of attitude in the judgments of the several philosophers (the Greeks) concerning the future existence of the soul, but they were unanimous in regarding death simply as a natural rest, and in attributing the pains that were associated with it to a physical organism. Death, they said, is the only end that does not affect us when present. While we are, death is not where death has come, we are not. It is a false belief that a soul follows, it also precedes life. It is so to us as we were before we were born. The soul which has been extinguished is in the same condition as before it was lit, and the dead man is the man without. Death is the end of all sorrow. It either removes happiness or ends suffering. It leaves the shade from his cruel master, upon the gentle flow, when the quiver of pain, about the struggle of poverty. It is the last and best hour of nature, for it does not leave him all his own. It is a great thing, that the close of a journey we have enjoyed. Whether it be desired or whether it be dreaded, it is so come and so well, but simply the resolution of our being into its primitive elements, the law of our nature to which it is our duty absolutely to conform.

X X X

"Death, according to Epicurus, either extinguishes life or accompanies it from the freedom of the body. Even in the best case it is a blessing, for the last is the greatest of losses." Aristotle pointed, and Epicurus, to the thought that death is nothing.

for all good and all evil seemed to be feeling, and what is death but the promise of feeling?" "Such words remain after death," says Ganes, "as they speak to death. If they remain, they are happy if they perish, they are not, wretched. Some schools are ideal in death, "If the dead have any consciousness, then my teacher, let him so it were logic a feeling person, and at last enjoying his liberty, looks down from a higher height on the wonders of nature and on all the death of men, and now more clearly than living things which he has in last night is free to understand that why should I be afflicted for one who is better happy or is suffering?" The lesson, the lot of one who is happy or alive, to know the lot of a humanity in suffering.

Young India

The Inhuman System

(By M. K. Gandhi.)

The Imperial Indian Gymnasium Association Bombay circulated during the Christmas week the following note to the press:

"It will be remembered that, on the events of September last, British reported the death of 10 European Indians on board the 'S. S. 'Dakshin' returning to India from British Guiana. The Hon. Secretary of our organization in the Government of India in reply to our letter with full information regarding the circumstances under which that unfortunate tragedy occurred, and also suggested that the Government of India should constitute a public enquiry on the arrival of the boat at Calcutta. It is therefore now that an official enquiry was held by the Government of Bengal at the request of the Government of India. The investigations were conducted by Major W. G. Walker, I. M. S., Protector of Immigrants, Calcutta and Mr. E. M. Kennedy, I. C. S., Collector of the 24 Parganas. The report of the official enquiry says that there were 241 passengers on the 'S. S. 'Dakshin' out of which 27 died. Of these deaths, twenty were due to respiratory diseases, and seven to other causes such as heart diseases, nephritis, enteritis, scalds and injuries. The report further observes that the deaths were practically confined to old people, who were not strong and able, but for their great anxiety to return to their homeland, would probably have been advised not to undertake so long a voyage. It also shows that the accident was no exception to previous years, as over 1,000 deaths among the returned Indians on shore have been regularly returned.

"Any comment on the most satisfactory report appears to be unnecessary. The tragedy of the deaths of these unfortunate passengers on shore board of the British Guiana is by no means of casual origin. As early as 1875, Lord Dufferin referring to the mortality among Indian labourers on the rails bound for British Guiana said, 'Mortality and suffering on the voyage has remained an African traffic strange sight.'

"The Hon. Secretary of the Association of Immigrants with the Government of India with a view to stop upon them the immediate necessity of the abolition of slavery, has mentioned that most miserable and antiquated state of affairs."

As it was revealed at a time when I was hardly able to see my head in a pillow, the note was placed by my assistant in the Young India file. It is only during my journey to India that I am able to reach the important note.

The system of Government which holds us in bondage is so wicked that it necessarily seems justified by history a picture of modern justice. As such was inevitably seen as an inhuman step. Last it made attract public opinion, a public conscience approach a public inquiry would be in reality a whitewashing inquiry which made that such deaths have always occurred in such ships, as if a wrong becomes right by prescription. The Committee members of a person called the 'President of Immigrants and a Calcutta bank of whom by the very nature of their investigations are bound to such circumstances. I know these facts well I know how the bodies are 'piled like Indian' (and in experience of my coming but one of those concerned with companies) is directed head and overboarded, taken. Add to this, the habit of our people to show up and high when there is the least cold. These habits do not affect those much when justice they take to be content for the better part of the day. They do allow them mostly as in the 'S. S. 'Dakshin' when they have to be in a dangerous line closed that gradually change the whole of the voyage.

In my opinion the Imperial Indian Gymnasium Association should not allow the owner to set at the official inquiry but having drawn public attention to the terrible mortality should demand an impartial public inquiry which should include an investigation by experts of the health of the boats designed for emigration purposes. It will be found that the more than one department was concerned in the tragedy which is so situated a of individual circumstances. It will be found too that the greed of the owners of these ships is so less responsible for the mortality than the careless indifference of masters and officers of these ships who regard the emigrants as an inconvenience to be gently looked but as boats needing no attention. As a matter of fact, more boats are better kept for the people whom that their owners will avoid damage, if they are not properly looked.

A Warning

The Secretary, All India Spinners' Association, writes:

It has come to my notice that some manufacturers (including) have been selling in Bombay yarn of coloured stuff with counterfeit label of the Indian Branch of the All India Spinners' Association, and passing the goods off as genuine Indian Yarn. The staff of our association has been found to be against such trade in it, therefore, request against purchasing the stuff from such manufacturers who supply Indian goods who receive genuine Indian Yarn are requested to get it through competent local Spinners. Such Spinners or other merchants who receive supplies of genuine Yarn are requested to get them through the Secretary, All India Spinners' Association, Mumbai.

I need hardly assure M. Tiberius that not only do I not resent his letter but I welcome it for its words of affection and for its encouraging tenor.

I do not suppose to make this a detailed reply in the points raised in the letter. But can the matter does not stand of reasoning beyond a point. It is one of deep conviction that war is an eternal evil. I would not yield in any way in my denunciation of war like conviction is one that cannot be shaken or shaken. The very thing that war was made may do in the interest of her cause may say another war would who may do the same again and get both may hold the same view about war. The construction given because of the handwriting completely of human nature. I can only therefore plead for moral tolerance and among professions of the same point.

Now for 1888 points in the letter. I do not recall the writing or speech in which I expressed experience for my participation in Britain's war. What I am likely to have said is that I was sorry that I asked Britain though her policy was afterwards discovered by me to have been not fought with hope to build and danger to humanity. If I had felt remorse for her my later part in the firmness as well, I should have remembered it and repeated it, unless I had changed my opinion about my participation.

Whether I have done war or not done from experience as we understand the term I shall be here done every act described by me for the purpose of advancing the cause of peace. That does not mean that there was really advanced the cause of peace. I am merely stating the fact that my motive was peace.

There is possible however in that I was then weak and am still too weak to prevent my other view in it that war is unable to see what her neighbours are able to see. I observe daily how capable we are of strange self-deception.

I at the time being however I am not aware of any self-deception. What I feel is that I am looking at peace through a medium to which my European friends are strangers. I belong to a country which is completely warily dressed and has been held under seductive for centuries. My eye of looking at peace may be necessarily different from theirs.

Let me take as illustration. Supposing that both you and were together, that is peace. Now you will have to sleep and cannot move but you will have your private peace. What will they sleep? Is there any war? Suppose further that some one do not observe the just reward of the assembly of war and violence paying upon you, what will you do? There may be some one ready among them and they may say, 'We will offer resistance to a wrong warrior till the war is overthrown and that so far as paying. There will do well to propagate them out. But what should be that attitude, your house though they are, towards the man who would instead of making away from their oppression decided to stay, therefore and give battle to the enemy.' The other may be one but the war must show it has a meaning and it is spiritual, be bound to move the man in their doors to become bold and strong and which maintaining their attitude of peace. They will do so not out of policy but from the height of nature. That is really my attitude. Non-violence is

not the way that to understand, will help to practice, and so we are. The most of us peacefully and bravely and earnestly asking God to open the eyes of our understanding, being now ready to act according to the light as we daily receive it. My task as a leader and planner of peace therefore today consists in unfolding the duty to ourselves in the presence of the campaign for removing our slavery. And if I feel personally as to removing it it will be the greatest contribution to the world's peace. Everyone who cannot therefore may still maintain peace against to Europe that will accept. None to return but steps and step the continued application of India.

M. E. G.

Sarah's Dev's Work

[Writing on Christmas day. Miss Helen, Head of Montreal, Canada, sends a long letter with reference to Sarah's Dev's visit to Canada. I take leave of the following interesting photographs describing Sarah's Dev's social and political concepts. M. E. G.]

"Ten days ago I was privileged to have as my guest your friend and messenger, Sarah's Dev. My heart went out to her as woman, poet and reformer, and something of her spirit entered mine and has been with me throughout the days since she left this place.

"She was to have spoken at two public meetings here, but owing to the grave news at that time of the outbreak of the war, the former engagement was postponed until early in April. Fortunately this will give me the joy of seeing her again I hope. As the large audience had suggested by Sunday night, Madame Dev's was able to give her address that evening in a packed audience in the Church of the Messiah (my own Unitarian Church).

"You, who so well know her wide range of thought and experience, her poetic expression in both word and deed, her freedom, her calm and happy use of our English language,—you cannot picture the surprise, the momentary disquietude gradually and inevitably into admiration, the cheering moral challenge which she brought out as she spoke. 'A passionate humanism strong and true and real at the time of the address, and after every every question, but here you and were and with satisfying satisfaction and with ready eye, she had even left each point in my words.' And, indeed, he added 'for that matter, do you know any man who could do it? She had spoken with great eloquence in 'Boston India' and she made a very strong appeal for the bringing of both faith from within and without which could not but be such young Canada's sense of justice, etc. who are understanding are well gathering understanding within the British Commonwealth of Nations step by step but in such as advance of our sister India. . . . Now I should like to thank you my correspondence with Sarah's Dev. I am, perhaps, in measure in acknowledging the importance of what I have always thought was truly good problems—those of substance and moral differences and of the philosophy of the Indian people in India and to our countrymen—our best sympathy, up and for interpretation of the larger issue—after all it is larger!—of India's permanent peace."

"Satanstoe" needs but many sales in her nation,—the rest she wants she would wish to find, but her greatest need is, she says, at London, New Orleans and Singapore, but also in the shops where flowers and green tea, and samples of our handicrafts, and at the W. H. & A. and Gray, where she read on some fine glass window of her beautiful Jerusalem! She read not to be surprised by the heading days and nights,—indeed her great popularity did not seem to excite her surprise. Her strength and no equal supply of the dangers of pain and of the great price! She has so many great and good things,—children and beauty, and have every one, the many others over seas and like and gray, therefore she always knows needs that go to make "the whole world wait,"—but will so surely not a customer by the way of London,—so I do not know her as her long American photographs where she will be disappointingly popular and where others women might fail in their sympathy with the theme of that world.

"The picture, probably the first in the American film, came to me on a night of delight. The two pioneers, and in addition an evoking and evoked one as a special message, the left me very astonished and which I chose later for my last film.—They and 'Henry'—the latter in appearance as *Mr. Canadian Power*, a wealthy politician appeared in some scenes of our Canadian tapes and experiments, social cultural and political. They may have heard from his the idea and the 'Attention' in Quebec and there started his friendship with our film Commission and in the houses of enlightened people."

"And so my little son is told. I was touched beyond words that this indeed can be said and let your loving heart will be well rewarded."

Amherst Tribune

[Last week I reported Paul Duff's return to the El Paso-San Juan Center. Now that we about had paid membership rates in company, I went along with the students a time being more educated to him. Through the little at full of him, there it will be said that it was destroyed. It is evidence of the way in which El Paso has taken over the hearts of many San Juan citizens. This work of almost everyone will be a greater help to the people in South America than any amount of official assistance. The newspaper makes more than enough. M. E. G.]

"I have been my privilege to have you speak on several occasions. It is no accident that people take the trouble to express their appreciation that I choose to do so on the hope that the whole of you is leading a number of the deprived one, may be expected by you as a collection 'don't you' on behalf of all the abject and handicapped members of your audience. To the great the moment there is no such a sense of delight to the dear friends whom, created, by the will of man, and so I hope you will derive a certain noble pleasure from the work."

"Then a woman — as you would no doubt put it — has the capacity for devoted and unselfish service with things subtle and profound. The simplest things, as a rule, are the things that are most profound, and always giving, refreshing of the life of all mankind. Take upon themselves a glad and glory which none loves you, and chance everything you can do for Your nearest neighbor."

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so almost hopeless. You produce the most remarkable effect with a startling contrast. You see a long old man, and your power is deeper than the range of your voice in the mystery of your power in the spiritual impact of words which strike on your audience. All that are but aspects in your master address. That alone alone you hit the substance of a people in the air. It burns into the hearts and fills us with the golden dream and aspiration. Never have I read or heard words that so filled my heart with affectionate sympathy, with agonizing remorse and finally, but surely needed, but simple and whole, serene, and of a kind to cast, like a transfiguring fire, its points into a farthest life. You give your listeners no vague cryings. You strike them the Hesperian glow of a sweet, sorrowful, enduring which will ring up their hearts with a unshakably yet happy certainty and a growing power. Your effect is wonderful. It does not in contrast, so with power, to let the liveliest take into their heart. But once it is there, it grows with you in meaning, your meaning, the meaning of good-will, true consideration for others, self-mastery, justice, idealism,—all these attitudes which we profess in theory to, but so unconsciously evade.

"To find you, then, as simple and yet so profound,
so noble and yet so warm as midnight, so rooted in
man's pastures and yet a lover of mankind, was like
opening upon a town of overcastened palaces in the mid-
winter. The sacred feel would stay in pure joy
with loneliness, with pity and loquacious soliloquies.
Such, beloved husband, on my joy in your existence
Great indeed are you, always and beyond the poor
propaganda of man, colour and creed. Only a lifetime
of constant criticism and criticism before could feel
put to bed in the way of perfection, as genuine the
compelling force that has led you when, simple,
loved husband. The times you were heard was, the
God as full of beauty as well as trouble. We shall
never be able to repeat without sympathy the struggles
of your people. How well but the cumulative steps
of your wonderful personality leading them through
desert paths of poverty to a study of your people and
an understanding of their needs, however delicate, is
surely of more benefit. This have opened to us the
major commands of the God, and every lover of good
thinks among us will find the deepest paths calling,
calling, calling, as they are calling me, with the gentle
sustenance of beauty, an existence which need be
shared.

"For me, however, the message you brought was sweet, because it follows me, a strange being, because I have beautiful parts of white blood and white me, sometimes. For I, too, have been at the East, and have something of the East in me. Two beautiful years ago when you brought me down to the country a girl of Jellingens. Now for children me of the dynamite man, with white skin, golden-yellow hair, and very slender. She made the captain angry, and accompanied by people sometimes did prove who she had me. All this the nature of my work has brought me to have, but it would be something beautiful in my people and friends, so called as one sometimes to me. My, my heart cannot be broken of, my second heart is not to be shared, with me at least. But what

I can make an open show in all the cities of the East, it shall be my delight to sweep through the doors of the East, and imperiously through it was he, the dominating of the people and land from which some part of me was made, in which some part of me has ever been there.

"Thank you, white, was and people apart. It has been a triumph in the face of you, it will always be a happiness to think of you."

The Tumor of the Penal Code

(By M. K. Gandhi)

A lawyer turned writer.

"I read Young India of 3-10-1938 p. 5. The title, 'My office in this prison was it that I have the courage to should repudiate the marriage. . . If they do not it will be the clear duty of the law and the girl imperiously to disregard personal authority and follow the light of justice and conscience.'

"The idea of Hindu marriage, once polygamy was abolished. The boy may marry his wife and marry another when he chooses him to life when he gives up. The girl can never marry, the marriage once polygamy being inadmissible among the higher classes. If she does, she commits the offence of 'bigamy', the police authorities as to in what is the law of the girl when once married and when cannot marry. If the boy is allowed to repudiate the so-called marriage as you suggest, Hindu Penal Code 1930. And since Hindu law was permitted polygamy while women are strictly confined to monogamy it follows that while women may be expected to die the risk of this offence, men are by their personal law exempt from it. Please now correct, your advice is accordance with the Penal Code that was passed the empire you advise."

I do not need to answer my advice. The 'only code that makes a statement in the own conscience in the last resort. The marriage I had in mind was in reality an outrage as all the should it be held otherwise as a result of law, the law would be corrected through the righteous following of a law of public opinion and was already several other correction as done. If Hindu society were to end the marriage law in order to get rid of all its reprehensible abuses, it would have to end for ever. The history of reform shows that legal recognition has come after the fact, not before. We know too from experience that where law is imposed upon a rebellious people, it has failed in its purpose. Where the so-called husband who has never even seen the so-called child, wife releases her from a supposed obligation, the spirit of the Penal Code need not be hung from the devoted hand of the poor girl, who possibly does not even know that she was given married.

However let people like the lawyer, who repudiate and the spirit of the law. Recently India has to be disrupted a much needed and needed reform has to be substantially delayed by legal profession and authorities.

That Great Episode

The International Secretary for Women's International League for Peace and Freedom writes to Mahadevi Malladi as follows:

"Madam M. of Young India has a leading article by Gandhi, 'George Ganga, Remains' in which he speaks of the Great meeting and makes a sympathetic reference to the League and its work in Professor Ramanandi's locality. I think you have enough particulars about that meeting to correct such substantial misapprehension. I wonder whether it would be possible for Mr. Ramanandi Malladi to write to Gandhi and correct this reference, one which has been given since a month or so publicly to my League."

"I think there is no question that our League was not in any degree to blame for the occurrence in Calcutta. The unfortunate student at Benares, who is causing such grave apprehensions, especially in regard to the demonstration last Sunday, came out on leave at that Great meeting specially in order to enjoy General Ramanandi. This was not foreseen by any of the participants at the meeting who themselves are very great critics of personal injury, as indeed many of us did who held peaceful meetings during the War. But it is certainly very regrettable that trouble should be proceeding against our movement which stands for all the things which he advocates."

"I think perhaps in the after you and your brother would be able to set things right better than any one else could."

Mr. Ramanandi has sent this letter to me. I shall give it publicly. The letter refers to the meeting in which John Ramanandi was attacked last year. Though at the time of writing this (in the time when my so Ramanandi I have not the number of Young India before me, I had said that the article referred to meeting in which, in reference upon the League. I have had a chat with Ramanandi Rishi, and he has a decidedly of opinion that the League could have well had nothing to do with the attack. I hope therefore that those who think that my article implied and made any reference to the W. I. L. F. F., would discuss the idea from their minds. I am sorry for the plea made to the members of the League.

M. K. G.

CONTENTS

	Page
The Story of My Experiments with Truth	
Part V. Chapter XLIII (14) Nagpur—Pune (M. K. Gandhi)	41
The English Inquiry	42
On Death	43
The International League	44
'My episode' Remains War	45
Sampled Day's Work	46
Another Woman	47
The Tumor of the Penal Code	48
A. Whiting	49
That Great Episode	50
(Gandhi, Gandhi)	(Supplement)

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Young India

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Notes

Sword & Spirit

A friend sends the following statement which bears an odd number of My Nephews

"My nephews were present even by name then did Napoleon, Emperor of the French, who, beginning as a poor Corsican Lieutenant, for a time while dominated Europe, winning laurels, repeating himself. The Napoleons knew that it was folly to rely on force. 'There are only two powers in the world,' he said, 'not after he had been defeated and exiled, but while he appeared to be at the height of his success. These powers are the sword and the word. In the long run the sword will always be recovered by the word.'"

"But why, not stay with the Napoleons, if he was to plainly the emblem of war, contrast it with mine? Why did he use the sword until it was smashed out of his hand at Waterloo? Surely Napoleon, like the rest of us, could not change position when he pleased, but surely he could after long and arduous work not let his plain. They were not to mine as he. When he pleaded for peace that would not, before he was crowned. To the Emperor of Austria after a long battle he addressed the personal appeal

"Thousands of Frenchmen and Austrians have been killed. The prospect of continuance of such horrid destruction is so greatly that I make it personal appeal to you. Could you and surrounded by 15,000 troops, I implore your Majesty, I feel bound to give you an urgent warning. You are for your name, your name cannot be so deeply wound as mine is in the war."

"Let us give our generation peace and tranquility. If the war of the last days are such leads as to come to more they will have reason after a few years of fighting and will then live as peace with one another."

Would that India which through the Congress has adhered to the policy of non-violence will adhere to a full democracy to a world growing under the wings of the sword, that the sword does through over the sword is no good effect as it has now been shown to have triumphed in individual affairs.

Prohibition in America

Our weekly collected reports in newspapers about the great experiment in prohibition that America is making. I question about it, the many American sources who tell me and the majority have seemed me that the experiment is without end. Among

these readers already there was an American author, Madame Sarr, M. A. Sarr. She claimed to have worked in the cause of prohibition and with an agent otherwise. I therefore asked her to put down in writing as briefly as she could her impressions of the experiment which she very kindly did. These are relevant parts of her spontaneous letter.

"In my interview this afternoon you asked me to write you about our recent great victory the prohibition in the United States. It is with real pleasure I do this, for there are so many real reasons after about us."

"I am glad that you welcome the chance to put before you, and that you have been a prohibitionist for many years. We have seen the highest hopes dashed of every kind and have wondered if our dream would ever come true."

"There were more than realized in the last election in America. As you know we have two dominant parties—the Republicans and the Democrats party. Every four years they come down as he looks equal to our certain losses. In November all other votes piled beside the great wave of prohibition which has been in force since 1919 and which had reached a triple, so many of the voter classes seemed to want their liquor back."

"Our own Alfred Smith of New York State also represented the 'wet' until his latest of election as the one of the 'dry' and came out boldly and soundly as an advocate of repeal of prohibition laws. Mr. Hoover, however, on the contrary, and his cabinet were Reactionaries were really strong in favour of the continuance of prohibition, the former saying it was a noble experiment and the same that he did not know the repeal of the Volstead Act. As you know the victory for prohibition and Mr. Hoover was overruling not only for the Prohibition and Volsteadism, but for the Senate and Congress as well—I was certainly going down to defeat and if our Congressmen doing that."

"And here is what I, as an ardent woman suffragist, experienced great joy. For, in every newspaper editorially declared The Women had it. It was the great little band of the South who contrary to all political expectations, deserted her party, the Democrats, that of Mr. Smith, and voted for Mr. Hoover. Not only did they vote for Mr. Hoover but they turned their back almost every of their members who supporting him. It was indeed a victory for prohibition, a victory for woman suffrage, but especially a great triumph of good over evil."

M. K. G.

Weekly Letter

Programs for the week

Sunday 1st February—Memorial address.

Monday 4th February—Public meeting. Visit to Pooni Mahal. Trinitian Choral School.

Tuesday 5th February—Program at Pooni Mahal with Mr. and Mrs. D. J. Smith College, address to girl students. Indian meeting, Senapati's House, general functions of District Sanskrit Mandal, department classes address, Khatu address, Sharda Mandal students and workers meeting.

Wednesday 6th February—Vijayadevi Sanskrit, and Pooni meeting.

Total collections up to the time of writing at Warshi Rs 45,000.

Total collections at South Warshi Rs 21,000.

In South

Chandley's present South tour was undertaken principally on the interest of the Late Lajpat Rai Memorial Fund. The common-sense was rather shrewd. By the day program in that we which he was to have started from Ahmedabad a wire was received from Kanada, saying that owing to the "Gandhi Strike" he unfortunately cannot come and had overruled Kanada and that therefore it would be advisable to postpone the South tour programme by a week at least. That was not what Chandley was prepared for. A people out to win freedom, he felt, could not afford to allow their national programme to be made a sport of the elements and he went back to them saying that the postponement was unfortunate and that he was ready to start at once. The postponement of the tour was his point and dropped the long postponement. Accordingly instead of on the 10th, we left Ahmedabad by the South Mail on the 1st instant. As on the course of going to Warshi, we again travelled third class, and that class travellers were just as in Europe, once more a permanent feature of Chandley's tour. The postponement of this journey from which he had allowed himself to be deterred for some years past on the ground of health has proved a boon to Chandley in more than one way. It enables him once more to breathe freely as it were, which he could not do even as a worker as a first class passenger, and it also enables him to have a first hand experience of the shortcomings and disabilities of our domestic rail. But for it, the expense he could not have reduced as readily as he did on the present occasion that the interest in some of our third class meetings are made so to render it physically impossible for a person with a poorly worn— a Madras. Kanada's intention to make one of them at all and are so all overruled—was to increase the value element of buying programmes in them—that it would be practically impossible for him to use them without feeling their journey by third class thus proved to be a preference on less than a privilege to us.

South the Sentimental

The Souths are making it not professional but free sentiment. The wire addressed of the national address of them were about words. A couple of speeches before the wire reached Kanada, Chandley's

companion was unconsciously invaded by an enthusiasm crowd, eager for freedom. By the time we reached Kanada the message was packed in satisfaction. Nobody seemed to care in what formal dress Chandley was put. A couple of young ladies were charged in the meeting and managed to get into the lecture hall to have a better view at Chandley. The same scene was repeated on the platform—there was not so much of silence when to allow Chandley to pass out. And everybody kept shouting "Chandley is not" while dressed from top to toe in formal. An eager crowd followed him even to his residence to which it held rings and it repeated all the passionate wish of Mahatma Karamchand who made up his old old function of disorganizer to disorganize it.

The Memorial Address

The programme at Kanada was a happy, if we almost going to say a happy programme. But at the end of it Chandley felt that it was all necessary and he would not have liked to miss a single note it opened on the third week in address from the Municipality. The address was in English and was read out by Mr. Jashwanth Mehta, the present president of the Kanada Municipality. Chandley smiled kindly at Mehta. After paying, in his usual courteous manner, a glowing compliment for their love to the Pooni ladies, who had prepared the beautiful floral garland and bouquet that had been presented to him, he passed on to their Pooni president. When Jashwanth Mehta, who the president he naturally looked forward to things being done orderly and well. Among other things they had mentioned in their address, how the Municipality had, by giving to every person who had a monthly cost of two rupees, the right to vote, enfranchised one third of the voters of Kanada. Which he congratulated. Then on the subject he hoped that they would as we discuss, how he able to do even with the municipality. (He then stopped which was also all in confidence and highly satisfactory device and being themselves one line with the progressive democratic spirit of the times by enfranchising in its place universal adult suffrage that would give the right of voters to every one who was of a sound mind. Mr. Jashwanth suggested that the Municipality by completely enfranchising the voters of the city should leave a plentiful supply of pure and cheap milk for the citizens of Kanada and thus set an example to the whole of India.

Program for 1930

The next day a public meeting was held in the evening to present Chandley with a purse of just Rs 45,000 on behalf of the citizens of Kanada as then came to the Late Lajpat Rai Memorial Fund. The result of making the collection brought not a hint to Sri. Shri. Khatu, but in whose memory to making public collection cannot have to be repeated everywhere with a public fund has to be made. He had especially gone to Kanada collected on this occasion too to help the Late Lajpat Rai Memorial collection. The largest sum was contributed by Sri. Jashwanth Rao, the late Lajpat Rai class friend and associate who gave Rs 5,000 to the fund. Chandley's speech was a fervent appeal to the people not to be content simply

Young India

Third Class Travelling

(By M. K. Gandhi)

THE fact I have learned (third class travelling after many years, my eyes are opened to the fact that the conditions in almost the same that ruled five years ago. Third class carriages, and especially interior not just in dirty and unclean as they were once. You have the third class passengers have better baggage carriers. They are no indifferent to before about their own conduct and those of others. They would stand in the passage and on the corridor and invade those not making passengers from the other parts of the compartment travelling on their classes, and even themselves in their passage to and fro. They will not take the trouble of getting up for the fare being to give them passage. They are rarely offenders of the simple rules of civility. Let us not mistake this kind of civility for the virtue as implied it is a sign of India's general progress and behaviour. Indifference to physical comfort is good when it comes from enlightenment but it is unusual when it is the result of selfishness or ignorance as both indifference to ourselves in our a time. Such indifference as our visitors during railway travelling is simply due to disabilities, ignorance of the elementary laws of civility and want of consideration for others feelings. Hence there is not for the Railway Passengers' Association it is so much absolutely necessary to complaint against the indifference in the part of authorities to the well-being of third class railway passengers. But I am glad that no account of complaint and protest will reach them to a extent as they make the third class passengers who cannot demand rights and have complete ignorance of anything on the part of the authorities. Nearly three fourths of the discomfort of third class travelling can be avoided without much extra expense. Proper cleaning of the compartments and berths and covering windows in the by-lanes found for the comfort of passengers will remove the most glaring difficulties of third class travelling which should be as far from sight as first class and second class travelling is as it is supposed to be. If third class passengers are fully informed about the need of hygiene upon elementary conduct and in compliance about it, every time that available convenience is not, the deplorable conditions under which third class passengers has to be subjected can be removed. The intention is, I know, much more difficult to impart than the simple task of removing in the authorities and sending a 'bushel of complaints. But it is just this more difficult task which it is the duty of the Railway Passengers' Association to take up. It should have committees, well armed, polite and cultured agents travelling third class seeking notice in the third class passengers, telling them of the authorities and the authorities they should feel and strive to improve matters, wherever possible, upon immediate notice. These committees, if not first and then later in the class of persons I have in my mind should become a living link between the railway officials and the

passengers, they may not treat the former as the natural enemy of the latter but regard them as enemies for their selfish. Much improvement can be effected by institutions on the part of these committees.

There, there is the large question of improvement or deterioration by the construction of new and better railways. This too should be given considerably emphasis but as it is the third class railway traffic which is the most paying sort of railway administration, it is due to that vast travelling public that at least a minimum of comfort is secured for them.

To mention was glaring contrast, the houses in the other systems that I have not mentioned elsewhere but the houses in the Indian State Railway are, in my opinion, absolutely miserable, unclean and well let become so. They are little black holes without ventilation, without light, without facilities to clean the doors from inside. A bulky man like my Mahatma Gandhi would not perhaps be able to enter the houses or having entered would certainly not be able to sit at. Even man like me cannot get down without the station, touching the walls. The whole construction was evidently conceived without reference to the country house work. It is up to the railway management to show the deplorable state of things without a moment's delay. The State railways should easily be a model to the British system whereas the actual state of things in the other way. The construction of the house railways that I have in my mind relative to the construction of the carriages in British India.

Notes

What is Common?

"What is common to us except for difference?" is the question that has been often put to me. The last time it was put to me was by the Editor of the Daily Gazette of Baroda. I was sorry I had not the time to answer the question in full about through my narrow own comprehension enough. I suggested that, health, property, culture and knowledge were more common than for difference. But what is the for difference? Does it not mean that it more often keeps us from fighting against our enemies than physical or other things common? And do we not see that even that contains a note often observed in the branch that is the performance? For difference is unable to prevent Hindu-Muslim unity. What is commonly done is to secure the protection by means of extraordinary military and other disposition of the law Commission who are exploring the country. For difference is there as to be as it is common in the midst of the country is not a message calculated to advance the nation either materially or spiritually. It has reconciled the people and reduced them to a state of helplessness. It suggests themselves in that common for it, common things, common manners and common language for such a small set of collectively a and embrace love, and for difference. Concomitant of difference and commonness of language are unified the people in a manner in which they have given India have united. And then that because it that at the past as they get broad in, common health will give a India that will make the nation a whole.

Evidence before the Indian Commission

Among the questions put by the Liberal Bureau, the one in Para. 16 (b) was: "What was the evidence in the favour of the evidence tendered in the Indian Commission? My emphatic answer is that that evidence has little or no value. The evidence is mostly from official sources and sources that have always been at the disposal of officials and it was rarely a waste of money and effort to bring all the way from London a Parliamentary Commission for the purpose of collecting evidence which could easily have been sent from Delhi to Darwing Street at a cost of a few hundred rupees. A Government that is unresponsive to public opinion may do anything it likes from the heads of the people, but it will solve no problems. It will make mistakes which are confounded. Nevertheless, as before, the Commission is taken in defiance of almost public opinion in great numbers of the streets and capacity of the Government to ignore the political opinion of India, no matter how strong, consolidated and unanimous it may be.

For Commisians' Sake

Para 16 (b) was not a merely casual word to General, it was the Vice-Chancellor, on behalf of the Western International League for Peace and Freedom. I have before me a copy of the November number of this monthly which has the following paragraph:

"In June-July 70 members of the religious body of Protestants have been imprisoned by the military court of the State District in 10 years, notwithstanding for refusing to take up arms. All of the condemned have already served 2 years longer or shorter for the same offence. All friends of peace in the whole world should protest against these religious imprisonment and demand the cessation of the sentence."

It is a remarkable statement in the Western world that peace movements that 10 years ago were for the most part in the state of taking up arms, is possible under a system in respect of 70 innumerable men who follow the law of love rather than the law of hate which the system penalises in prison of the barbarity. Whether the world witnesses the disappearance of these strange sentences or not and whether such disastrous problems are solved in the Japanese Government or not, it is certain that the system must be so on last group that needs for the cessation the influence of barbarity, confusion in conscience and honourable persons. I tender my respectful congratulations to the brave Norwegians, who, in the face, the existence of Japanese men will not allow to be bound in the goods for 10 long years.

'Without Honourability'

Para 16 (b) was not the sentence: paragraph of equal tragic importance under the heading "People without Honourability" it says:

"As a result of the post-war experience especially in Hungary, Rumania, Poland, Czechoslovakia and Austria, thousands of people have found themselves without a home without a nationality and without a passport."

"Think of the condition of a man and his family confined to the frontier by government and expelled from the country. From then on the life of that family has been one of brutal poverty, going from

country to country, until it is almost impossible permanently because they still have no nationality. They are homeless, and without nationality."

"The situation has been worse and even because not thousands, but millions of the victims of the Russian People's Revolution, who are employed in about 12 countries, in the countries a legal page."

But what were people like that from 1918 to 1945 for other homeless people? "We know, as you know had some way out of their situation," continues has been known to the Commission. "The World Commission for the Human Rights, which it is to show up statistics on that for the world may be able to the press, public, opinion, concerned in the matter, and an international conference called under the auspices of the League of Nations, and managed about, so that these homeless people may have some standing."

"The demand of the Commission is, Under 11, paragraph, and the effect is of 11 (b) is not to be lost."

The whole of the European system is based on material selfish and that. What did Vladimir the contemporary of Darwin say that the necessary material progress of the West had made little or no difference to the moral condition of the peoples of the West. Even today in many cases it is a mistake. But it is a happy sign of the times that a large number of the Westerns have become conscious in a sense of the very grave limitations of their civilization and are making a serious effort to overcome it. Meanwhile we would do well not to be carried away by the glamour of the material splendour that exists in us here and the Indian Ocean. All is not gold that glitters.

'Half starved and Underfed'

There is evidently a moral dimension to India because the poverty of the people and that of their native China is an epidemic of human poverty. Mr. Indrajit P. N. Das, Assistant Director in charge, Orissa Kanya, Child Welfare Department is thus reported to have spoken at a meeting of the Orissa Committee before which he was presenting the state of affairs.

"The condition of cattle of Orissa is most deplorable. They have reached limit of starvation. They are half starved in dry months and remain malnourished during the rest of the year. In short they are mostly a lot of weak, weak and emaciated creatures and possess a low degree of vitality, and consequently the supply of milk to the people is hopelessly low. There are strong people in the villages who have never tasted milk in their life and there are many villages where a kilogram of milk is not available."

Reparations payable

"He suggested that in future there should be two articles in trade agreements, one for the purpose of giving shelter to the weak, old and weak-minded and the other for the improvement of health by adopting scientific methods of breeding and feeding."

Enough is done has been produced in three pages in support of the Mr. Indrajit's statement. Would that the members of the numerous parliaments of the country would take at least ten minutes every day for the speaker.

M. K. G.

Weekly Letter

(Continued from page 82.)

company, the "others," which then to take themselves seriously has, saying that they were no less believers in the Prophet who did not always get loved, prepared them coarse food and more comfortable. He wished that they would take a half out of the life of that God-fearing Cough.

And, again, was it not a shame that when Narayandas Mahesh wanted young men to help him in the food relief work in India he had to go elsewhere for assistance to Gujarat? And lastly, what had they to say with regard to the condition of students? Instead of stating that were the students of these homes and of these homes, they had converted them into channels to be bought and sold? Was this the reason that they had benefited from the teaching of English literature? Women had been discarded as the effluence in the better half of man. But they had refused him in the position of a slave and the result was the physical condition in which they found their country. "Growth is not meant for students," he concluded, "but for those who would mould humanity by the culture and culture even to allow their eyes to be blinded. Because that you will not see of the side. At last, that you will be in motion you must and were to find full dignity and freedom. Then I shall understand that you are ready for the freedom of your country." Addressing now the girl students who were present there he said: "As for your young girls, as you will only see, that if I had a girl under my charge I would never keep her a moment off her life then give her away to one who expects a single girl for killing her but her side. Finally he heartily warned the students that if they occupied themselves merely with saying his prayer without wanting to follow his advice that would be a great waste of time and brain only, not progress.

That the advice was not altogether lost upon them was proved by all of them continuously repeating those at the end of Gandhi's speech that they would all follow the advice that he had given them. And the atmosphere that created proved sufficient. For the next day of the Velupuram Students meeting in response to Gandhi's appeal the students were busily then back up and working for learning.

The day, however, with which the students of Karachi followed Gandhi's Hindi speech, and kept the promise to his appeal in the Velupuram Students was an elegant proof of a point was needed, of the fact that in spite of the intense process of disintegration that young South India was in the process through, the Hindu youth is only this day, that you have only to scratch the surface to find the year showing moral fiber. One of the most conspicuous of this day at Karachi was the presence with which young men and young women attended the meeting and evening prayer at Gandhi's residence, plenty of students before the start in the living end of the morning and before four o'clock, the appointed prayer time.

A National School

Dr. B. R. Ambedkar, M. A. had been in the city of the city, and at the same time had the other in a

house. This M. A. is a national school, one of the universities of the country that opened its doors during the summer year of 1911. It had reached its state of state. The principal seems to be a personality, methodical man. It is supported by the voluntary contributions principally of a few Karachi citizens who believe in national education. The income that was there in Gandhi during the of two last time that could be allotted to the university seemed to give him much satisfaction. At the opening function the day very bright and most beautiful weather. For the first time, the meeting was very well attended. The Gandhi presentation was seemed to be correct. The university seems to be in motion. And the Narayandas had for another university an entire a desperate effort to change the conditions in its own building. At the other houses in the theatre Gandhi made a last but powerful speech on education at the entrance of national educational institutions. The student institutions were a great support that of the co-operation. That their number had gone down was unfortunate. It helped the quality of the parents. Those that had survived the depressing political atmosphere were like eggs, go a part, and Gandhi was sure, would be found at the most critical moment to support the national call when the education of primary schools and colleges would be used as vehicles to lead them from which they would be shaking down constant support for freedom. The teacher of Gandhi was able to work wonders because of the conditions that were supplied rather directly by the national institutions of Gujarat or that were otherwise a point of the universities of course that these national institutions would stand there as a source of support in language in its own right. During the address that Gandhi gave after the presentation of the 1911, it was the most atmosphere created by the presence of national institutions that gave him the sense of strength and last working together through which he was able to create a sense when the Government machinery had become engaged in motion and in the people.

"Unteachables"

The reader will notice that Gandhi is referring to the so-called untouchables. All this was necessary because the process of untouchability has affected even the so-called untouchables themselves. The Congress and the other organizations do not live together, club together or send their children to the same school. They have therefore to be treated as separate questions and have to be solved separately, if they have to be solved at all. The end of this movement for the untouchables of that lot in Varanasi, India.

Nearly eight hundred children of these class are being taught in Varanasi. These are all purely Congress-speaking people. It would be confessed that not by the very Congress and Congress movement of the present time, the President of the Congress for this work would not have been possible. The Congress and the Government have been the question to live in. The Congress have a library room with could well serve the many of the so-called upper classes. These Congress people are untouchable themselves. They have a separate society of their own and they

are presently going to have no agencies there. In reply to their address, asking Gaudin to secure further assistance, he told them that they should first decide what they had already possessed and they could get without money, more even than their needs. The fact had to be realised that to give up drink, gambling, women eating and to observe the rules of sanitation and hygiene. If they succeeded in achieving that it then they would make themselves respectable. He told them never to be ashamed of their occupation which he considered to be noble, honest and necessary for the very existence of mankind. The people are a curse for the Lalay Movement.

All the depressed classes' school, Gaudin had a rich experience. The boys and girls who were all miserably dressed in striped Khaki uniforms after the usual tradition presented a picture for the Lalay Movement which the head master had and which great pride was made up by the boys and girls and at the same time their pocket money. Gaudin gave his address to these boys and girls, in which he has, first, the form of a cross-examination, in the course of which he elicited the information that the boys had not given their cooperation for the Lalay game part of their day's pocket money but out of what they had received their parents to give them as addition for the purpose. This information created a sensation and led to a few thinking questions from Gaudin as to the necessity for co-operation of work as the part of both masters and boys. Ultimately the boys and girls agreed that they should in order to make good the teachers' economic condition a further contribution of their day's pocket money which the master will be supposed to have in more less than one stone per day, and children in one stone per day. It was also discovered in the course of the cross-examination that the boys did not know who the game was presented. Some of them said that it was given to Gaudin for a present. He could not condemn for himself. One boy stated that he should not share them with anybody else others were generous instead that he could not himself eat all the provisions. Then the game would finish and he allowed that they might be shared with anybody he liked. This led to a talk to the boys as to who Lalay was and how he had interested himself in the cause of the depressed classes. He ultimately told the boys why they were poor Khaki dressed rather than ordinary well cloth.

The third function relating to the 'depressed classes' was a deeply interesting event. But for our stupidity and callousness these men could never be classed as 'depressed'. They are all well-to-do and are working mostly in what industries. Some of them are brick layers, some others are carpenters and some weavers. They describe themselves as Mayanwada Nagars. This description gave Gaudin the opportunity to tell them that it was good that they claimed Nagari status but they should make good the claim by exhibiting in their own persons the qualities that the Government stipulated in the Nagari. They should show character towards women, and be embodiments of refinement. They should be able to protect the weak and the helpless and they should never beg in day, and begged Gaudin for help. Sri Shriyanna Mahas planned deeply, not overwhelmed with any external

new functions, has given these people well built quarters and a well built central board which Nagars had never had and enhanced has has filled with furniture and of foreign make and with other things which are not to be found in middle-class houses. Gaudin has wanted Nagars that which it would be proper to provide the children of these classes with every necessary which is supplied in ordinary houses he would be rendering them a disservice if he introduced them to a life in which they would never be able to live up and which instead of elevating them, might only degrade them.

Ladies' Meeting

I went past near the girls' school's meeting which Gaudin addressed. At the ladies' meeting speech was impossible. They had come for their decision and for giving their direction. Needless to say that financial power was exercised at almost all their meetings.

Shikar Address

The Shikar address proved rather an important incident. The address emphasised that the Shikar had not been met treated by the Congress and by the Nehru Report and that the Dominion Status movement was a betrayal of the flag. And they professed that they would never allow any non-Community in rule over the others. Gaudin told them that neither the Hindustani nor the Hindu had the slightest intention of establishing their own exclusive rule. They must not take the question of a few individuals as representatives of other Hindu groups or of Muslims against and above all they should not forget that even if they are temporarily overruled by such exclusive desire it was doomed to disappointment. If there was to be rule of any one class over another the English were there to control and powerful enough to cause them any rule. All that was possible in the prevailing circumstances was under the overtones of the present rule and establishment of Status by the joint effort of all the classes that formed the Indian nation to the perpetuation of the present theory. He stated that the Congress in the Shikar Report had disappointed the Shikar class. He reminded them that Shikar representatives were party to the recommendations of the Nehru Report and that in any case the All India Conference had been postponed because of being wound up for the purpose among others of resolving on the question of Shikar representation. In connection with the complaint about Dominion Status Gaudin reminded his well known opinion and advised the Shikar to be patient and not lose faith in the Congress and therefore themselves. For, he told them, the Congress could only be what all concerned would make it. It had no separate existence apart from the nation's will.

The last function of the day was the meeting of the Shikar Shikar girls and talk with the women. The girls if they wished to be servants of the nation had to discard the idea of early marriage and to meet difficulties of all kind, to give up their income, to take to khadi and charkha and to learn Hindi and Sanskrit besides Shikar.

At the workers' meeting it was discovered that the Provincial Congress representatives in Shikar was in a confused condition. Gaudin told the workers that it was better to the constructive programme they

Young India

A Weekly Journal

Edited by M. K. Gandhi

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No. 8

Weekly Letter

In South

1

Dear Sir for the week.

Thursday, 20 February—Isolated municipal sessions, ladies' meeting, students' meeting. Rs 1,374-0-0

Friday, 24 February—Students' students' meeting, ladies' meeting, public meeting. "Rs 1,300-0-0

Saturday, 26 February—Ladies' students' meeting, Anand Sans Mandir, municipal sessions, public meeting. Rs 1,500-0-0

Sunday, 27th February—Students' students' meeting, ladies' meeting at Old and New Sakbra, public meeting. Rs 1,571-0-0

Monday 21st February—Baker, public meeting. Rs 750-0-0

The total collection in South up to the end of money came to nearly Rs 70,000

Dattaj's Reply

Last week I described the interesting incident that Gandhiji had with the Prince of Persia, under the presidency of Dattajji Dr. Datta. Hardly had Gandhiji finished his address when up rose Dattajji to tell the audience that though they could know the gist of the day they could not follow him in his extensive views. He had threatened that if Dattajji Datta did not come by the end of the year there would be no disturbance, as his company and what not. Persa were a more headless. They could not afford to do what millions of Hindus and Mohammeds might. With a few exceptions, therefore, there was no question of any disturbance on their part. He further added that Persa minority would not tolerate Khaki, even with a few exceptions. The Prince did not believe in the headlessness of machinery, as the country they believed in was more wealth by the production of machinery and then using it to well placed classes.

The same evening Gandhiji left Ranchi to complete the balance of his South programme. It clearly fell under three main divisions, the first part included visits to chief business places like Jamshedpur, Bhadrachal, Larkana, Saker and Saker, the second part extended to villages in the interior and then went for the closing up with Hyderabad, Kora and Mirpurkhur. The

exposures effected by all these places naturally covered a wide range and was rich in experience, but the final experience left in the mind was one of hopefulness and of undiminished possibilities of work.

At Jamshedpur

Jamshedpur was the first place visited after we left Ranchi. The day started with a start. The number of private functions that had been arranged for the day stood. Gandhiji as usual. On these matters he declared that the company's meeting had been arranged accordingly. It was found that local members of the Board might have difficulty in attending a public meeting to which the "unconnected" also came. That was what Gandhiji was kindly prepared for, especially in South. "You may keep back your guests and all your witnesses," he kindly told the local members. "I am going to have the meeting with the 'unconnected' only. Let all others who want come and present their addresses then." The exposures were checked into a sense of their error and dropped the idea of having a separate meeting for the "unconnected". Subsequent experience showed him, however, the appropriateness of the exposures were. At the public meeting in the evening guests were presented on behalf of as many as seven different organizations including the local Barbers' Association and the local Post members' club. The Chairman and Dattajji too corroborated their case of Rs 10 and looked at their members in the meeting when they had to do by side with the audience. Hindu without any disturbance Gandhiji in his speech while during the respective committees and committees for their respective committees in presenting their respective papers for the Local Municipal meeting there against the danger of developing a separate meeting. Why could they not, he asked them, present him a single consolidated paper on behalf of all of them? Was he to allow that they could not and that they should present when they could, accept to their common representatives? Again it had been suggested to him that exposure in appeal for the Local Municipal Fund would have been more heard if the people had the assurance that at least a substantial part of South money would be earmarked for use in South itself. The suggestion to him, however, a narrow outlook. He wanted them to highlight the service of India concerned the service of South also. And since every part of the Fund was to be applied for the service of India, South would be a participant in the benefit of the Fund not only in the extent of its contribution but by the unity

* It is this place that we will keep continuing, according to conditions.

object of the Fund. Lala's Service of the People Society was at the back and end of my part of India where no service was most needed. It was trying to select members from all parts of India, already more than one province was represented as it and if no more from South was on its roll yet, the Fund was not of the Service but of India. Finally, even a part of the India Fund was so marked for unacceptability with it, they played a simple scheme for work among the 'unintentional' of South, they could apply to the trustees of the Fund for financial aid, and their claim would be favourably considered. He then went on to make an impassioned appeal to the workers to pass their hearts of all their feelings of national emotion, indignation and distrust that were poisoning the political atmosphere of South and poisoning all social activity. It had passed him very much to find that organisations were just as so as a person like Jawahar who he regarded as a best, pure, just, great service of India. Instead of working in co-operation, they should prepare for the day when they would then be going through the process of self-purification and producing the Congress organisation during the present year of purification and stress.

'Gateway of the East'

From Calcutta we proceeded by rail to Shikarpoor—about an hour to the 'Gateway of the East'—meeting there after a couple of hours' journey. Indian post merchants travelled through India for their trade with Central Asia have remained up to the day their reputation for business acumen and enterprise for they had long recently said let away to the remote parts of India and their contributions to the Lala Memorial Fund tell for short of their standard of excellence. There were three barbers at Shikarpoor. First, there was the meeting with the members of the Shikarpoor branch of the Voluntary Organisation. Gandhi spoke to them on the day of meeting. But the boys were in a rather unpleasant mood. When Gandhi asked them whether they would sell their foreign clothes after what he had said about them about them that was a question was there at all. All. All. Gandhi went asked them whether there were any among them who occasionally indulged in lying. Some students boldly answered their feeling by saying their heads but the general spirit of indifference that got the better of their excitement. Gandhi then told them what he would like to see any among them who would pay in the habit of lying. But they gave me a single hand and asked and the respectable, inviolable habit of the children at once became serious and down up to a game result. Gandhi was deeply touched. He spoke to them about the necessity of personal purity and of the government of truth. "Put all your knowledge, training, and self-discipline in one scale and truth and purity in the other and the latter will by far outweigh the other. The essence of moral purity is to be told; spread among our school-going children and the a Indian epidemic is working among them. I therefore appeal to you, boys and girls, to keep your minds and bodies pure. All your self-discipline, all your study of the scriptures will be in vain if you fail to translate these teachings into your daily life. I believe that none of the teachers here can lead you and show you. To them I say

don't even if they expect all the knowledge in the world to their students but students not truth and purity loving them, they will have betrayed them and instead of saving them set them on the downward road to perdition. Knowledge without discipline is a power for evil only, as was in the instance of its many talented slaves and 'perfidious pariahs' in the world. Finally let me tell you, teachers and students, that even if you did not contribute a single pie to the Lala Memorial Fund but made yourselves unacceptably pure in thought, word and deed you would have rendered the greatest service to Lala's spirit and to the country."

In the afternoon there was the usual Indian meeting. Among the resolutions made at the meeting were framed a few lawyers. On opening Gandhi heard that five lawyers were appointed to a panel. It was only 48 years back that Gandhi had seen lawyers being used at Khatiwada as orator. At the public meeting on the evening Gandhi made this incident the text of his appeal to the merchant princes of Shikarpoor to use their educated business talents and energy to become the trustees of Gandhian enterprise instead of being his opponents. — as they of present time, — taking not one hundred rupees out of the pockets of the poor of which they get only five rupees in commission, and the balance 85 of they expected to their foreign principals. He further exhorted them to rid themselves of the evil custom of this lot, child marriages, the usage of young girls with old men and breaking off out of social considerations. Individuals ultimately made at the end of the meeting there were questions which were reported afterwards on the matter of national enterprise. He counsel them against anything everything that was written in Gandhi's name in Shikarpoor. Even the Shikarpoor had to read the text of course and moral sense. The first question for the interpretation of the Shikarpoor was that one should have pushed instead by a negative preparatory course of the observance of purity and abstinence.

Before leaving Shikarpoor Gandhi paid a visit to the cattle house and dairy of Shikarpoor. The problem of the largest question of one head in South. At present the condition looks somewhat management. For instance the owners of the head cattle are listed instead of being probably unlisted. The dairy and cows are not housed in the best advantage. Nor does the condition seem to even better.

Ludhiana

There were the same barbers at Ludhiana as at the other places. The thing to come here was that the silver medal presented by the Municipality was accepted at Rs 4/6.

At Sahkar

From Ludhiana we proceeded to Sahkar. The students' function here took a rather unexpected turn. In the address that was presented on behalf of the students, Gandhi was requested to give his opinion on some ethical questions that did not seem to be in harmony with the atmosphere. Upon direct communication the students explained that they had not been consulted about the address before or after it was drafted. The quality of the whole business hurt Gandhi. He described it as an unnecessary waste. "You have

presented me an address," he told them, "where Edward you do not live. You have passed Edward in your address but have come hope dressed in foreign cloth. You have asked me questions which appear to be a mere joke. You asked your girl how much you could have much better asked by someone along the streets of Edinburgh or along some other place of interest. Indeed and giving the money to the Lady Margaret Fund. Knowledge can be imparted in the private only. But among that you never knew the mystery of the address, you could have no doubt it have the answer. I must therefore decline to tell them, certainly. If the future wishes to have the answer, he must seek another acquaintance."

The municipal function of Scharer was very interesting. The address was so beautiful, Gaudy's reply was a demonstration on the dangers and limitations of not seeing municipal life. While he agreed with what they had observed in these address that there could not be living through the municipalities, he pointed out that the municipal field good in respect of free and independent municipalities only, not to the extent that were dominated by the Government, as was largely the case in India at present. But through the municipal corporations might not be themselves, make them to want living from the Government, official working would certainly be a great step towards living. The free existence of municipal autonomy was that those who control municipalities should be animated by a spirit of service, not by considerations of personal gain. Secondly, it was necessary that the municipal corporations should qualify themselves for their work by themselves improving themselves and by learning in different ways and give from service. It would be their duty to see that there was not a dirty street or an unclean house within municipal limits.

There were two ladies' meetings held at Seiber. Of these the one held at home Seiber was the more important. Mayday's speech was an appeal to the womenfolk to step to the fore in India's fight for freedom. "If you want to establish Swaraj in India, what for you and the men only mean three Rages, you must become pure in mind and body like the men who you will become the mothers of heroes. And as a first step towards realizing truly pure you must wear pure, homespun Khadi just as I've did on days of old. And finally you must adopt new methods and new disciplines from the freedom of the various mind-always and systems that are prevalent in your midst at present!"

Continuing the lecture on the evening of the 15th by the famous Kiefer insurance lawyer was passed on from Solheim to Kiefer with an interesting variation of the "Seven Sins" who tomorrow shall go preserve their identity. The participants have organized a public meeting and a reading with the speakers. As the famous Gandhi made a personal appeal to the audience, asking what steps to take that the demand of food from this world. If they did that a world not only the wings of the Government by dipping in it 15 acres of income every year, which would lower it to the pockets of the poor, but that would in a certain sense justify the corruption between the Government and the people. He accused that the

borders of grace and of foreign clods was the painful expression of chaos. In this fact was the threat against anybody. With Kitter ended the last part of Gaudin's last experience in South

Cow Service Association
International JMS Association

[illegible]

Tuesday, Nov 11, 11:00 AM
 Tuesday, Nov 11, 11:00 AM

Abstract

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G. Steven Stearns	Genetics	4,800
C. B. Field	Biogeography	1,000
Yusef Bussell	Biophysics	3,800
Gene Sober	Evolution	4,800
Kenneth H. Niswender	Neurophysiology	2,200
Chen-Chieh Hsueh	Vertebrates	1,000
Emmett G. Dean	Evolution	11,000
Chen-Chieh Hsueh	Evolution	1,800
Harold Hershkovitz	Fish	2,800
Enrique Venancio	Fish	1,000
Kenneth	Evolution	1,100
Valentin Jarama	Evolution	2,800
Ernesto Medina	"	8,000
Isabelle Gauthier	Cell Biology	6,100
M. C. Gonzalez	Evolution	10,000

Hierarchy of Subprograms in Search Advice

The English translation of this book by Václav Grosský dated from the original in German by Gottlieb, complete in one volume, pages 312. Dordy Geneva, press No. 4-42, authors and printers 1-120.

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Author(s)	Year	Location
W. J. G. B. van den Brink et al.	1998	Amsterdam, The Netherlands
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W. J. G. B. van den Brink et al.	2025	Amsterdam, The Netherlands

Young India

Smith Impressions

(By M. K. Gandhi.)

It is a commonplace of Indian writers, even if not everybody that a human being with the highest possible capacities can exist. But when I first visited South in 1935, it seemed to me in a special way and a bond was established between the South and me that has proved capable of bearing severe strains. I have been able to deliver to the South's better minds without being misunderstood. I did not waste minutes everywhere during the last year and had learned that in South. The education, such, my contacts in good part and when it was possible, they gave immediate effect to my advice. The coming to the South's students against protesting addresses in English and other forms with angry (angry because of lack of action behind it) people had considerable effect. The numerous other addresses that followed with much eager interest and were read in every temple and school South in its equally easy and graceful Hindi instead of being in English and sometimes English which I hear cost, at the address could never follow. Moreover was almost reached in the student meeting in Hyderabad. The address was first composed in South and a good translation in Hindi was supplied to me. I must deal with this separately next week. The only defect was that although it appeared to come from the students they knew nothing of the contents. There was no mark of local character except an about with temple names. Such addresses presented an aspect of individualism that they appeared by their better they are presented.

Lalaj Memorial

The impulse to the Lalaj Memorial appeal was up to my expectations and more beyond those of the other regions and not successful except in the South (South India). I estimate to over Rs. 5000, much more than South's own collection according to say of the methods mentioned by me in these pages. If the other regions be left as well as South, the appeal mentioned in the Memorial appeal will be more than covered. And this may be really done, if those who should Lalaj's memory will devote themselves to make the collection. Our people have not yet accepted the habit of doing their duty without persistent reminder, so that as we need the last will of the temple, but is found in that there is God watching over it, and necessary in its place.

South

As in the case of the South there is, indeed, scope for South progress for the temple cause that the success of South, young and old, is not yet in its advanced state with persistent leaders. They want who work without leaders. If any of South will be in a little several progress among the students, they should have an identity in making them to take in South that the people, but in this with a few remarkable exceptions, they are not qualified to lead. They will not act with their

large clothes. The inside poverty of the people which they do not see that to move them. These South is perhaps one of the most backward provinces in point at South.

On Professor Gopal is now in making South progress who now better than on the side of South. He has been in South in a special way and a bond was established between the South and me that has proved capable of bearing severe strains. I have been able to deliver to the South's better minds without being misunderstood. I did not waste minutes everywhere during the last year and had learned that in South. The education, such, my contacts in good part and when it was possible, they gave immediate effect to my advice. The coming to the South's students against protesting addresses in English and other forms with angry (angry because of lack of action behind it) people had considerable effect. The numerous other addresses that followed with much eager interest and were read in every temple and school South in its equally easy and graceful Hindi instead of being in English and sometimes English which I hear cost, at the address could never follow. Moreover was almost reached in the student meeting in Hyderabad. The address was first composed in South and a good translation in Hindi was supplied to me. I must deal with this separately next week. The only defect was that although it appeared to come from the students they knew nothing of the contents. There was no mark of local character except an about with temple names. Such addresses presented an aspect of individualism that they appeared by their better they are presented.

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Congress Festival

The executive committee of the All India Congress Committee told me at its public meeting that it had only twenty members on the Congress festival and that if the South Indians were to be included and heavily taxed, there would be probably only two members on the Congress festival. My answer was simple. The committee was based in the hands of the majority and would be the result in the Working Committee and that if he had been in South, he should not be able to stand alone.

The position of the Congress is so better in the other parts of South. Everywhere the Congress is functioning only in name. To participate in the Congress, the more is greater than in South. The Congress instead of promoting every work of life and every kind of study or labour only in name of some political movement, in a whole is an object of study progress, and committee, activity in the progress of study alone. Probably the Congress is no longer in the other provinces in my opinion. The present position before the Congress

perhaps it is within the Congress in the position of dominance it had assumed in India. I have no hesitation in saying that if it cannot do so without abandoning the Hindu franchise, the latter should be voluntarily renounced. Consequently, deliberately and clearly should be accepted at any cost. My own opinion is that the government and leaders have themselves not made such a choice. But my opinion has no value in face of the fact, it is a fact, that the Hindu franchise has not worked. However, while I am giving my opinion on this matter, I may as well give my further opinion that even if the Hindu franchise is accepted we are not going to have people desirous to find their names on the Congress roll.

Congress Squabbles

For the cause of the decline has to be in South a, concerned in Congress squabbles. I had been expected to be called upon to help to remove them. As it happened for Mahatma Gandhi was deposed by the Working Committee to separate discussion etc. He used this work with that of helping the Memorial committee. I was therefore naturally drawn into the net. At every place where an hour was set apart for a short chat with workers. The leaders of these talk about everywhere was, "Our work cannot come to our squabbles. We please settle these before you leave South." The question was what should appear in the a table, division of power. And yet the parallel fact is that there is no power in South, there is no unity, no partnership in South. In all perhaps there are hardly 400 members on the South Congress register. There are 40 members of the Provincial Committee Working Committee too. If, for the sake of my opinion—If the central body manages with it the provincial body should manage with it. But we have not yet become fraternalistic enough to give all available energy, money and love.

There are two Congress parties in South. These function largely for the provincial saving the resources. Every one of the members told me that the provincial organisations, even Congress, was split when the universities or industry became a law issue. The presence of the separation of South has attended the divorce. Some Congressmen represent one party and Jananatha, the other. Some Government has been chairman for the past 3 years, or more. It began the number of years. Jananatha's party has created many complications. One day I did not go. He is Hyderabad where I had a bad chat with the various representatives both the groups. I tried to bring the two together. And after attending the discussion, I suggested a compromise which, I consider, was a patch work, a half solution. I could observe that the Government group was true to the Government Chairman. The Government should remain to me to be content in attending the work of government in his hands. He for so I could see, Jananatha had no such ideas, though he and his party were desirous of having another who they thought was needed. I saw that this could not be brought about without having a political election. A discussion of this kind is not, in my opinion, to be started by necessity in at any rate by an over-riding majority. The patch appeared to me to be really balanced. I was not prepared therefore to

advise an election for the party room. And if Jananatha and his principal supporters were not ready at once willing to hold the same, I thought that they should give proof of their willingness by taking the Government's election as a precedent. The election of the executive was then simple. I suggested the central body's convention for adoption, viz., election of those nominated by the chair. Every province should be able and be allowed to elect its own executive. I therefore got the job in the Government's hands. He selected five from the Hyderabad group, then having two of his own group was five of the total. I suggested too that he should select the names for the A. I. C. C. that evening at central secretariat at Calcutta. I hope that these elections will be held without delay and without friction.

I have that the Government has not placed the Jananatha group. They would have preferred to act as my original advice to them, viz., to come altogether from the provincial body and work as three distinct units where they had a clear, unimpeded support. I asked the Government which he would prefer, and he said he would like the Jananatha group to be represented in his executive. I therefore pointed the advice upon the Jananatha group that it would be better self-appointing on their part to let their names appear on the executive and to become private representatives and let the Government work out the Congress programme during the year at least for the future. I have advised them not to appear in the executive meetings except when the Government requests that presence and in cases if they feel that change are being done to policies followed in which they would be comparatively lost their names.

Now a word to Some Government. His attitude is commendable. His change is beyond doubt. But I think that he will increase his power for service, if he stays out of office and works in some way also occupying the chair.

'Servants of South'

There was much talk though confined to a few in the effect that the money for the Lalaj Bhawanji should not all be sent out of South. I explained that the squabbles in the regard had already delayed the purpose to which the funds would be devoted and that I had no power to alter the purpose. But I pointed out that much of the money might be used by South if some capable Souths offered to join Lalaj's Society which was to all take organisations or if they would select a good scheme for support which would work. I have advised them that unless the money for Lalaj's Society would support the claims of South that had given the magnificent response it had in the Lalaj's Memorial. Indeed I may inform the South public that organisations are already on foot to bring some South workers within the fold of Lalaj's Society. But what this discussion was going on Some Government brought forward the suggestion that there should be a provincial organisation, analogous to Lalaj's Society. The idea appeared to me desirable. There is nothing to prevent anybody having a following from friends such a society. The powers of membership need cause no worry. A balance is made of his own. I thought working in my intended organisation with or without work always in his hands,

washed jeans. He said sometimes some young people or vulgar persons or even as he says—a good account of himself in the nation. But as the Christians in the oldest national worker I have known in India and in his has dispossessed himself of everything in our land. I approached him about the Government's suggestion and he told me they had already done such things. I have therefore asked him and I am going to draw upon various schemes, publish it and write manifestos. Though they have criticism and influence, and have always had response to their appeals for funds, they are not without shortcomings as to the support they might expect for the project. I have urged them as I urge everybody to discuss such new ideas and to have confidence in themselves and the cause they represent. I have never known a good cause backed by good men ever to have died for want of funds. Only we often wonder a bad cause has good and bad men for good and then complain that the cause fails for want of funds.

A Boy of North Province

I tender my humble thanks to those who have sent me telegrams and letters of consolation on hearing the news of the death of a grandson of mine. Badi was only seventeen years old and was from his infancy being trained to become a national servant. He was clever, pious and ardent. He was an expert reader and had gone to Delhi to help my son Devadas who is working opening and Badi at the Jamia Millia. He had grown considerably in wisdom during the past few months. Only a few days before he lay on his deathbed he wrote to me to show how devoted he had become to the Karaman and the Gips. He had developed a fine sense of responsibility. With his eyes I held on death Badi's death has caused me so great, or high, grief as I have felt in nearly based on selfish considerations. I had high high hopes on getting such national service from Badi with his youth which is now no more. But his loss, he has gone because he had acquired the use of his working body. And he has gone the blessed way which every one of us must tread. His death therefore only keeps me closer to God, makes me realise my responsibility more fully than before. We thought that he died at the past little we with my. His death has enabled me to come closer to the Mahatma world. Badi's Mahatma, conscience, I have from Devadas, were ever kind to him. Dr. Karam gave him the education and mostly of a first class physician, but he turned upon him a father's loving care. The sympathy and staff of the Jamia were ever taking in their service. My respectful thanks are due to them all. In Sharma of the Tibetan College in the devoted manner under which change the patient and have played and to the numerous friends, friends who helped Devadas in the hour of nursing Badi. But for the loving and unselfish aid given by his friends and Mahatma friends Devadas might easily have been broken in the strain of nursing his patient and would have been laid to death during the prolonged unconformities that had paralysed Badi. My wife a death and to remain left to me.

M. K. G.

Khadi Work in Andhra

1934-35

The Secretary, All India Spinners' Association writes:

The Andhra branch contains 17 centres all 22 units, 1 for production and 14 for sales, besides a large number of private organisations. There are 10 workers in the service of the branch. The private organisations certified by the A. I. S. A. number 10 and earned for about 75% of the production and 80% of the sales in the province.

The total production of Khadi in the province during the year 1934-35 was Rs. 1,07,977-04-0 and the sales amounted to Rs. 1,71,768-8-8.

The Khadi production including in Andhra raised over 161 villages and support 168 centres, 11,137 spinners and 1,111 weavers. The wages distributed amounted to Rs. 1,11,111.

Centres Rs. 2,104 spinners Rs. 1,10,000 and weavers Rs. 70,716.

Andhra, as is well known, produces all varieties and quantities of Khadi. Coarse cloth of 6 to 12 counts in several varieties is produced in Kakinada and Rajahmundry in Visakhapatnam district, and Tenali in Godavari district. Medium cloth of 15 to 25 counts is produced in Mirjan, Guntur and Rajahmundry, which also produce the other coarse varieties. Then there is the fine cloth production at Guntur and Visakhapatnam districts in two varieties: (1) Villages cloth from 30 to 40 counts and (2) Patanch cloth from 50 to 100 counts. These are produced from special cotton in special manner and though priced higher are certainly more desirable. Besides the fabrics of the pure wool, the separate linen and worstedings included in the designs of the borders in silk and have an special characteristics of the Patanch variety of the production. There is also a variety of cloth with borders in silk and lace as well as cotton called Kuppandu which is produced in the Patanch Taluk of the Guntur district and is prepared in coarse and fine varieties and is in great demand in the province. This variety of border is also being prepared in Lingala in Mirjan district and Sakhapattanam district in East Godavari district. The Kuppandu Khadi, Kuppandu of Bhimavaram in West Godavari is producing various varieties of cloth in almost all the patterns found in well production and is supplying a long list of goods. It is owned and managed by S. A. Kuppandachari, a retired Deputy Collector who has received much good interest in the production of Khadi in himself to develop weaving in weaving, dying and printing.

Efforts are being made continuously to improve and standardise the texture of cloth. In the cloth of 30 to 35 counts the number of threads used is now increased from 40 to 44 per inch, so the cloth at 30 to 35 counts from 30 to 35 per inch and at the cloth of 40 counts and below from 30 to 35 per inch. The texture of Kakinada cloth is also being improved, and finer than that before is being produced there.

In spite of improvements in texture and in type of a cloth in the price of cotton the Khadi prices have been maintained in most places at the same level as in the previous year. In Guntur there has been even a reduction of 12%.

The market for Khadi is steadily improving. The sales within the province have been largely helped by the extensive banking that the A. I. S. A. Branch has organised. There are even a hundred bankers in Allahabad. The total value of Khadi exported in Rs 24,774-0-1, and the commission earned by the bankers amounted to Rs 3,175-11-1.

The Branch has arranged for Khadi propaganda in the districts of Gorakhpur, Varanasi and East Godavari, which was helped in increasing the sales in those districts. The special propaganda engaged for this purpose visited a number of places in those districts, and Khadi had sold useful propaganda by means of many lantern lectures, etc.

In several Meerut and Lucknow schools and in all national schools in the province, spinning has become a part of the curriculum. Weaving also is taught in the High Schools under the District District Board. Some Meerut schools, notably Mathura and Bareilly, are purchasing Khadi and there is a general desire on the part of Lucknow and Meerut schools to encourage the purchase of Khadi.

Charkha Song

Mrs. Donald Miller of Florida, Leger Asylum made me a letter from the World Traveler containing Mr. P. W. Bhan's description of a Charkha woman spun on looms of the Bangalore Leger Asylum. I also following shortly after, Mr. Bhan's interesting account entitled Spinning Charkha song.

"There is one of our 'charkharis' a person really worth knowing. When any disappointed visitor comes to our Leger Home the women is not complete unless Sam has been a blessing. The stories they about the spinning is the only in which it is delivered. Only those with a very good knowledge of Charkha can understand what Sam is telling about, and nothing but her words explains the simplest thing well to be known by looking that he had been usually 'told off.' What she usually says is 'May you be happy, may you increase in wealth and in children, may you live as many years as you have lived in your land, and may you truly be as strong as you.' This formula she never varies, so it is perhaps fortunate that an elderly lady visitor has just presented herself to be blessed. But you must not think that this is the sum of her accomplishments. By no means! It was when weaving was being introduced that Sam really blossomed forth. We were looking round amongst the women for those able to use the charkha—that is to say, the spinning wheel of Bengal. 'Def she know how to use a charkha?' Now come give us an indication that she has been brought up, one might say, on an unbroken diet of charkha! This is our answer, as well as something she looks like to be an old song of her youth.

"The following is a rough translation of a Charkha in my husband, me and grandson. By the looms of charkha we can now keep sleepless, Now men, now men give the charkha. By the looms of charkha all the work of the house are full of all. Humm-m-m, hum-m-m give the charkha.

Charkha is my husband, my son, and my very life, By the looms of charkha I have been married never and a half times.

Hum-m-m, hum-m-m give the charkha.

By the looms of charkha all the work of the house are full of all.

Hum-m-m, hum-m-m give the charkha.

The men go from house to house, And set up the loom prepared for the charkha. Latha, Latha of Hala and Pitha, I can be happy and

The work of these men.

The old man brings out his stick to tell the men That it goes in the house, and keeping in charkha just above the men.

Prags out wonderfully happy not to be seen.

I wanted to make two handfuls of thread,

But I've finished only one as yet.

Just my, Latha of Hala and Pitha, how much might it tell!

Hum-m-m, hum-m-m give the spinning wheel, What more thread can I prepare? My eyes are heavy with sleep.

Hum-m-m, hum-m-m give the charkha.

"My opinion is that Sam is true everything two songs, but the song it is given above, and all in the same order. The idea is the first verse is, of course, that the spinning wheel has brought prosperity to the house — only the weather may keep sleepless — and in the old days only was a very common commodity."

Sunday between, but felt very and the charkha song I have from Gujarat and other parts of India is singing and comfortable.

M. K. G.

My Impending Visit to Burma

It was in 1915 that I had visited Burma that as I remember only. Since then though I have had many a call I have not had the time to visit that great province. I am now looking forward to visiting it only next month. I am going there principally on the business of Khadi and the Gopani Vidyapeeth which has always had abundant support from the Gopani colony in Burma. I hope also to receive donations for the Leger Home. And the forthcoming visit gives me added joy in that it will enable me to meet my Mother-in-law and my cousin Dr. P. J. Mahan. I hope too to secure the acquaintance of Burmese friends from whom I have already received welcome. But all the friends know that I have limited time at my disposal. I must return to Calcutta during the last week of March to enable me to attend the International Postal Conference which meets at Madras the end of March under the Presidency of Sardar Vallabhbhai Patel. Moreover let the friends know that I do not possess either a body that used at the time to stand on a robust amount of work and time. Add to this the fact that I must attend to the editing of two reviews and the daily correspondence. The Reception Committee will therefore kindly give me an indication of the time I have to spend in the children, hotel, rest and the editorial and the other visiting work. And as I want to sit at 4 a. m., the Reception Committee will kindly see to it that an appointment is made after 5 p. m. so as to enable me to sleep in bed by 8 p. m.

M. K. G.



Young India

Abstract

Edited by M. K. Garschina

430

Amended: Thursday, February 28, 1929

A Marvelous Fading Curve

1998

[L. G. D. writes: "Excellent study and so much for publication and reasonable criticism is always made. As you are interested in having I am sure you will be able to find full space in your paper for giving complete publicity to the national cause." M. E. G.]

2002

My wife, aged 23, mother of two children, has tried one of the cure during and attending a spa where he medicine, during because the present depression and had passed recently reports to me and me because there is anything very thing to the medical world.

The was suffering from chronic liver degeneration for the last two years. The daily maximum temperature being 99.5 F to 100 F. The tail always bore a black (melanotic) area, as a result of which her breasts were changed, tongue stained and breath foul. One of her chief maintaining symptoms was complete and protracted anorexia lasting for more than 11 days, and the tail was largely responsible for the associated physical depression as revealed by her nervous symptoms. The tail was associated with an itching the hindquarters may sometimes be observed in a damp place, very often a shower, she experienced acute pruritus. This was a temporary lesion with loss for the latter half of some hair. Some of the last period grew and slight pruritus which was disappearing in stages. I may mention that she was depressed by the most pronounced symptoms of tail-

In the fragment the diorama board was attached to the activity at December 18, 1941, for which the track contains drops and levers. The models were accompanied and the legs in green paint. The microscope and the X-rays showed that there was something wrong with both of the lower end of one showed that the one was becoming one of complete consequence. Infections at the right side, especially well known because in the left tube, infection in the right front part and therefore here and there showed the symptoms and several findings were recommended. The model was further approached by the fact that the belonged to a family of organisms, but had signs being associated to this last disease. For the first time, I was convinced two years of the existence of the disease and began to apply myself heart and soul to the study and practice of the modern rational methods of the treatment of disease.

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After having discarded from him all the empirical methods of treatment, the lawyer is left question and hypothesis, though not very scrupulously and sagaciously seeking to ascertain the circumstances in the case by the testimony by the lawyer's treatment is an appreciable degree, but owing to the efficiency of the disease and certain obstructing circumstances (the illness of another day was in the family), the case was not completely cured. At this mode of treatment in the real subject of this article, I believe from receiving the desired results in the case of my wife. I may, however, observe in passing that a simple diet of rice, milk, which wheat bread, and fresh vegetables and fruits such as vineyard and natural water converted her condition to a considerable degree.

Throughout I was making a professional study of the engagements and associations of Dwight, Seabright, Conderston, Macfarlane, Perkins, Ward etc. the encouraged associates of the Science of Fasting, who have turned out as a result of years of study and experience, that persons fasting, as discouraged from starvation, in the great natural, natural and highly efficacious method of curing completely every kind of functional disease. The study convinced me thoroughly of the power of fasting as a therapeutic measure and I determined to give what had to be the case of my wife. But I thought, before we doing I should personally become aware of its power working in order fully to understand and deal with my emergency. Thus my course at the case of my wife during last fasting. So, I observed a complete fast of one week and another, so my dear, the experiment spared my eyes in the first course of disease and its treatment. The encouraged my wife and she consented in making the experiment. (last) natural course of the fast that she was considerably improved.

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At last, on October 2, 1933, at Washington, the polytechnic capital of the shimmering valley of Kaituma, my wife, with several feelings of hope and concern, maintained a complete, protected list. I began to jump to the thought to be generous enough to reward her simply for her having passed under pain in Kaituma, beautiful even today Kaituma. On the eve of the commencement of the list, she turned the entire Kaituma list to the table.

None of these has an effect on the part of the body in terms of growth and posture which has accompanied in this a series of severe back, of course. It tends to reduce that and should make the

body in the process of absorption. Food supply undoubtedly interferes with this process and the animal can deteriorate. The supply, the blood, which was being deposited back below, was in the extensive work of making and throwing out the pathogenic matter which has been obstructing the normal working of the various parts of the body. If we determined this, it would not appear surprising that during the first few days the trouble of the patient continued and he became more ill, showing that the body was fully occupied in its own purification. But it was very encouraging for us that my wife did not experience any serious deterioration in this respect, the reason being that the previous treatment (which she and I had) had already expelled considerable effluvia matter. On the other hand, throughout the prolonged day she displayed a wonderful will-power and was not content to feel but was taking moderate exercise and moving about quite freely. As usual in fasting, the first three days were the hardest as she felt no comfortable, well-like hunger. But she collected more the highest amount of will-power to resist hunger, and she was. On the fourth day it began to waver and did not make its appearance till the termination of the fast.

From the very commencement of the fast, her body began to throw out effluvia and in flaming matter. She consumed sufficient quantities of moderately cold water. Exercise was employed almost daily and her bowels discharged regularly quantities of hard, black, foul matter. For the first time this week a healthy skin of the color previously demonstrated by us, the true color of all diseases. Physicists have found that the color of true disease 'healthy' persons whose bowels move twice a day are improved and changed with nature of food taken. If then such color is a reliable indicator of disease of the general character, it is difficult to see how any ailment can be cured without first thoroughly cleansing the organism. This is what used to appear before usually with dirty hands and feet and therefore men have of soap and water and other articles of toilet, but he is not at all content to carry with him a dirty, dirty skin. However, this is a digression. Every morning some of her body, the hands, the legs, the face, the skin, was heavily encased in thickening and crusting deposits of fatty tissues. Her eyes were highly coloured and when here covered a high percentage of this kind and albumen.

The Effect

As a result of this rapid elimination of highly poisonous matter, it was not at all surprising that she was losing the usual weight. Although she was becoming very very slender,—scarcely but approaching the delicate condition at the termination of the fast—, she felt unusually gay, light and healthy, such as she had never felt before. It is a natural law in fasting that when the body has got rid of poisons, toxins and other diseased matter, it declines to be depressed. And so, therefore, generally the rule that a man should be broken always when the nature's imperiousness if that demand is not complied, warlike begins. Now for the fluctuation between fasting and starvation. Now, on the 12th October, at 4 p. m. my wife told me of the call of the animal hunger denoting the termination of the fast. At this time she weighed

35 lbs. only. On the 14-15th in all during a fast of 12 days, she gave more evidence the general character as to the relation of health and energy. The first was broken with a very small quantity of fresh orange juice diluted with water. It was subsequently found that it was a false sense of hunger and not the state of one that she had felt, the one thing she had been already a passing sensation. It is, therefore, to be suggested that the fast did not take its full course. However, on the evening she was again allowed a little more of orange juice. For the next two days she took nothing except fruit juice, after which she was gradually allowed buttered, (dried) milk and milk. For half a day she was kept on liquid diet only. But we were all extremely satisfied in the fact in three or four days, and nearly as liquid diet, she gained 15 lbs. in weight.

The eyes it is impossible for her to retain the old results of the fast. Light, bright, gay as spirit, she has begun to enjoy life for the first time in her life. Consumption has disappeared, her hands moving twice a day. One of the physicians, who used to detest her case before, has examined her now and declared that her lungs are quite clear, there being no congestion, no infection, no harsh breathing and no distress. Happily, the termination of her fast coincided with her monthly 'period' and every hour we began to think as matter most seriously. To her after treatment and successful pay, it lasted the three days only while before the fast it took twelve and even more days. To know the condition of her heart, she climbed up the second Bhadracharya hill, traversing a distance of five furlongs. Oh, her failures began all disappear. She did not at all experience any more palpitation as was the case before the pulse (which was before the fast almost stopped) and her temperature came down to normal. Oh, what a cheap people and man method of cure! But also, the glancing of the world will never allow it to be popular.

[As I had said and still have no desire to turn things faster into a kind of health, not because it would be wrong to do so, but because I have nothing the time and the qualifications for the work and because I undertake the change of living faster at the request of the movement for Indian freedom. I have hesitated for the last weeks that the report referred to by K. G. D. has been on my life in any 10 patients. I have twice read the report and it reads as you said it is well written that I can no longer trust K. G. D.'s report. As the matter is serious I believe in looking both for an external and an internal value. I fully agree as to the Ullipya. Hindu and almost invariably with historical results. I know that at the medical profession's conventional, popularised fasting among these countries, there will be infinitely less suffering than there is now and that many would be saved who now die through the drug and the fasting treatment. I therefore gladly had room for K. G. D.'s accurately drawn report of his latest case. I must however warn others interested in fasting and Hinduism against making any report that I say reports are would had room in Hindu faster if they met them. They are at liberty to use or to send authentic reports for my private information and guidance.

Weekly Letter

10

Topics for this week:

Thursday, 12th February - House (public view)
 10.00 AM - 12.00 PM

Tarnobrzeg public meeting, 26.7.2014
 Nowy Sącz public meeting, public consultation, 26.7.2014

Wednesday, 17th February - Feb Mon, public meeting, 10.00 - 11.00 am. 10.00 - 11.00 am.

Thursday, 14th February - Hyderabad Public meeting, hoisting of National Flag at Consulate Office, students' meeting, ladies' meeting, program started, post-chance meeting. **Rush** **March** **meeting**
At 11:45-12:00 **Debate** **At 12:45-13:00**
Debate **Public** **meeting**, **ladies** **meeting**
At 13:15-13:30

Friday, 18th February—Hydrated papers in Grosvenor. A note was presented late which has been included in the general text.

Weybridge public meeting, later
series. No. 1, 1981-11-5.

Note. All survival plants in the way lower Pod
Idra to Hydrocharid genus were presented. The most
important of them were from Samoborštak Ra. 119-6-0,
Sveti-Andraž 153-7-0, Svetoj. Adria Ra. 161-6-0 and
Trškoj. Rd. Krasa No. 128-6-0.

Total collections in data base as of Nov. 28, 2000: 14,172

Formulating the Indicators

With Helen the last part of Goodby's tour in South America. The second part of the tour was done by meter and crossed the villages of Elías, Tumbaco, Numbuco and Páez. The road was fairly dusty, the day while dust that seemed to float every pace of the lady slowly reminded me of the story of the 'romantic French dust', which, according to a learned South American description of it, the lady and her horse were to dig up at all his steps were buried, they were in consequence and which stretched still in the bottom of the Páez to form the Desert Valley of South. On either side of the road stretched a wood, barren waste, marked only by thorny disheveled women and indigenous houses with their bare Indian arms spread out like Goodby's hands which only add to the desolation of the scene. But the entrance of the mountains added more than compensation for the desolation of the pass. The mountains were everywhere well situated and clearly the pass gave them land usage for the Latin land twenty and especially. At about 300 students presented a picture of 121 copies. Numbuco has a population of less than 1000. But a good 25-300 towards the Numbuco. Fine Páez with 200 inhabitants, made up a picture of 10-100. At Numbuco, again, a picture of 25-30-4 was presented by 24 students of Numbuco, a village about 10 miles off, while the local collectors presented a collection of about 100 copies, which

uniquely as many as to put a value at once of the
duration and the intensity of the action.

At Manchester, Gaudin performed the wedding ceremony at the parsonage of John Furmen, a known and widely known one of the non-conformists here, and its subject being a man who died in America. The man at Manchester had an interesting history before it. In 1844, during his South Sea Gaudin had proposed to one the people of Manchester and the neighboring villages at the Indian wedding which was in the way to Hyderabad. But when the man reached there he at night, he did not realize that it was there that he was to meet those good people. He was then found to be a man who had been found in the same company with his love the first to tell him that it was the same people whom he had married to one. When Gaudin discovered his mistake afterwards, he went to the people of Manchester appearing to be a man who had married and promised to make a part of many from whom he had married South. At the public meeting at Manchester Gaudin made a touching reference to the man and his wife. And that he had married him to help to enable him to obtain his pledge. But while in the whole the women were affected by the man to the extent of South was of the Imperial Gaudin which was the change in the course of it that and its course showed was it. They were the Indians by having their and having the interest of the village and the presence of the Indian people among the Indian. Gaudin was shocked to hear that parents and children related to their male relatives was the South Indian.

His power and his heart in the service of Buddha.
'Our Masters say that God is everywhere in the person of a pure woman—a Brahmin. You should systematically destroy the position of women in your house. But that will only be when you have secured your own inheritance: the death habit.' The cause of death, that resulted in the total destruction of the great Western dynasty in which Lord Krishna himself had lived, had already revealed the fact that the death habit had a share in bringing about the downfall of the Roman Empire. Is there otherwise a wounded or otherwise a happy or happy woman and dependence on him. But the woman had to be dropped the great and powerful empire of Soteria. If Krishna, one of the most great men of India, by the aid of Soteria, who could be said to have with the help of Soteria? Then came was just and they had a national capacity for self-sacrifice and self-sacrifice. They would be able, if they tried and succeeded to do so.

The Journal of the Board

We reached Hyderabad with its white, domed, airy, elegant" planning in the evening and on the 11th, anchored in the Deccan, the river of the sunsets, on one side and the Feroze Canal on the other. Hyderabad is surely the jewel of the deccan valley of South. The programme here was as arranged as at Madras. Chatterjee received straight to the point a meeting that had been held to present him a paper on behalf of the people of Hyderabad on the Lalit Mohan Museum. At the same meeting the Hyderabad

Young India

The Delhi Visit

(By R. K. Goenka.)

I have dealt with the Speaker's party elsewhere but I would like to add the random notes scattered for the bureau that took me to Delhi. The Working Committee decided my presence for understanding my views of impact of foreign debt before passing it. The Congress was in various about it. I had therefore to interrupt my programme after Ranchi and go to Delhi at Private Meeting's call. The Working Committee discussed it at great length and finally accepted the scheme without any material alteration. A special committee has been formed to give effect to the scheme. But various small hesitations have I considered the burden of being in chairman. My hesitations were due to the feeling that those who could, if they meant, bring about the boycott, would not accept and that probably they did not believe in Khadi. But I saw too that I had no business to refuse to shoulder the responsibility, merely because of a feeling which after all might have no foundation in fact. Mine was but to try.

The scheme is now before the country. The Committee will try to bring it home to every one it can reach. But remember it is no reasonably simple that every one can accept it as his or her own power. Let every one who has any foreign debt in his or her possession discard it and replace it by genuine Khadi. You much must cannot be put upon the infinite process. The scheme therefore provides that no Khadi should be purchased from anyone it is verified by the All India Spinning Association. This is made done by merely having loose stamps issued by the All India Spinning Association or from trustworthy persons. Let us give labels to our own individual effort. Complete boycott means an aggregate of individual effort. Every yard of foreign cloth given up brings the boycott nearer, every yard of Khadi brought returns some distant lives as constant drapery wears every where as well as clean and continuing boycott of foreign cloth give the greatest dose from India and bring about all the desirable consequences of such boycott. It is therefore useful in all ways and the nothing in the line of failure of individual action and wait for a call from a committee or for action on a national scale. It is the individual effort that will have compensated the national success whenever it comes.

Finally Mahatma's resolution has directed the urgent attention of every national organisation and national worker. It calls to turn the nation's attention on the Natives Report on the 20th March which is a Sunday. During that year of more that report is the annual survey. The Survey of our country is to be done in the Natives Report. Self-respect demands that we should work for the achievement of Survey as defined in it. We shall feel collective anxiety on the 1st January 1936, if we have not conscientiously worked for the

achievement of the Natives Report on the midnight of December 31st next. But it may be asked, what is the use of boycott on the Natives Report when many Mohammedans and many Sikhs are sincerely dissatisfied with it? My answer is no doubtless has received its such support as this and in what is likely to receive similar support. And what I say that we should concentrate upon securing approval of the Report, I do not exclude the possibility of abstention in it. When I however exclude it the possibility of abstention is it as the point of the boycott. Abstentions will be not must be made whatever reason demands it. It was for this reason that the Committee instead of being wound up was adjourned more so. And these abstentions should be made not now but when the Report has gained enough strength to compel acceptance, and when it has arrived at that stage it may not be delivered for acceptance without work abstention as may be absolutely necessary and as may be agreed upon by mutual consent. Indeed in this connection I repeat that the Natives Report should be presented at all public meetings for constitutional acceptance without national intervention. After all that there is the result of work before and in the nature of an event delivered by subscription. No party may lightly repudiate it. I therefore wholeheartedly support the proposal that the Natives Scheme be the subject of resolution all over the country on the 15th January.

The other parts of Mahatma's resolutions follow as a matter of course. The other parts expect the nation to concentrate on particular Sundays during every month on particular items of constructive programme. It does not mean that on week days we should go to sleep, but it means that on the Sundays or special we should concentrate more fully than on week days on the matters for which these Sundays may be specifically reserved. The Congress has already decided the constructive programme as a matter behind the Natives Report. It believes as therefore to give full effect to the Congress programme which Mahatma's resolution seeks to do in part.

To the Bureau Congress Committee

The Congress Working Committee has called out in terms of its resolution to have the Bureau of the Bureau Congress Committee visited and to do the necessary report. I think the Committee therefore to keep its accounts ready and have them audited by an auditor of standing and to have its report and everything else in order at the time of my arrival in Burma, so that I might carry on my work without any loss of time. What would be required is a report containing the names of school members with their addresses, occupations and the amounts received from them, a list of work done by the Committee, list in respect of Congress resolutions, specially of the work done for the Congress, a list of volunteers, the amount of donations received in the constructive office, description of the office staff, complete book and a note upon the working of the Khadi rule in the Congress constitution.

R. K. G.

Notes

The Speaker's Party

We now have asked you what was done by the Working Committee at what happened during the talks with Mr. Jinnah and other Muslim leaders. Every one is eager to know what happened at the friendly talks by that member of a Speaker—Mr. Wimaladit Patel. This suggests to know what happened there at the company because if it is the Ministry was those claims that we still expect more from legislatures than from ourselves. The change from 1935 to now is no doubt great in regard to the so-called national union (1937) but it is not yet great enough in respect to work self-sufficiency. The want of it is the greatest stumbling block in our progress towards our goal.

The party was the Speaker's member. Thanks to even today his claims he does not recognize the constitutional limits of his office and within those limits he never means a single opportunity of serving the cause to which he is entitled—citizenship of India. He therefore brought about the party to break the one as it was that there would be much breaking of one at a private, national tea party. And to my opinion, it cannot lead to any real advance in action unless both are ready. We know that we are not yet ready. Jinnah will never make any advance at all to satisfy India's aspirations till she is forced to it. British rule is an obstacle to both. It is a terrible barrier between progress and work and from day to day work slowly progress. The coming of independence that is practically given to a steadily progress the same. Such economic progress are therefore good only in the extent of clearing that the long-term progress of parties will be very enough when both are ready for business. Meanwhile let the reader not confused with the statement that no political significance attached to the event. The party was one of Speaker Patel's many creditable friends.

A Young Congressman's Offer

Baba Hare Doyal Nay is a leader in Punjab. He is an congressman but like Dr. Bhabha has the energy and enthusiasm of youth. He now and then throws his work his enthusiasm optimistic letters. Here is his latest.

"I have just passed through a serious attack of leprosy. It appears God has spared my life for some time to enable me to take part in the war of India's independence which I am sure will commence from the midnight of 31st December of this year at least. God has bestowed upon you the leadership of this war. And I understand you are making preparations for India's fight for freedom. I know my life is not worth much. I also know that I must pay my debts of the price for India's independence. In the Hindu-leagues was a Japanese commander and to speak as unselfish death. He asked his soldiers to throw themselves into it and to make a bridge of human bodies so that his troops might pass over it. I know in the coming struggle you will also have to cross certain unselfish deaths. Please take my name

as one of those who will voluntarily fill up their deaths with their bodies to enable your troops to cross them, if for no other purpose."

I have no words that after the midnight of 31st December and the war of India's independence will commence and that I shall have to take up the leadership of the war. Nor have I made up my mind like India Home Dept. Nay that the national demand will not have been granted before 31st January next comes upon us. But as I believe in living till death unknown, we looking upon it as certain but not even certain, as do I believe in the readiness of my just demand holding myself as constant for a fight on the question of the demand by the oppressed ones. Many things are impossible for me, nothing is impossible for God. We welcome the unexpected happening. I refuse to think that in our own case, the unexpected will never happen. On the contrary, I cherish the belief that things will come to us in a manner least expected by us. Once it has to do what we think is the right thing for us about. All the same I welcome the belief that independence will come to us in the peak of the century. I invite them to prepare work in this Punjab atmosphere is preparing. And he who would prepare must build the conditions, had from the construction conditions which is designed to prepare the nation for the next year's battle. The question of leadership will arise itself when the preparation comes. It is the sense and not the leader that matters.

Dussehdhar in America

The following two cables were received from America regarding Dussehdhar Ashwari's visit to America. The first from Boston dated 27th instant read as follows as I was made it out.

"On occasion of Ashwari's visit, Boston had luncheon in his honour where representatives from many celebrated organizations were present. Resolutions were unanimously passed of goodwill and friendship to people of India. American Board Women's prayer group, students Y. M. C. A., Boston Fellowship Church, Massachusetts Fellowship Churches, Fellowship Youth represented E. A. Brown."

The second from Tagore dated 28th instant read

"Gracious fellowship with Ashwari. His words and presence a benediction. India, Africa and America united hands for unity. Love and greetings from Tagore, Wilson, Phipps."

Ashwari had expected when he decided to go to Europe to give himself a little rest. But he had gradually seen India's cause demanded his unwavering labours in England, and now in response to pressure call from the New World he has gone there. In his letters to write me he will have to go to French Canada and he thinks that he must go also to North Africa. Meanwhile as the Hon'ble Secy's work has been in that neighbourhood Dussehdhar is of opinion that in view of expanding general situation in South Africa it is necessary for him to go there to the self-sufficiency independence of peace.

M. K. G.

Need for Immediate Relief

Chakravento Rajagopalachari is a busy man. He is now touring all through the South with Shree Janani, wife to the emperor of Nepal, to propagate. That accounts for his tardiness and the following telegram instead of sending a letter which might easily have been sent but for his touring. Here is the telegram:

"In response to appeals in Young India in October and December last the Hyderabad Gandhi Ashram has so far received over Rs. 750. Of this Rs. 325 were received by telex and mail Rs. 344 through the Hyderabad Ashram. The amount so far received being small, we have continued our relief work in Ash Ghatas of five villages within a mile of the Ashram. One of our workers goes to the villages and takes detailed statistics as to the numbers of such families. A card is given to each family asking them to buy at convenient times from the Ashram every Saturday not more than five measures of flour per adult and half that quantity for children below twelve. Though 100 or more measures may be needed for an adult we have allowed only two measures to spread relief over the maximum number of families. So far 100 families with 345 adults and 179 children have been registered and are receiving relief as follows from last February, 1957: We get a measure of two hundred bags from Wadga. It cost us all expenses including all night measures per bag Rs. 1.00. We also had Jowar (Gandhi's grain) Rs. 1,625-0-0 and we received surplus of 100 bags. It will take us till the end of April. Even then the cost of relief will be Rs. 1,500 of which we have received only Rs. 750. But there are other villages near the Ashram where Ash Ghatas population is in a pitiable condition and is clamouring for relief. It will require further handling if we cannot continue relief till June comes at the end of June. I have no desire to exaggerate matters. The tragic picture of unemployment and consequent distress is almost complete in that area from the beginning of the month. Large numbers are unemployed. But very poor and old persons, especially women and children, have not even the meagre sum of one hundredth of a rupee. When days fall the families we have registered are unable to feed themselves at the full extent of relief which they ought to have and are hungry at half past six daily when three measures per head which means just one meal per day. They are unable to feed during even to pay at convenience time. We would very much like to give them food free. But our funds are limited. We currently suggest provision of Young India in the form of wheat to help us in our work and at least enable us to carry on our limited relief work till the end of June. We need at least Rs. 1,000 more to do much truly substantial. The call is very urgent."

This telegram hardly needs any explanation. A. Lala, proverb says for that you can die. He goes twice who goes once. This is a case in point. Dadas have been making money in districts for which he and I are daily thankful. But meanwhile the hunger-stricken people are starving. Instead of reporting that they are starting Rajagopalachari might

have any day to report that people are dying for want of food. Relief does not go to two lines. Let the donors, who want to give, give more. Rs. 1,000 is not much to give. The situation becomes much sadder in view of the necessity for relief.

M. K. G.

Weekly Letter

(Continued from page 67)

Mr. Gandhi presented an address in Gandhinagar. It was in Hindi. Gandhi in his speech while noting with satisfaction the fact mentioned in 4, viz., that the Hyderabad had made primary education free within at least, mentioned that it could not be regarded as having done so, by the public fully as it had stamped out the drink and had Hyderabad and asked for opening of a cheap and pure milk supply for the people eating milk as commonly and easily obtainable as a postage stamp. Lastly he requested to meet all references to Hindi in the Municipal address. He had found evidence enough of poverty in Hindi. The Hyderabad Municipality could by introducing spraying in its schools produce cheap Hindi worth thousands of rupees with an immeasurable expenditure of capital and time and thus help to establish a living bond of fellowship between the cities and villages of South.

Defending the Flag

The next morning Gandhi performed the ceremony of the hoisting of the national flag and of the unveiling of Lala's portrait. The function was held in the building of the Provincial Congress Committee's office that has been recently acquired by the Congress for a sum of Rs. 11,000. The South Provincial Congress Committee is that the only Provincial Congress Committee in India, with the exception of Bombay, that has its own building. In a brief speech Gandhi explained the importance of the function that was going to be performed. A flag was also all a more place of death. And even a child could find it. Whom does it represent the most of honour, he asked. It consisted in its being the symbol of a nation's honour and the determination to stand by it though one were all alone. The Englishmen had shed their blood freely to uphold the honour of the Union Jack and that was, who gave us a flag, perhaps. Again it was in the political condition which it standardly represented that the importance of the office of Lala Karam in Indian history was due. The introduction of the hoisting of the flag has since called for a noble sacrifice as was apparent in the case of the Moroccan soldiers who throwing away their lives, raised at the French money in the face of a withering fire with shots of Allah. The latter were all convinced by the noblest history shown by the Moroccans that they there on their caps in situations and honoured with them. That was an example for Congressmen to emulate. Their resolution of the Congress that would be nothing more than a childish mock heroism, if it did not carry with it a determination to keep it flying all alone even if completely alone. Should it, however, their unveiling of the portrait of Lala would be reduced to a mere act of vain worship unless it represented their own resolve to lay down their lives to fulfil the mission for which Lala had

land and fish, the atmosphere of India must change. The deficit of his period should make a contrast to them for the students to whom Lalaj did and under impossible day and contrary of his country. The revolution of Lalaj's period is then building should then not mean that we should let what is India's communist was known as Purna party still.

A Flea for Party

The most important function of Hyderabad, last year, was with the students held in the South National College. Taking time had from Gaudy's address in the Khandi cinema, the Hyderabad students specially wanted the view of Gaudy at their meeting. The address was in Hindi. It was a bold conclusion of their movement and characteristics, such as their failure to adopt Hindi and preference among them of the use of English and the use of the. It happened as many other places in India, the address had not been scheduled to the students before presentation. But the students, power themselves to be paid again by finally waving up the catalogue of photographs presented in the address, when Gaudy questioned them as to whether the film could there was correct. Gaudy was pleased with the display of moral courage in the part of the students. "To wave up one's beliefs is the first step towards change. I will not therefore speak to you about the change referred to in your address as I feel it that having confidence that you will speak in effect to eradicate them but I will speak to you on one or two other most questions." He then proceeded to extract them as stamp out the liquor trade from their midst. They might think that moderate drinking might be allowed near a temple or in their own homes. But in the time and age had to change one's conduct was merely according to one's own preferences but also with an eye to the effect that it would have on others. And if they saw the world's better than that had had one among among the wronging classes of India they would take a different view, and in such regard. He then warned them against the harmful presence of liquor from the West. He was considering the ordinary and simple making the respectable and attractive work of women to reduce them from the path of purity and self-respect. Thousands purified self-respect were sometimes used over the movement of feelings, desires and give men of weight and influence but they should give after themselves to be drawn away from the road and narrow path of virtue. The path of self-respect and moral independence was the correct way to position. He appealed to them to cultivate a new sense of purity of mind and body and prayed to God that He might give them the wisdom and strength for it.

A Kain

Lalaj did Gaudy's address while he was speaking on the character of the national flag collecting ceremony at the meeting's function. But he would have to speak to the same theme in a much more concrete way to achieve substance in the course of the day as he had to do at Kain. The Kain Congress Committee taking advantage of his presence in Hyderabad had had several lines of Kain to involve in gathering

and a game from it. At the beginning of the function the chairman of the Congress Committee, addressed to what Gaudy had said in the public meeting of the previous evening about the work of promoting the Congress organization, complained that if most complaints with the committee about the informal meeting of Khandi the Congress membership was limited to, most of the Congress Committee would become defunct and the Kain Congress Committee would hardly have only two members left in its cells. He then also reported Gaudy as continued removal of the committee, allegedly as the subject of the Congress work. Gaudy at last reply stated the chairman for his business. For if there was anything that was created on the part of Congressmen at the present juncture when things were all in the air, it was to show that the Congress programme is in state of full-fledged activities. They must either loyally work it out or if they thought it be undesirable or otherwise harmful, to report to the Working Committee accordingly. It was however either right and proper to call him to move for the recognition of the Khandi cinema. It was not in a sense of persons as but part that the Khandi cinema was wanted in the Congress constitution. At Gaudy the attempt to remove it had failed. He did not even notice that it applied to. He confirmed he was glad to hear that it was thrown out. At Khandi the attempt could not even be made as Khandi was not on Khandi. He was so far as he was taken over thought of the Khandi cinema. The Khandi cinema had been removed packaged in the midst of other changes of Congress policy because of the value and unpopularity of mass opinion. Holding the opinion as he did that there was no change from Khandi if Khandi was to be won by education and political means, he could only advise them vigorously to remove the Khandi cinema from the informal meeting of Khandi, even if it resulted in only one member being left in the Congress cells. It was better that one man should loyally keep the flag of the Congress flying than that a hundred thousand members lose it in protest. The history of your work was the history of men who had the courage to stand alone against the world. Khandi was their sacrifice to secure the winning line by its presence, he was called on the strength of numbers. The Prophet looked the last water mark of his presence out when he was sustained by Arabia as the discomposing him but when he was glad to be by God as a messenger of man. Purna denied by all carried on alone a desperate and long fight in his days but he refused to lower the flag in a single instant, even to his death, and the world remembered that comes with pride. Speaking he himself he could only pray that God would give him the strength to carry his faith in Khandi even though everybody else was to desert it. He concluded his work in discussion with Khandi as he did most successful, the most fruitful and the most prominent part of his address. It was the last thing by which he would be remembered when everything else about him was forgotten. The audience he could not expect from his message of pleasure to be accepted and used by one Khandi. But

his message of the need of cement for all-for good and evil, Hindu, Musselman, Parsi, Christian and Sikh alike. The message of the opening which was welcome in the very hearts of our hearers. The cause for God was URM, the conversion was substantiated by the Supreme Being like hands in a handshake by the entire church—**U R M U R M**. Even so caste ritual was the one thing that could lead to further widening of the masses of India and create an indestructible bond between them and the Congress People were free to hold a different view as to the utility of Hindu or as to what the most fruitful activity of his was but these they ought to leave him severely alone, they could not separate him from the message of Hindu.

He then passed on to another method that had happened at the meeting. The Congress Secretary is presenting the purse of Rs 500 on behalf of the people but employed for the purity of the cause by expounding the hope that Gandhi would say look to the cause but the speech belied it and except the will for the dead Gandhi demonstrating to it and that one could accept the will for the dead only when the dead represented the modern world that one was capable of. The 52 students of Khandwa who had presented Rs. 50 could make that plea, but as they came they had paid nothing in proportion to their capacity to pay. He therefore refused to accept their plea and hoped that they would still return to that position by expounding their subversion. The members of the appeal silently bowed the audience deeply, for they silently accepted by bringing their purse from Rs 50 to Rs 100.

The Ladies' Meeting

The ladies sitting like so many other ladies' meetings in India provided either all a picture of both and hearty devotion, that expressed itself in the degree of gift, time, thought and other resources with which the ladies responded to Gandhi's appeal for the Lala Memorial.

'Depressed' Classes' Meeting

Thanks to the active cultivation of Hindu, undoubtedly does not mean that more from its Hindu as in some other parts of India. But the 'depressed' classes have entered in Hindu nationality among themselves as in the other parts of India. There were therefore two meetings with them in Hyderabad. One of them was with the temples and was held in the Madrasa Nizam Hall. It was attended by a large number of high class ladies who not only took part in the function but also contributed a lot more towards the Lala Memorial Fund. Gandhi is addressing the women who mostly hailed from Gujarat and Rajasthan mingled interest with them and their occupation which he asked them to feel proud of instead of looking down upon it. He dealt with satisfaction the progress that was being made in the removal of the cause of untouchability. There was a time when it would have been undesirable to hold a women's function in a high class temple as by doing them in a sacred temple like the Lalabhaiyyan's temple of Jambhali at Madras. But when the progress in the temple in this behalf was matter of all round contemplation it was up to the 'depressed' classes themselves to establish this way for the release

by setting themselves of with others in standing, carrying water, grinding etc. and by a rigorous observance of the principles of hygiene and sanitation. It might not be given in everybody to study Sanskrit and Sanskrit comprises as to go into the subtleties of literature, but surely it was the right and duty of everybody to be perfect in the practice of spiritual virtues.

No programme had been made as the women's meeting was a presentation of gifts but the Honoree responded in Gandhi's appeal by giving with their support in a way that was working in behalf.

The last function at Hyderabad was with the members of the Bhandari and Nalal community. These people follow the occupation of weaving the fibres of the dead cattle and of selling them respectively. Some of the ladies have been made big business out of their trade. Gandhi's address to them was an exhortation to do away with the ancient tradition of Nalal and less that was poisoning their atmosphere and to reject all practices of their community as obstacles of the new India.

Farwell

At Hyderabad the South west programme concluded with an address from the local Municipality and a vote to Gandhi. The ladies were mostly built out of the depressed classes who were rendered homeless last year as a result of the flood havoc. At the Municipal function Gandhi while thanking the people of South for the great love that they had directed on him appealed to them to teachers their own sons action by purging themselves of the various social evils and by following themselves hand and foot into the corridors of the Congress programme.

On the evening of the 18th instant we left Hyderabad for Delhi where Gandhi had been welcomed by Pandit Madhwa for the Working Committee meeting. On the comfortable love of the people followed us even on the journey. Enthusiastic events towards Gandhi's correspondence at many centres on the way. At Ranchi, Shikharpur and Tardigah public parties were presented. A Municipal address was presented at Shikharpur. The last party was presented at Orai where South met and the Honorable descent began.

P.

South India Relief Fund

Donations received at THE GUYANA HOUSE

Previously acknowledged as p. 46.	No.	127-2-2
Chandrasekhar Mahabharata	Subscribed	25-0-2
Vishwanath Mahabharata	Subscribed	2-0-2
Vallabhi Mahabharata	Subscribed	2-0-2
Shri. V. V. V.	Subscribed	2-0-2
L. Mahabharata	Subscribed	2-0-2

Total Rs. 127-2-2

CONTENTS

	Page
A. Mahabharata Parley Day	25-0-2
Weekly News	2-0-2
The Indian Text	25-0-2
Text for International Relief	25-0-2
To the Indian Congress Committee	25-0-2
The Indian Text	25-0-2
A. Mahabharata Parley Day	25-0-2
Weekly News	25-0-2
The Indian Text	25-0-2
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The Indian Text	25-0-2

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Forthcoming Andhra Tour

Friends in Andhrapradesh will imagine certain expected disappointments caused by circumstances beyond my control. I would gladly have toured Andhra if I could have. Now I hope to reach Andhra early next month. Anticipations already undertaken South on for April in Rajasthan. I would like a day or two at the Cityga Murad and immediately start for Andhra. That would mean leaving Bombay for Andhra about the 20th or 21st of April. On 14th May in the All-India Congress Committee meeting at Kishorpur which I must attend. I shall therefore have a brief visit in Andhra. I wish I had more time at my disposal but I am helpless. But by good arrangement much work can be done during the month.

My time is to be subjected wholly to the interest of Kshatriya. I shall welcome and visit contributors for the Lokaj Samak. Besides the lagging however I depend on the various proposals in connection with the constructive programme of the Congress next especially about the boycott scheme issued by the Working Committee. It would be perfectly surprised if Andhrapradesh does not with a most encouraging contribution to the boycott campaign. They have no excess about the Kshatriya. They have infinite capacity for producing Kshatriya articles in the. They grow plenty of cotton. They have able workers and they yield in no province in political terms. Only they have no many leaders and very few followers. Their victory may have given rise to petty politicians and backwardness. It is too much to hope that by the time I reach Andhrapradesh they will have made no effort to lay out their capacity to close up their state and finally become followers instead of all coming to lead?

As for Burma, I have suggestions from the Working Committee to inspect the work of the Andhra and United Provincial Congress Committees and to have that committee visited. I hope that the President, Secretary and members of both the Committees will have to visit what I have said about Burma and keep everything ready when I reach Andhrapradesh. The United Secretary will finally see me with the object of any of the plans in Andhrapradesh that may be made convenient for him.

A word about the poems or poems to be presented. I am already having proposals that extensive poems should be presented to me. I must warn the workers against the practice. They must not expect my name for local work. Local work should really stand on its own merit. The character, ideal and ability of

local workers should command such financial support as may be needed for local enterprise. This I can say. The major part of my Kshatriya collection I devote to the purpose, if it is a Kshatriya production. Where, as in Ceylon or Burma, there is no Kshatriya locally produced, the whole of the collection must be used mainly about poems. So far as Andhrapradesh is concerned, when the tool was recently recovered, the idea was to have money chiefly for Kshatriya production in Andhra, and that demand still stands. We desire a certain portion will be used for the upkeep of the Central Office. Workers and places outside from presenting unsolicited poems except with my previous consent. All such proposals must come through and be recommended by Dadasaheb Vaidyanathya who is in charge of the text programme.

Lastly, the collection will have play an era. They will share with me, if they will not exclusively last, the burden of keeping my body in good condition. I am often told that I am no longer responsible for it and that it is a natural thing. I am not quite satisfied that it is. But it is up to me Andhra Andhrapradesh to bring home the correction to me. Let me suggest a few don'ts to them.

- Don't give the body more than its hard work.
- Don't make scenes at meetings or anywhere else.
- Don't have programmes.
- Don't go in for spectacular things.
- Don't have too many engagements per day.
- Don't take the body to places where there is no money or no business in terms of the objects of the tour.
- Don't take it anywhere to satisfy anybody's whim or pride.
- Don't take it to many places.
- Don't make the mistake of drinking. It is a mere heap of earth. It is no doubt a heap of earth but it contains a very precious ray which that makes everything else in the earth vain.

M. K. G.

Lokaj Samak

After four months the other provinces have shown good results in the matter of collections for the Samak. Even the Punjab still holds out of expectation. It is to be hoped that the Punjab does not send anything from outside. The Punjab should not only fulfil all the expectations but should even surpass the other provinces by its promptness in responding to the Samak request. Their response will have told the press that progress always leads to such things.

M. K. G.

The Giver of Plenty

[I reproduce from the *Telugu* paper interesting remarks on 'dairying' by the learned author who has been kind before in these pages regarding the only method of saving the cow. The *Freeholder* comments dairying as a secondary occupation. That on whole it was very important use of dairying. For the greater object of saving the cow includes the lesser one of finding a secondary occupation as other many others which would occur to the reader. The steadily being known for the time shows the real thing is to find out the way of applying the remedy. And it will at some stage say something positive that the way is adult education, increasing the education which every one understands and which even the most gladly receive of the highest possible content. This education can only take the shape of giving practical demonstrations by conduct of model dairies, model nurseries and model breeding farms. As I have shown in these pages the first thing can be systematically purchased and run together.

M. K. G.]

Use of Cattle

"Dairying has every favourable chance of success in India and therefore deserves to be encouraged to the fullest extent possible. In European countries cattle are reared mainly for dairy purposes and meat. All the agricultural operations requiring power are done with the help of horses and mostly by man, and artificial manure is largely replacing the fertilised manure. On the other hand, cattle are more important in India as they form the most important factor in the rural economy of the country. Agriculture would be impossible without them. Cattle give the labour the means for her field and are necessary for the work of ploughing and churning. In all the work of the village requiring the application of power it is the cattle which supply it. They are employed in carting, in all work of transport, in drawing water from wells or tanks, in driving cane-crushing mills and oil mills, and in many places from mills. They yield the most valuable food, viz., milk, which is used in all its forms. From their dung they yield bones, hides and hair which serve several useful purposes. In fact the cow will destroy the stress of Kamadhenu (wishing) of India, and the farmer at one time the principal source of wealth of the people and the peasant. Unfortunately, in spite of our reverence for her, we do not give her the best treatment she deserves. Her situation is being paid in the improvement of her breed, nor do we give her the necessary quality and quantity of food. The members and pastures, which are free supplied fodder, are being converted into fields for growing sugar cane crops, if they are not already appropriated again by the Forest Department. Is there at the fact that the cattle give the farmer the means to secure equipment and also means for his fields, should he not set apart a portion of his field for growing food for his milch or the farm of grain and fodder? It will pay him to do so in the long run. In European countries a definite portion of the field is reserved by rotation for cattle pastured. Furthermore, these countries have been doing everything to improve the strain and breed of the cattle.

Buffalo the Interloper

"We, on the contrary, have entirely neglected this important matter with the result that most of the cattle in our country have deteriorated to such an extent that we have had to import an interloper in the form of buffalo in those places for purposes of milk. It is too much to expect the average farmer to keep buffaloes for milking and Indians for other purposes. He therefore prefers to do mixed work. Those who are better off keep both, but buffaloes are more hard and cross are unable to share. The presence of the buffalo has made the cattle problem very acute. It is argued by some that cow's milk cannot yield as much fat as that of a buffalo. This may be true under the present deplorable conditions of our cow. But with better food and improvement in breed the cow's milk can be made to yield as much fat as that of a buffalo. In European countries they do not keep buffaloes, and yet get large quantity of butter from the cow's milk. There is no reason why we should not be able to do likewise. By improving the breed of our cattle we can make the cow even the best producer of milking milk and producing draught animals. Our present method is unscientific. Improvement of the quality of the cattle is essential in our country from number point of view. On account of religious sentiment we have to feed all cattle, young or old, weak or strong, male or female, trained or untrained. In Europe all milch cattle are sent to the breeder. As this cannot be not practicable in us, if it were possible for us to prevent weakness from coming into existence, then to have to feed them till they attain adult stage. Moreover, the difficulty of obtaining good buffaloes for agricultural purposes has increased their real considerably, and thereby the cost has to be compared to our own heavy debt for their purchase. Though the best breeds of cattle cannot thrive in every part of our country, we have various breeds of good breeds to suit all the climate. As they can be chosen the local breed and providing the weakness from propagating by selection. It should be possible to improve the condition of the cattle all over the country. We require on the one hand a supply of plenty of strong draught animals in the interest of our farmers, and on the other, an abundant supply of pure milk, which is of more importance in a republican country like ours. Milk is the best article of food for the sick and the young, and its sale can well give good remuneration to people at all ages. Measures for preventing our cattle from degeneration are more important than the measures for saving them from the butcher's knife. In India, the cattle problem is inseparable with the agricultural problem, and its proper solution will not only improve agriculture, but will afford our farmers a very important secondary occupation in the form of dairying. The dairy industry is mentioned as important in our census as in our villages. With the improvement of our cow, therefore, we can improve the economic condition of our farmers, our villages and our country.

Function of Cattle

"The problem of the improvement of the cow is as acute as difficult as it is important, but a good beginning can be made if the existing superstitious

The National Flag

(By M. K. Gandhi)

The ceremony of hoisting the national flag over the Town Hall of the Ahmedabad Municipality brought to mind one letter (sent to my file from Gujarat) corresponding on the subject. Before coming to the first letter let me repeat my congratulations which I tendered at the time of performing the hoisting ceremony to the Municipality of Ahmedabad on its courage and patriotism in hoisting the national flag for its Town Hall. Needs a thing would have been impossible only a few years ago. Siraj Valabhai's brave work in the Municipality has made the hoisting of the national flag quite possible and even natural as was the erection of a bronze statue of Lokamanya Thakur in its only public garden. I can only hope that the Municipal Committee and the citizens of Ahmedabad will never lower the flag and will live up to its dignity, and having secured Lokamanya's statue in its garden will not forget to set the statue of Dharma inaugurated by us in Lokamanya's law square a living reality.

But one of the correspondents referred to by me writes as under and I would say that Congress workers and Congress organisations everywhere take all sorts of things with the national flag. He complains that some do not raise the three colours, others omit the wheel and yet others even use foreign cloth instead of handspun and handwoven Khadi. He rightly observes that the treatment of the flag, sometimes though it may be, deteriorates in practice. The other correspondent writes in praise. He says the order of the three colours should be rightly observed and as to the pattern in the flag of the wheel. I should add that the national emblem should be printed and never handpainted. The proportions between the length and width should also be fixed. The length should be twice the width of the flag. The wheel should be on top to be followed by the green and the red should be the last representing as it does the colour of the majority of the inhabitants of India. The minorities other than Khatri and Muslim represented by the the whole colour being the just primary one of the latter have their colour to top. The same meaning goes the Muslim minority the second colour. The wheel should be in the middle of the oblong so as to cover all the colours.

There was an informal discussion over the flag at the last meeting of the Working Committee. I had drawn attention to the irregularity observed about the flag and pointed out to me that there was no formal resolution taken by the Working Committee in the All-India Congress Committee about the quality of the national flag. It was however the opinion of the members that the observation about the three colours, the wheel and Khadi was so well substantiated that it had assumed the form of a rule and that everybody using the flag in any other manner clearly committed a breach.

That being so, I have suggested that the Congress should have these flags of various sizes made and stocked for supply all over India. Then the quality and cheapness will be secured. The cheapest and the most expeditious method is for the All-India Spinners' Association to have these flags prepared and kept for sale on behalf of the Congress at the different centres. As it would be impossible for any individual organisation

to compete with the All-India Spinners' Association in price of cheapness the flag should find a ready sale all over India, assuring of course that the national emblem has not so said that the conception as to the quality is minutely observed by all Congressmen and Congress organisations.

Foreign Cloth Boycott

(By M. K. Gandhi)

It is a matter of great pleasure to me that I hope it is in every organisation that Sir Jinnah has been able promptly to respond to my call on behalf of the Foreign Cloth Boycott Committee to take up its Secretaryship and as a temporary secretary to get up the seat in the Bombay Legislative Council—Jinnah is and is sure to take up a seat he does not believe in his country therefore as a whole but wishes it as my country a great public order movement. If the public will uniformly respond to the call that will be made upon them from time to time by the Foreign Cloth Boycott Committee, the country should be able to show a definite advance within a few months. Giving popular determination herself is a matter of careful organisation.

Two things will have to go together, sale and purchase of Khadi. The matter there is a realisation on the part of the public for boycott of foreign cloth, there will be a great rush for Khadi. If production does not anticipate the demand for Khadi, there is danger of a severe disappointment and a consequent loss of faith in the possibility of boycott for more want of Khadi. It is therefore necessary for the public not to purchase more Khadi than they need. They should try to use their own cotton so far as possible.

I am extremely alert about the independence mills. It is my firm belief that mills, by reason of the limitations under which they must work, will lead us to the end of our rely upon them. Then they being concerned predominantly for material profits irrespective of national considerations will not attempt to exploit the public and even to call foreign cloth as Swadeshi. I have already stated in these pages the fraudulent sale of mill cloth under the name of Khadi. Lastly all mills are not Swadeshi because they have their headquarters in India at the wrong Government is not Swadeshi for the most part of its habitations being in India. Some of them are foreign in every sense of the term. They are administered by foreigners on behalf exclusively of foreign shareholders with foreign capital. They are here merely to exploit the consumer of the country. The only thing they voluntarily contribute is in paying the cheap labour of the country and make a pitiable profit. Believe that there are Swadeshi concerns.

But this does not mean that the mills will play no part in the boycott campaign. They will, but it will be compulsory and hypocritical. Congressmen will not be able at once to reach every village of India. We will reach the towns and the villages surrounding them. The mills reach every village of India. The atmosphere created in the country will drive the villages into the name of the mill-concerns' agents and they will buy whatever is given to them by the mills under the name of Swadeshi. Congressmen will have to be on the watch regarding these agencies. There are some patriotic mills which will refuse to bring

the necessity of being content by making of the Government some distant support. My conviction is that a long and cold time and that within a few months when the public will have to make their choice and accept the issues that were offered to them last year. But it will vitally depend upon the determination of the people to boycott foreign goods at any cost and replace it by genuine khadi. Shall we do India. For we have millions of human spirits and limbs of human beings. The one thing needed is the will to do it.

The 'Satyagrahi' Tragedy

Dr. Bhabha writes as follows from Calcutta regarding my article on the 'Satyagrahi' tragedy:

"I have made two trips on the S. S. 'Satyagrahi' as ship's doctor on voyages not to *Pip* (see Calcutta returning) with no duties as the Pip Government accounts as were 'Bargosa-Bargosalanders' to look after the returning emigrants, which it is bound to do according to the Indian Government Rules of Emigration. I am, therefore, in a way competent in my knowledge of the whole business of the conveyance of emigrants seawards and onwards, and I can subscribe to every word you have said with out or two reservations.

"According to the above-mentioned rules, the Government of the Colony concerned is responsible for chartering a suitable boat for the conveyance either way of returning emigrants, that is, scheduled labourers, of course, since the abolition of the indentured system, but shipowners apply only in the matter of repatriation back to India of those in the colony concerned who claim the right of passage back to India. The ship is to be chartered as surveyed by a 'Surveyor' who, among other things, gives a certificate as to the carrying capacity and seaworthiness of the ship, as well as by the Emigration Agent or the Labour Port and by the Immigration Agent and a Medical Officer in the colonial port. The vessel is Bargosa-Bargosalanders, who goes round twice time before repatriation more particularly is surely bound that all necessary equipment is on board.

"On the voyage, the master had his responsibilities laid upon him in perfect form. These consist mainly in supervising the ship, custody and care of passengers, etc., and rendering such other reasonable services to enhance the convenience and comfort of the passengers as the Bargosa-Bargosalanders may have time to spare whilst at the master. The master or his substitutes have nothing directly to do with the management of or discipline among the emigrants, for which the Bargosa-Bargosalanders are directly and exclusively responsible. Therefore, there is no excuse for 'colours and effluvia of mutiny and effluvia.' Consequently, I want to draw your attention to the limited number to some people of which they have not been and cannot be guilty and which is conveyed to your observation. I must beg to mention that the Bargosa-Bargosalanders has two his own extensive staff of companions, cooks, stewards and others selected and appointed by the Immigration Agent or the Colony responsible and responsible in later just only to him. (Bargosa-Bargosalanders!) in course of the voyage.

"I shall not, more and built with the system for their good, for they were ships for profit and profit always assumes good. And that has been selected for chartering by the Government of the Colony concerned is an agent acting within the Indian Government Rules on Emigration (and others). So, I really think that the Government of India is presently and solely in blame for the misman system. I do not think that these rules have been mutually revised since they were first revised during the pre-independence days of sailing ships. Why, these rules do not apparently say anything about lifeboat provisions for the 'Satyagrahi' with accommodation for less than 400 persons of its lifeboats has been known to carry well over a thousand souls. And the passage out to Pip that 'Satyagrahi' and that to Calcutta after the Cape of Good Hope are not routes usually followed by ships, which means that, in case of accidents, ships for rescue may arrive only several days after the dispatch of S. O. S. signals. And if that is conspicuous for its absence along the route from the Cape of Good Hope to the West Indies and French Guiana, the route to Pip is situated much earlier. And the last lifeboat becomes necessary also is less than two days.

"The deaths are due to the fact that the boats which are today chartered nowadays are absolutely unfit for the voyage between India and the West Indies and Guiana. A reference to any ordinary map of the world will see as much. Calcutta is something over 25 degrees north of the Equator, the Cape of Good Hope is more than 35 degrees south of the Equator, and Guiana and the West Indies are again a few degrees south of the Equator. That means that a ship, during such a voyage, crosses the Equator and goes to be south as the north of Europe or north of the Equator and then approaches and crosses the Equator again. Very wide changes in temperature and climate, all in the course of a short period. Besides, one is told that the waves off the Atlantic is well known for rough seas and strong winds.

"The particular unsuitability of the ships for the Guiana way is borne out by the fact that mortality is very low among the same number of passengers between India and Pip. Pip is only 10 degrees or so south of the Equator, less distant from the Equator than Calcutta. But that does not mean it is all quiet or nearly satisfactory on the voyage between India and Pip. Passengers are packed like sardines, because decks where they have to sleep is a very badly even with all at the low temperature open, and upon the same deck is put inflated for them to sit or stand. It means that a lot of them must be sick and their limbs, they will be in a miserable way. The bathing and washing arrangements for a long one-way voyage of about 25 days (between Calcutta and Pip) are cramped and entirely unsatisfactory. In fact, we are still in the pre-independence days except that for propelling force is steam and the voyage lasts a slightly shorter period.

"Finally, it will be interesting to compare these ships, the 'Calcutta' and the 'Satyagrahi' with those

carrying assignments from the United Kingdom to Australia or even with their carrying Chinese immigrants between China and the Straits Settlements."

Then, forced labor is my question under things look after that I thought they were. But I cannot forget the master and officers, as easily as Dr. Bhow den. Every master of a ship is nearly responsible for the welfare of the passengers under his charge. I have known human masters make the lives of passengers happy as difficult circumstances and I have known unkind masters make the lives of their charge wretchedly unhappy. Inhuman officers also make the lot of passengers unbearable. But it was not my purpose to denigrate the Malays. It was enough for me to show that the master could not be regarded as innocent because the Government had held what could not be called an impartial enquiry.

M. K. G.

Charidia as Secondary Occupation

I have before me a copy of the paper on secondary occupations read by Mr. Mahadeo K. K. Talasila, The Secretary, Provincial Co-operative Institute, Bombay. It is an extensive paper containing an examination of most occupations that have from time to time been suggested as capable of being employed as secondary occupations for the village. He repeats some and accepts some as possible. Among the possible and promising secondary occupations, he mentions handicrafts and devotes to a paragraph which was worthy of careful study by myself. I reproduce them below.

"It is, therefore, premature to think of introducing weaving as a secondary occupation even for a small number of agriculturists, when and until sheep rearing is made available on their doors and marketing of finished goods is organized on sound lines."

"We have, however, to explain the possibilities of every available industry to supply a secondary occupation capable of employing the vast spare time and energy of the farmers, which at present, the idle waste. The only possible industry falling under the category of clothing or food spinning. It can be made a useful adjunct of every farmer's family in the country and is best suited to female work, giving useful occupations where all others have failed. One of the chief tasks with to acquire temporarily in search of a more remunerative occupation, the women and children employ the spinning without difficulty and without much technical skill. There can be no waste of space spent on wool, and so too before the advent of the machine, made use of the materials of the home, has been supplied the countryman's yarn. The charidia requires very little financial capital and will occupy a small corner of the cottage.

"The service which the charidia rendered in days of yore is not shared. But various advantages are based on its capacity to be a secondary occupation for agriculturists under the present conditions. The first advantage is the low income which it yields, producing to not more than a couple of rupees a day. But it is not something better than nothing! Some agriculturists will then not hold to the average farmer earns less than Rs. 10 a year, which means he not much above seven annas per day. Yet we can see that weaved wool daily to advance the

development of agriculture. Another objection is that the yarn produced does not find a ready market. But this difficulty can be got over by producing yarn in small villages just sufficient for one's own requirements. The third objection is that the farmer's time is being consumed in the four varieties of work will, can even to produce the coarse khadi as preference to the finer. But when the farmer produces his own cloth as he purchases, no one notion of his purchasing it in the shop and therefore the question of giving preference to one or the other does not arise. Thus if the scope of the handicrafts industry on the basis of employment be limited to the production of yarn just sufficient for the requirements of the village people, the difficulty of finding a market for the produce will not arise. Every farmer will be proud to wear the cloth produced by his own hands, however rough it may be. To persuade a person to produce khadi may be difficult, but little persons will be repelled by using an article produced by himself. One will the question of a ready sale, which some advocates of khadi are pleading for, so long as the constant sale, produce and purchase are avoided. However it is not so easy to get a ready sale as it is to ask for it. In order to effect maximum saving and to give a little more work to the village, the preliminary processes of spinning and carding must be done there, preferably in such family. The spinning of the yarn should also be done in the village, not individually, but by placing the work in two bands of one or two families. It will give them full time occupation and enable them to specialize in the act. Perhaps it would be advisable to pay for the work in kind, preferably by yarn. Carding, i.e., thick and short coloured cloth used as carpets, and various carpets used in villages can also be manufactured by the village women with their loom-type yarn. With these possibilities before us, it is very difficult to speak of changes as industry capable of affording shelter to the whole village population, not of giving full time occupation to a couple of educated families or weavers, and yet another line of steps to be taken in such village work as we propose.

"Whatever handicrafts with weaving is attached with women, the possibility of utilizing some work of handicraft must be considered, so as to create more time and energy for spinning and its associated work. For example, their spinning, which occupies a large share of the woman's life, can be done in a cottage and let the village derive by a part of its income, as a secondary source in the villages of the District of Gujarat, in the Punjab (through the efforts of Mr. Dwyer). In fact, manufacture of cloth in the village for the village might bring about much improvement in the rural life, for which there is little scope as present for want of funds. It might be possible, in cases of rain, even to obtain the same when for spinning itself, by further improvement of the chudida, which is sure to come if the industry becomes universal, or by the addition of a superimposed to produce two or three cloths by a single wheel in place of the one it produces as present. This step towards the improvement of yarn will to equal production is essential for a further point of view, of the ultimate aim of the movement to supply yarn to the present handloom.

western it is to be realised. One great handicap is the way of these indigenous people is that the cattle having obtained a monopoly of past till it is that it is a very high price is order to enable themselves to sell sufficient cloth at a cheap rate. If the cloth is to be sold, it must be directed to the villages with greater rapidity and a more thorough-going organisation than in the case of towns. The support of the handicrafts requires to be stepped up by subsidies from town to town, whereas, in the case of the village it is a question of self-protection. Though work in the rural areas will be directed at the start to account of the difficulty and equity of the people, yet even in possibilities will be reduced, it is sure to take a longer time than in the cities, however, to secure success and avoid failure, the propaganda must be carried on, not by unbridled enthusiasm, but by persons who have gone through the experience of handicrafts, which very old rules mean that a couple of months to master. If it is added to this, they are also trained but almost it is a handicap in the handling and feeding of cattle and the methods of raising fashions and the preservation by slaps, they will be capable of rendering double service to the villages.

Handicrafts adapted with weaving, if introduced in the Indian villages, is capable of producing vast rural and economic benefits. The average per capita consumption of cloth in India is estimated at 15 yards per year. Taking only ten yards to be the per capita consumption in the case of villages for a conservative basis, and the total number of rural population at 115 millions according to the census of 1921, the total cloth required by them would be 1,150 million yards. If by an extensive and systematic propaganda the villages are encouraged to produce their own cloth, all the money they pay for it will remain in the villages. Taking the cost of Khadi cloth at the minimum, of seven tenths per yard, the total saving effected by the villages would be 75 crores of rupees per year. Over and above this, the price they have to pay is much. For purchasing cloth from the market should be taken into consideration. That price is not less than 6 to 8 to 10 per yard. Taking again the lower figure, the additional saving effected by home production at a 1 per yard would amount to another 15 crores of rupees per year. Thus there will result in the villages more than one hundred crores of rupees every year as a very conservative item, and of course a part of it, be made available, as it is sure to be, for the work of rural uplift, such as education, sanitation, medical relief and also the improvement of the cattle and agricultural tools, the condition of rural life could be accelerated at rapid strides.

Over and above this, take into consideration the great success in the producing power resulting by the reform, amongst so large a number of people, opening up a vast market for the large scale industries that might be started in the country. Rehabilitation of the market is a more difficult and yet a more important task than the manufacture of goods. Many an industry of the factory type has remained unexploited in the country for want of a market. They can export very little goods in the foreign market, which has been already captured by the industrially advanced foreign powers. Even in the case of backward countries a

reconstruction of their own possibilities is rapidly growing. The creation of a home market is therefore of paramount importance for the industrial advancement of the country. The people should effect this production, and it should not, therefore, be treated as negligible."

The Rao Sahabai is probably aware that the All-India Spinning Association is concentrating its attention on organising hand-spinning in the villages on the principles suggested by him. I mentioned to him that the example of Dapchi and Bhabhi. At the same time the lesson may not be repeated. So much is now the case showing the villages that when the lesson of failure is Khadi, a lesson most difficult to persuade the villages to spin even in their own interest and just enough for their own use. Not in the question of cost quite so simple as the Rao Sahabai suggests. The various specialties and the foreign types have to distributed across prices and rates growing that the villages when find a specialty changes to buy cloth there to pay for cotton and for weaving. Success as a step appears to experience happens that the cost of a part of foreign cloth equals the cost of weaving and of similar even the cost of native export. In an word, much of handicrafts cloth I may not be able to give information. As a practical matter I point out the difficulty of the task when there is no state aid and even subtle and information expenditure and always indifference to it. Hence the necessity of the world against the ability and their earnings. Moreover in these days of democracy, the villages will not understand the philosophy and the task of Khadi if a difference is drawn between towns and villages. Lastly some persons think he heard from the towns a Khadi atmosphere in there it is absolute necessity for understanding the village when and the Rao Sahabai has so convincingly demonstrated.

M. K. C.

Autobiography

Volume I of *The Story of My Experiments with Truth*, pp. 324, cheap edition, bound in Khadi, with index and composite photograph of Gandhi. Price Rs. 1-0-0 plus 1-4-0 for packing and postage. No. 1-0-0 by V. F. F. Press for foreign countries Rs. 1-2 post free.

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Manager, Young India.

CONTENTS

	Page
Forfeiting Indian Vote	15
The Story of Truth	16
State and Government	17
In Democracy	18
The National Flag	19
Foreign Cloth Boycott	20
The Daily Supply	21
Obstacles to Non-Violence Campaign	22
Khadi in Eastern India	23
Salutary Movement	24
A Character	25

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The Calcutta Boxcie

[As my speech at the Congress this morning draws nearer completion at Calcutta on the 14th instant and the statements made to the press have a significance beyond the Indian border and as they define the scope of the boycott campaign on side of civil disobedience, I transcribe them below from the daily press. M. K. G.]

The Speech

Friends, I do not propose to mention what I have been saying in Harbin. It is sufficient for me to say that the boycott of foreign cloth, not merely because of foreign cloth, is to my opinion indispensable if we are to attain liberty in face of the hungry millions.

The Congress accepted the proposition last year. The Working Committee by accepting the scheme shows up by act as its chairman has also set on foot of approval upon the proposition that I have had down before you. The Working Committee has caused me to consider the burden of making an declaration. I have faith in you, my countrymen, I have faith in God. I have faith in the absolute righteousness of the cause and so in fact and principle and full hope I have considered the burden and now ask you to share that burden with me. This morning is one of my duties, you have chosen to call this meeting, you have come here willing what is to happen here. I hope that this is a sign of your determination to lighten the burden that I have considered. I do not want to impose on the poor and poor of the boycott of foreign cloth through Khadi. Khadi is the proposition mentioned in the scheme. Before the Working Committee would accept the scheme, I wanted to subject me to a line of cross-examination. The proceedings lasted for four hours and the Working Committee was fully satisfied that this was the only thing we could possibly do if we ever to go through the programme during this year and if need be take up on the first of January with the white shawl as independence-wear. If we are to achieve our purpose this is the only effective programme. I want you therefore to be true to this programme and to yourself. No longer desire materialism and the money by according to notions of the situation, by going against me and thus going away together overlooking what might happen at each meeting. I want you to translate every word that you say into effective action. I want you to pledge yourself not to follow me but follow me. And then hereafter you are not going to use any foreign cloth, that you

are going to use by foreign cloth in your possession, that you will have them even as you have seen in your possession which may happen to be discarded, even as a discarded article becomes immediate refuse for England and Europe. Every bottle of kerosene and whisky in the possession of water what it might have cost here. You will cost no cost the price against the cause, the liberty and honour of your country.

But there is a fly in the ointment. I have seen a notice served upon the Secretary of the Provincial Congress Committee which proposes something on these lines. That at the meeting on boycott of cloth should take place because of it an offence under the Public Act or Public Regulations, wherever that may be called. The clause runs that the notice that no boycott of cloth or such other things can take place in or near any public street or thoroughfare. Well, I have been thinking my mind as to whether to call this Public Regulations or not. Two lawyers got their heads together, — I do not want myself as a lawyer, I am a clerk, — they put their heads together and advised me that by no stretch of meaning could that Public be called a thoroughfare. They drew my attention to another section in the Act where a public street, a public thoroughfare and a place of public resort were also mentioned. In this clause the place of public resort is specifically mentioned. I can well understand that Public being a place of public resort.

In this circumstance what am I to do? I accept the clause in the second upon my head. I do not want to avoid the consequences of that law. But today I do not appear before you as a man of law, I do not appear before you as a man of money, I do not want you to consider at this moment a branch of my Regulations. I am quite capable of breaking off the Regulations that may hurt my moral cause but that there is not yet for me, — that there may come tomorrow, but it is not tonight. That I have got to discharge a public duty in front of you and in understanding this law as I do as in two advanced attempts of I continue to understand this notice has no effect upon me, maintaining the expression that the version of that notice upon the Secretary is equal to serve upon me. If I am taken before a court of law, I make that definite promise that I shall not value the cause that the notice was not served upon me. I think this is not a public declaration, I think this that I am not doing anything that is dangerous. It is well-known that it is the settled policy of the Congress or rather of the

Working Committee. The Working Committee has got a duty to discharge. I am a member of that Committee. I am the Chairman of the Boycott Committee and I feel that I shall be coming away from my duty if I think that there will be a prosecution against me.

If I am allowed to go away, I shall be gone away tomorrow and I shall return on the 15th on the 15th of this month to address and plead a prosecution against myself for having undertaken to burn foreign cloth in a public park which I think is not a public thoroughfare. That is the important statement I wanted to make before you. You are not burning, the act of burning is by oneself it will be on my sole responsibility. You are not hurt by being sentenced—I wish you were hurt. But when the campaign is out of our messages but one of considering a boycott, a large boycott of foreign clothes, remaining as long as it is possible within the law comes of the law. I do not want you today to be judged, automatically or automatically, at a bundle of laws of that kind whatever some of those laws may be. You will get the opportunity if you care to show, the discussion of the Working Committee when the proper time comes to break certain laws as all commercial laws of the country. But as I have said before, the time is not yet and I do not want to anticipate that time and I do not want also to anticipate that time. And if the Government will play the game, if the police will play the game, I promise we shall settle my business with Government without having to resort to civil disobedience, without the public having even to resort to other campaigns which is a part of civil disobedience. Before me I shall stand every week to avoid that week. Speaking with a full sense of responsibility over my shoulders, I know the tremendous consequences of civil disobedience and of every campaign in a vast country like this, a country which has worked great changes,—but a time when it shall be I am sure after freedom, a time when it brings after freedom,—and a real change for freedom is infinitely more powerful than foreign law more local,—but you to take tremendous risks, to make everything that is in order to pass that promise, freedom, and it is because I am hungry for that freedom,—although I am on the threshold of death, I want to see Swami, which I have said before to me,—that I want to take all those risks. But at the same time I want to take every promise and challenge I shall stand with the Government and the police that be, I shall not show to others in that sense.

But if you whom will help me we shall be able to avoid all these risks and still find the doors of freedom leading open as before the 1st of December next.

If you will carry out honestly, faithfully and completely the programme that will be put before you from time to time I promise no better measure will be necessary to be taken by you. In boycott of foreign cloth such a large measure? In the passing of the Congress Bill in order such a large measure? In the rejection of demands upon thousands of members that the Congress of the following winter should a better act? If you think there are things which I can honestly tell you that you do not know what those are, you, hardly can be made of clearer stuff. There are things have been placed before you

but the simple sense that you are sufficient against our hundred thousand men.

If we were not under the spell of hypnosis as if we were not being acted upon by that great force within, or want of self-confidence, we would find it the most natural thing to breathe the air of freedom which is ours in India. If we were not under this hypnosis spell we would not have to go through even these easy steps. No violence could be used if they are not want to hurt me as a participant in that campaign. I was by myself—what is my work. I can see no other way open to me to rescue my freedom.

The responsibility for that act of burning is entirely on my shoulders—please remember me that we want the boycott of foreign clothes and not merely of British clothes. Let that confusion be dispelled from your minds. This is less one that the men, who have been a part of this scheme, are not thoughtful men. They went into the question of foreign clothes versus British clothes and they came to the conclusion that the proper thing was boycott of foreign clothes. I do not want to go into the question of the Indian with they will take care of themselves if you will take care of Khaki.

The Statement

I was present and seated at the specified lay and wholly unnecessary police conference, especially after the speech that I delivered in connection with the burning of the foreign clothes. Out of consideration for the Commissioner of Police I waited at my way and delivered my speech in English so far as ordered in the burning incident.

I had full hope that after this clear statement I made that we were not out for breaking any laws by way of civil disobedience but they did not accept the interpretation put upon the clause in question of the Police Act, there would be no attempt at interfering with the burning.—I have a little experience of the Police Act in many other parts of the world. When there is repression and great danger the police never interfere with acts of the public even though there may amount to a breach of law and regulations. They remain there before a court of law and it is the most natural thing for a police that are hostile enough to recognize their limitations to work lawless through means of law instead of taking the law into their own hands. They know that to-night there was no danger involved, there was not suddenly serious danger, the crowd was quite peaceful and responsible men were in charge of the whole demonstration. They knew that the demonstration was a part of a big political campaign and on the top of that they had the clearest possible presentation from me. The act of burning was and actually taken place and I was confident that the police were there merely to watch when out of accident I was there with their big sticks showing out the crowd that surrounded the fire and then with their sticks pushing the fire out.

Lack of Trust and Performance

What followed I need not describe. I was not able to watch all the things that were going around me, surrounded as I was by blocks, but I saw that there came a stage when the police used their sticks against

the spread. I have since understood from Sir Charles Tegart that some considerations were kept with bonfire more or less completely. I am sorry to hear this. I hear from my friends that members of the public also have been more or less completely lost.

By a little forbearance, by following the traditions of civilised people all the world over the whole of the nation would have been enabled. I could have understood the public satisfaction with the burning of foreign cloth if there was a proper procession, a proper intimation of the Act, and if a defiance of such unscrupulous boys went of line we had as punishment of a plan of true development or otherwise printed in the famous newspaper.

Glad at My Arrest

I am glad that though the police have, in the high-handed manner I have described, interfered with public demonstration, they are protecting me and those who took part in setting fire. I recognise the opening of the Commissioner of Police in not meeting upon the trial tomorrow and in stopping I tell my sons from Burma. I was too right that he should expect me to give him an undertaking that all this time is devoted there would be no burning of foreign cloth in Calcutta public squares. After consultation with the local Congress leaders I have already given that undertaking and I hope that the public will sympathetically respect it.

What the Undertaking Means

Let me, however, make it perfectly clear that this does not mean a stoppage of boycott demonstration or collection of foreign cloth or even of burning it. The undertaking means that posting the authoritative intimation of this particular section of the Police Act there shall be no burning in Calcutta public squares and actually in the public streets of Calcutta. But wherever it is considered necessary and whenever the Congress authorities so decide they will not hesitate to have collected foreign cloth in private places or in places that manifestly do not come under the section in question even in accordance with the intimation sought to be placed upon it by the police.

Appeal to Destroy Foreign Cloth

I shall be very much surprised indeed if after the unprovoked and premature intervention by the police with the demonstration at Shoolthan Park the whole of the people do not demand foreign cloth and complete the boycott. The most effective means to that end would be for the people to be notified and the people of other provinces to collect all the foreign clothes available and consign them to the flames. I have given money as reward here to this opening of burning foreign cloth. I know some kinds differ from one but it is a fact that foreign cloth means the largest drain on the country's resources and the greatest participation of the working millions, that this foreign cloth burned up is as with each person's goods destined only to be destroyed.

Self-restraint : Self-indulgence (This letter)

In this column are included four more articles and three poems by Girdhar (pp. 365) three notices, price Rs. 1. Postage extra 4 m.

Manager, Young India

Certificate for Khadi Dealers

The Secretary, All India Spinners' Association writes

In view of the programme for the boycott of foreign cloth that has been adopted by the Congress Working Committee, organisations which deal only in genuine handspun and handwoven Khadi are concerned to secure recognition from the A. I. S. A. The provincial branches of the A. I. S. A. are authorized to issue the necessary certificates. The headquarters of the different provincial branches are as under:

Andhra	Guntur
Bihar	Muzaffargarh
Bengal	Calcutta, 13, 34-Vinay
Bombay	21, Market Street, Bombay
Karnataka	Pelgaon
Madras	Chennai, C. P.
Madhya Pradesh	Wardha
Punjab	Amritsar, 10, Jallandhar
Rajasthan	Jodhpur House, Jaipur City
Tamilnad and Kerala	Tripur, 2, 1-2p.
U. P.	21, Market Road, Allahabad
West	Somnagar, Ahmednagar, Indraprastha (Guntur)

In the case of provinces where there is no A. I. S. A. agency functioning the certificate may write to the nearest office at Allahabad. The secretary of the Congress Working Committee requests that all genuine Khadi should bear the stamp of the A. I. S. A. In accordance with this the A. I. S. A. Agents or Khadi dealers will affix the stamp or label to each piece of cloth supplied by it, showing distinctly that it is an A. I. S. A. organisation. Organisations which have obtained certificates from the A. I. S. A. will affix their stamp or label giving the name of the organisation with the words 'Certified by the A. I. S. A.'

The conditions for certificates are the following:

It is a rule Khadi:

1. The Khadi must deal only in genuine handspun and handwoven Khadi.
 2. The Khadi must get its goods only from organisations certified by the A. I. S. A. or producing or dealing in genuine Khadi only.
 3. The Khadi must not charge an average more than 10% over the rates of its cost price, i. e., average price plus 10% charges.
 4. The Khadi must keep its books open to inspection by the A. I. S. A. or its authorized agents.
- It is a condition of the certificate that the organisations, it must apply with information to the following points:
1. Name of the organisation.
 2. When started.
 3. Constitution of the organisation.
 4. Capital invested.
 5. Area of work.
 6. Number of persons worked.
 7. Methods of work.
 8. Work turned out.
 9. Full particulars as cost of production, certificate cost and other expenses, sale price, margin of profit, etc.
 10. Arrangement of sales.

Certificates will be granted on the A. I. S. A. being supplied in regular purchases and goods.

Young India

Be True

(By H. K. Gandhi)

I promised to give a free rendering of a remarkable address to South students in an hour by the President of Hyderabad. Much often work awaited it not. I now give it below.

"We welcome you heartily on behalf of the Hyderabad students. We are aware that we are not entitled to have you in our midst as we have not agreed on your programme, but we hope that our hearts would expand after having heard your address. We will not deceive you. We therefore propose to open out our hearts to you.

"Our town is a centre of students. Compared with the other towns, we have a larger proportion of those who have passed the Indian Civil Service examination. We have one college here, three high schools for boys, two for girls and numerous other English and Brahmī schools. In the English schools alone there are 4,000 students. But out of these, unfortunately there are not more than 10 or 12 students wearing pure Khadi, and there would be more than 1 or 2 per cent. wearing shirtings and cloth. This is true, even in Hyderabad and Secunderabad. The real majority was shirtings. You know well enough that we live in a shirtings. We refuse towards the English language and Western civilisation, rather than towards our mother tongue and our own culture. We cannot claim much of service or sacrifice, even as we are of the poverty of our country. We know that it is vital for the country that we should use Khadi and Swadeshi articles but we realise that we want comfort, even when the best clothing of the localisation fail to suit us. And this realisation is the cause of the absence of our response to the general distress extending to our countrymen. Has there been some work during the last few years. But there is not much in it of which we can be proud of.

"We are ashamed to have to refer to the evil custom of *daridra* in spite of having some of the best education we do not hesitate to acquire thousands of rupees from the wife's relations. Some of us regard it as our duty to bring money through our wives. Many have no sense of self-respect. In spite of the higher education amongst girls, hardly half-dozen have been courageous enough to come to us as usual to have to buy their husbands. Recently there has been a happy resolution against those who contribute *daridra*. But people have not yet freed themselves from this evil.

"But we do not want to give you only the dark side of the picture. There is a bright side also. You may feel sure that we are capable to give to ourselves. We can become inventors throughout South, for we are the inheritors of traditions left in this very town by Sultan Hyder, Durrani, Nizam, Pata Rajawade, Durrani, Durrani,

and other such legends. Even at the present moment we have in our midst men who are noted for their organising capacity and discipline. We have in our midst men who have shown capacity for leadership in the political, the social, the educational and the literary field. They have taken a leading part in all national movements. Hundreds of Hyderabadi are to be found carrying on their enterprise in all parts of the globe. We want to make no boasts of these things, but we want to show that we are not devoid of capacity for work or service. If our energies can be once organised, it is possible to show good progress. We want to feel that we have not inherited the right to your attention because we have not stood up to your programme, because we know that it would be only through your attention that we have will expand."

I have given a free rendering of this address, first because I want to keep the students to their promise and secondly because it may serve as an example to other students. Let me remind the students of Hyderabad that although they did not have the minutes of the address before it was read to me, in answer to the question deliberately put by me, they with me have endorsed the statements suggested in the address and promised that they would make every endeavour to make up for past indifference and neglect. I therefore expect them to keep it completely before their eyes and take to Khadi. I expect them not to neglect Khadi even for a day.

For the other students for this address be a model. Addressing students must prove of help to many students. Those who go to such places should not have any address presented to them. If addresses are presented to those whom students really love and interest they should contain references that might be of some service to them. I do not wish to suggest that every address should be like this one. But I do suggest that every address should have a local touch, a local significance and should refer to some matter of importance. Good address is not about strength power but strength service. Self-presentation is a preliminary process, an indispensable condition of real service. I have then, free rendered the address as a token of service from the part of the students of Hyderabad to go through the preliminary process of self-presentation a communication which to be done during this year of peace and prosperity.

South India Relief Fund

CONTRIBUTORS RECEIVED AT THE BOLLIVIER HOUSE

Previously acknowledged on p-26	No.	112-0-0
Dr. Chandra Mohan	Madrass	2-0-0
Chandrabai Chakrabarti	Bombay	1-0-0
L. Velupillai	Lahore	2-0-0
'Dandamayana' Sena	Madras	11-0-0
P. K. Subramanyam	New Delhi	2-0-0
Lalitha Subramanyam	Madras	25-0-0
Jayaram Velupillai	Madras	10-0-0
S. H. Krishna	Bombay	5-0-0
Thanna Subramanyam	Madras	100-0-0
Subramanyam	"	1-0-0
Chandrabai Subramanyam	"	2-0-0
Chandrabai D	Madras	2-0-0

Total Rs. 160-0-0

Notes

The Old Enquiry

A friend from Kheda sends the two following especially desirable questions:

"1. How can a man transmute his poverty?"

"2. If A is in the habit of wearing khadd and his wife B is in the same habit B expects her husband to comply with A's wishes, what is to be done in that case? How can a husband induce his wife if she refuses to wear khadd?"

As to the first, it is clear that there should be no attempts to excite or stimulate his poverty and then to wait upon God for help.

As to the second, it is clear that there should be no attempts spent upon adapting one's views to others. My own experience is that attempts in such matters as an adopting principles and whether for the Khadd or for any other reason, we have so well naturally the one emphasis to adopt a not remote standard as our own preference. What I have said about A and B applies equally to the case of husband and wife.

Poor Boys' Fund

The Headmaster of the New English School, Ahera writes as follows:

"In accordance with the appeal of our universal leaders for increasing Lakshya's monetary power, we the teachers and the students of the New English School, Ahera, East Patanagar have sent our collection of Rs 120 only as a tribute to our great patriot to St. Paul, the Treasurer at Calcutta. It is collected from every extremely religious individual. We have arranged here a meeting and started a fund in the name of late Lakshya, called the Lakshya Poor Boys' Fund. Thus the national spirit is being created in the hearts of the people. There are two schools (unseparated) students in my school who have been sitting with other students on the same bench. I am glad to tell you that about 20 boys have determined neither to buy foreign goods nor to drink tea. They are interested in the Khadd movement and have bought it for about Rs 15. I have supplied them with a few Yagnas, but it being costly, the poor ones were disappointed, and so we hope that steps will be taken to bring the price at least to the point."

I am sorry that owing to my friends at the time the letter was received, it remained buried amongst my papers for nearly two months. The amount has been already acknowledged but the letter has a value of its own apart from the collection. For the teachers and the boys have responded not only to the letter of the appeal but also to its spirit in that they have determined to give up foreign goods and even tea. I suggest to the teachers that the idea to get up foreign goods will not be kept up either by the teachers or by the boys. It is too easygoing to be built. For instance either the teachers or the boys will give up foreign books, our foreign pens, our foreign watches, our foreign clothes. I suggest to them a review of their views. It will be better if they will read the foreign articles which they will refuse them away.

As to Khadd, I have pointed out often enough that it is cheap at any price, so long as it is sold at

the real price plus a small addition for the upkeep of the shops where it is sold. But it is better to trust that during the next years of its career Khadd has cheapened itself by 50 per cent. If there was more patronage it would be cheaper still. And why will our poor boys be made to help themselves rather than that they should be taught to expect khadd to cheapen their own price and then to expect people poorer than themselves to give a gratuity? Boys and girls should be taught to use their own eyes during dress and dress. I have suggested at least half an hour per day. They can then save more than pay, as it has become difficult to do any well because so, and the price to an agent of the All India Spinning Association has not got khadd of the same weight and contained part of the same machinery for the cost of weaving.

In the Camp

An Agra friend writes:

"Have you covered your life? Is there anything objectionable in this Western civilization? Some government companies waste the whole or some portion of their strength on Governmental expenditure. Do not these companies help, with the public money, a Government which you brand as corrupt? Do they not make our lives dependent upon it and its waste is rendering us so in losing its performance in some extent? If so, should patriotic persons be the agents of such companies or ensure their life with them?"

If this friend is a disciple of late Young India he should know that I did waste my life in 1905 and a short time after I gave up the policy because I felt that I was disturbing God and making my relations in whose behalf the policy was taken dependent upon me so the money I might leave them rather than upon God and themselves. The agents seemed at times I gave up the policy has been criticized by all persons everywhere. The capitalists, too, about the Government's hold is more than justified. Every money we spend in Governmental company, undoubtedly adds to its strength. The Government gets that money at the cheapest rate of interest and lends it considerably and liberally to me I speak as whenever it was made to be threatened by us. No Government can do well by otherwise. When we keep up, even national Government, it will follow the same method, only they will avoid export and with it to do so. In the case of the trading Government, we undoubtedly will be able. We do not have been dependent we become so. We have become dependent for kites, wires, fuel and oil and so on as big items are concerned. It was not without thinking of every one of these things that non-cooperation was conceived. If Government India shall take that a business's figure that when the national strength is so, it will have to its side all the national and otherwise capital subjects. We are recognizing a thousand ways with the Government. Of this a few important items of non-cooperation were needed on the non-cooperation and I know that if we are to win our freedom through non-violent means, we shall have to convert without much difficulty to these things.

Faction of Khadd

The next friend writes:

"Do you want to perpetuate the use of Khadd in the present movement or only for temporary

use for acquiring political freedom.' In the former case, this was Khand's effort against confusion and to give peasant masses people to work the national programme of the State!"

I do not wish to perpetuate Khand because it is the only means of saving the peasantry from extinction. I think for it the ability to give political freedom because it has the ability to give the peasantry its national freedom, what is more to enable the peasantry to keep the wolf from the door! The correspondent is already aware of the past history of this area country and the present situation of Khand. When the other parts of the globe did not have the use of cotton, India was the cotton standard and supplied the raw cotton of the West with the finest cotton in a variety of colours. And the present situation of Khand shows that slowly but surely it is day by day making the materially coloured people. After all time will not only be, passed not through concrete cover-driven machinery designed for mass production, but only through the delicate living touch of the hands of men and women. I requested the correspondent to distribute Khand's people and peasants who are making extensive experiments in knowledge Khand.

The correspondent has also noted the progress of the parallel decrease of Khand. I have not dealt with a because it has already been dealt with elsewhere in this issue of Young India.

M. K. G.

The Bardoli Inquiry The Inspectors

Eight more villages were reported during part of the week before last and the last week—that being also the final work of the members of the Bardoli Inquiry Committee. There was nothing striking about the villages except that three were of the type of the small village the reader has heard of in these pages, i. e., where the land has largely passed into the hands of the owners and the original owners are cultivating some of the acreage. In two of the better villages, they are where the soil is good and the land produces enough to give the tiller of the soil something in reward of his labour; the women's condition was by no means better. In fact it might be said without loss of contribution that in a village where the rate of contribution per pair of hands is very small, and the land has been so consequently poor, there is bound to be a lot of hunger and high costs. The condition may be said to be typical of the Chotan villages. In the village I am talking of there was a average expenditure in the cultivation of cotton under the supervision of the landlord the high price of cotton in all the villages of Bardoli and Chotan. In 1931 there were not more than 7 ligher under cotton, the rate of cotton was exceptionally high and the few who owned these 7 higher cropped a golden harvest. Ever since then had been a crisis for the cultivation of cotton and during the last year something over a hundred higher were under cotton, with the result that even the fortunate ones who had prospered in 1931 were now heavily indebted and some of them had had to sell away their lands.

In one of the villages which had been taxed too greatly on account of its high rental authority, there

was one house which was responsible for taxing the village. A Khand woman doing business as green gram selling had been persecuted by a creditor to take her property so that she had sold a year, with a promise that if she continued to lose then for some years she would be given her of cost 100 higher out of it. The woman appeared before the Committee and explained that but for the creditors she would not have taken the land so long, that she had never sold the land, but had paid Rs 400 a year that the high price of green gram then at five years ago made it a profitable business for her, but that she had heavy losses during the last two years, and she had been driven to sell her ornaments to pay the debt. How could she have known of the savings of land, the statement and read explain the story of the house! 'So it is this woman's house that has spent the cost of the war,' said the officers of the Committee.

In one of these villages came some villages from another village which had been her land partly because of an unfortunate clerical blunder of Mr. Jeyaraj's staff. 'Yes,' said Mr. Jeyaraj on his report, 'most remain in the original first group.' But 'how was it in the first group at all. And the poor folk had come to draw the officers' attention to the error and their misery? The officers said, they were sorry, their attention had been already drawn to it, and they assumed that the error would be corrected.

"Crop Tests"

Thanks to the courtesy of the inquiry officers we had an opportunity to look at the 'crop tests' supplied to them by the Agricultural Department. These are conducted by the officials of the Department in chosen portions of specially chosen fields, generally near the Government farms, and are intended to be no guide to the yield of an ordinary piece of land in an ordinary village. But that general consideration apart, there were about some of these 'crop tests' certain circumstances which certainly created them and rendered them valueless. We examined two of the experimental portions of whose fields had been chosen for the experiment and we went out to them the schedule of cost prepared by the Departmental Officers. They told us that no measures had been made of them about the actual cost of cost incurred by them, but the officials had carried some of the experimental operations, and had prepared the schedule accordingly in their own hands. The most amusing part of the affair was, however, that the officials had taken no trouble to ascertain whether the field had been sown—of which the field had not been actually sown before these 'crop tests'. We found that one of the cultivators had barely sown the field and the other had ploughed it up with a tractor borrowed from the Government farm land! "We attach no importance to these crop tests," said the inquiry officers. It was no good of them to say so, but when it comes to think of the Department that makes itself responsible for these misleading reports and gives Government to understand that the experiments are complete bumper crops and making big profits?

The Final Hearing

In Doshiwala Datta who opened the case for Bardoli three months ago came over from Bombay to meet to run up the case before the inquiry officers,

The facts and figures independently collected by the officers during these busy three months were before them and on a review it was true that there was nothing new for the command to tell them. For instance if the facts chronologically proved that there had been no export,—the one circumstance that had led to the Rangoon and the following the village had imposed upon themselves,—there could be nothing much to argue about. So Khoshla was therefore positively told about it. Nor had he any reason to doubt it largely on the fact that there were no profits in which Sec 187 of the Land Revenue Code directed the Settlement Officer to look again. The evidence as to the yield and cost of cultivation on the soil of each village had been placed before the officers in detail. One thing however the command had to offer as his expert contribution to the solution of what must have been to the officers a difficult puzzle. If there were no profits, and if what was shown in the books as 'cost' reflected no real profits of expenditure, what right had the Government to tax the land? The solution he had to offer tonight, he put out with due deference, from the angle of practical thought in which the command believed. "Because there are no profits, I will pay no assessment" was not a reasonable attitude on the peasant's part, explained the command. Nor was the attitude of Government that 'profits or no profits, the peasant must pay what we want of his land to cover the land,' any more reasonable. The only way in which no reasonable doubt was to change for the sake of occupying something which the peasant could reasonably lose. But this gave no clue to profits, assessment as the peasant must be paying the real cost in the command went on paying the assessment, though he made no profit. Moreover the buying cost, as Khoshla went on and for, however, and part of them belonged to the depressed period of high prices. They could offer no solution as to what might reasonably be expected of the crops. But even if the survey data were to be employed, and the command, they should be employed with caution and something, much lower than the actual costs rental fixed out from the nearby districts, should be taken for the particular village. And moreover as the solution of Government was to reach the 25 per cent maximum of the net profits of cultivation raised would require to the officers that they should not go beyond 25 per cent, of the lowered cost level, no matter whether they meant profits or not. There was nothing to be told the command from them that the maximum rate that Khoshla might be asked to bear if the survey data were to be relied on would be Rs.3 for the first, Rs.4 for the second, Rs.5 for the third and Rs.6 for the fourth year of village. That was to be the dry crop rate. Counsel did not think it was at all possible to work out economically a standard water rate as the Revenue Department was boundedly doing. He would suggest a special rate crop rate which should be proportionate to the dry crop rate that he had suggested.

As regards Chandra he suggested the conditions governing the villages as the close vicinity of a great city like Lucknow should not be held to apply to the other villages of the Tehsil which were more or less like those in the Sahel, Tehsil and these few villages comprising rural Sahel be considered as a class apart. M. D.

The Decay of Dacca

There is no school or stage in the history of India's experience in the decay and dissolution of India's flourishing centres of art and industry as a result of the suppression of her handicrafts under the British rule. We have often heard tales of industries brought by nations far such as food, fire and such more. The story of the industries that survived Dacca and its industries following on the waste destruction of her world-famed fine-cotton manufactures is one not who has been talking. Moreover he has wondered 'what of warm wool' and 'evening dress' to early as the time of Mary, Dacca had machines! in high reputation for processes made throughout succeeding times. A historian writing in the year 1800 noted the fact that "in the city of Dacca were many excellent drapers who purchased gooden shawls and that 30 ships laden with cloth of English and silk were dispatched annually to Turkey, Syria, Arabia, Afghanistan and Persia." According to Khoshla, the port duties of Dacca alone amounted in 1921 to two lakhs of rupees, while in 1937, Mr. Day, the Collector of Dacca, estimated the trade of the district at 1½ millions sterling while between 18 and 40 lakhs of rupees were expended annually in the purchase of cloths for exportation to Europe. This is the picture of Dacca in the heyday of its glory.

Now we come to the tragic part of the story. Winged down by a prohibitory duty of 75% between the years 1748 to 1813, considered to be the golden age of cotton manufactures in England, Dacca's industry was reduced almost to a moribund condition when in 1821 the free trade importation of English broad cloth began. In 1837 an import restriction to Rs. 2,000,000, in 1841 a rise to Rs. 50,00,000, and after that through successive to be used almost to the entire extinction of country cloth. The rest of the story may be told in the graphic language of Dr. Taylor as recorded by him in his Survey of Dacca, about the year 1838. "It will be seen that the structural history of Dacca presents but a melancholy contrast. In the space of 50 years its trade with England which amounted to no many lakhs of rupees, business extinct and more lately another great staple, the manufacture of unbleached cloths for Egypt and Turkey has been gradually declining and in a few years more it will be all profitably entirely gone. The manufacture of shawl, the occupation of former times of almost every family in the district, is now, owing to the comparative cheapness of the English shawl, almost entirely abandoned, and thus the art of spinning and weaving which for ages have afforded employment to a numerous and industrious population have in the course of 50 years passed into other hands that supply the wants of an only foreign nation, but of the real misery and. This decline of manufactures and commerce, as may be naturally expected, has occasioned a decrease of the population of the city. In 1830 the population were 125,000, but now they do not amount to more than 60,000 as number according to the census of 1931."

Again,

"Poverty has increased in the greater cities than population has decreased. . . . In consequence of all these changes, many families who were formerly in a state of affluence are now reduced to a state of comparative

poverty, while the majority of the people belonging to the lower classes are busy with the work of a very distressing condition. . . . The towns present a picture of decay corresponding with the depressed population and reduced consciousness of its present condition. A great number of houses are converted as a whole or in part. Drains, ghats, lanes and bridges are neglected from the want of funds to keep them in repair. The suburbs are over-run with people, while the interior of the town is filled with stagnant ponds and wells, surrounding refuse mounds and vegetable markets which mask the view of neighbouring wells. Drains pervade, as may be supposed, to a great extent, throughout all the classes of community, but especially among the poorer inhabitants in whom it is aggravated by their impoverished diet. . . .

These various elements of nature (however really minute and insignificant parts) are united in a wondrous way and the human civilization thus generated affects the good body of the people with disease. Inevitable maladies and epidemics of the most baneful character are everywhere presented to our view and a crowd of wretched hapless objects who possess a physical constitution by being in the open."

The above picture will serve in great measure of the extent of decay caused by the collection of a single unco-ordinated survey of the masses. The history of India presents it in its extreme in the history of India. The saddest part of the story, however, is that the enormous decay of rural India could be more developed as well. P.

Sindh the Paradoxical

In the course of two weeks' all too brief tour of Sindh we were struck by nothing so much as by some of the glaring contradictions and contradictions with which Sindh came in first place in contrast to our idea. It has produced some of the finest engineers and administrators like the late Dewan Gulabzai and Amul community is undoubtedly one of the most advanced in India in Kutch, Gwalior and Malabar etc. at present meeting and conducting without educational institutions outside Sindh, but in Sindh and the Sindhian Indians of Bombay still strongly pattern especially among the Mohammedan population, hardly fit from making them being able to read and write. It has up to date of successful progress, the Sindharpet business community has established a reputation in history but its combined trade, but by a strange irony in no other province with the exception of Ghazal to many men—not to mention women—found here Gandhi's beguiling hand as in Sindh. Among Gandhi's recent tour the Sindh youth showed themselves to be generous, spontaneous and susceptible to words spoken. There is no reason why Sindh should lack such for instance of Gandhianism.

Sindh has inherited a fine tradition of Hindu Civilisation. "Within its desert valley has flourished a garden of mysticism," as a Sindhian writer has truly observed. There is a greater legacy of the Hindu and Mohammedan culture in this province than probably in any other part of India. But the land where lived the great mystic and saint like Shah Wali and Shahid is not far from the Hindu Muslim tension, which is rampant through India. There is no other province where history presents such a far-reaching picture of political stagnation in Sindh of the present day. One would have thought that the memory

of the words uttered by the "human game of reality" as the Chaitanyas called the religious sources of Sindh by the English world at least serve to keep the political consciousness on an edge among the Sindhis. Yet today one is told that the Congress organisation is in a somewhat stagnant in Sindh.

The trouble is thus complex. But the experiment started in Gandhinagar by his visit to the interior seemed to furnish a clue to the above. As in many other parts of India most of the expenditure that Sindh presents only reflect the discrepancy between the conditions in the towns of Sindh and its villages. It is the forces that have become the factors of the process and the intelligible have become the first victims of it. When in Gandhinagar visit to Sindh he found the people content with his only working mechanism. In the villages, especially, the Mohammedans and with the Hindus in their development of cultural sentiment. But those from whom the word of command ought to come, leaving and themselves shift from constructive work which alone could have imparted belief and stability to their policies and brought them into a living contact with the masses, had the absence of place that almost total ignorance with society. If only the Sindhian had a long view of the matter they would realize that success in the shifting picture of the day apart, the issue is with the people that create the need for the new platform of constructive work based on the actual requirements of the people.

And in such a programme Sindh is bound to occupy a central position. A province which boasts of the most ancient religious civilisations in the world known to archaeologists, where years of splendour and twenty five months since and five thousand years ago for the construction of towers and which today produces some of the finest cotton goods in India ought to meet the standard of Sindhian for the development of Sindh. Experience of India for its activities is still fresh. Not one example of self-sacrifice lacking in Sindh. But the Sindhian complained to Gandhinagar more than one place that though they had faith in Sindh the standard of living among their workers was too high for Sindh to bear. To this Gandhinagar's only was that they were bound to adjust their standards in Sindh instead of expecting Sindh to adjust their standard of living. For if the standard of living of the Sindhian is too high for Sindh could it be too high for any kind of citizen work and Sindhian education participation in India's fight for freedom is just like an irresponsible society as undesirable prospect for any province Sindh.

P.

CONTENTS

	Page
The Colonial State	10, 11, 12, 13
Is There	14, 15, 16, 17
The Social Dilemma	18, 19, 20
The Story of India	21, 22, 23
India the Unfinished	24, 25
Continued by Sindhian	26
The Old Story	27, 28, 29, 30
From Page to Page	31, 32, 33
In the City	34, 35, 36
Freedom of India	37, 38, 39, 40
From India to India	41, 42

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Young India

A Weekly Journal

Edited by M. K. Gandhi

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No 12

'The Hand of Man'

[The author of the following article wishes to thank 'The Hand of Man' series.]

"Accompanying this letter I am sending you an article which I hope you will find acceptable for Young India. I have written it before reading 'A Western Woman' which appeared in Young India for September 25th but I do not believe that you will find the two articles too similar."

"Young India" is an inspiration to me, for I am hardly conscious of my own doubts and deeply grateful for the service you are rendering to humanity. I have hoped to share in the article I am sending, that your ideal is a human one as opposed to the cold, mechanical ideal which is sweeping over the world today.

"If it is an honor you wish to know who the contributor to your paper is, I would say that I am an American architect for many years interested in the study of the Hindu religion. In Theodore's Oriental Series I have published the Life of Gautama Buddha compiled from Pali texts."

I do not desire to add by way of preface anything more to the letter already expressing the hope that the reader will wish to learn the testimony against machinery worship of one who is of the West and who has therefore tasted both the sweets and the bitterness of the machinery age. Let this not one argue with the idea that either the writer or I share all machinery because it is machinery. What is revealed in the comparison by machinery of the freedom of man and his consequent slavery to it. M. K. G.

I went from the streets of a great Western city, full of towering houses, streets and distances golden, into the quiet halls of an ethnographical museum. Almost before I could grasp what had happened, I had the eternal quest of Buddha started across me.

Yet still I went forward, pushed by the wave of restlessness, and came into the rooms where were many objects from the East, representing the art and crafts of Asia and the Pacific. There the witness of Buddha changed to a new witness of life, so that I could almost smell sandalwood and shagreened leather. Life itself came from the things in the room which witness hands had held or done and finished or carefully and tenderly. Life had been put into labor and carriage of wood, and life emanated calmly out of there, again, like perfume, a soft glow, warm and strongly thrilling after the grey streets of the Western city.

I saw, with repeated pleasure, a long, slender canoe; it was obviously the ultimate expression of canoe work and not the impersonal product of machinery. On the canoe were painted pure designs in red and black, beautiful patterns for decorative tapestries, yet so true to spirit that one immediately had the joy of discovering and interpreting them as living life. Beside the canoe lay larger but very simply built such as I have seen on the river near Calcutta. These contained dark mysterious recesses for protection from a biting rain.

Then, Greece and Rome had contributed their life to the museum. I saw not only the things present, for makers, workers were carved, and I saw again the phenomena where Buddha taught of Ceylon—was the second temple of the gods, but that of them of today, no pure and clear, hidden in stone forest school, genuine expression of the devotion of those who had had hidden them. After the huge proportions of Western buildings I had been surprised by the smaller Eastern ones. Now I believe that these smaller buildings have a kind of power: the larger ones have not. Mine was well aware of this in express it, but because man can build the smaller building with less intermediary of machine a human mind houses and therefore more direct and mysterious than the cold vast edifices of steel and iron and machine. I remember the village of Hasegawa in India, the plastic form of whose houses had greatly pleased me, and smaller houses in the beautiful quarters of Benares connected with high brown paintings reflecting their whiteness, the carved balconies and eaves of a more rich village in the Himalayas, the stone granite beauty of later houses made for a picturesque hill in a small village at the base of the Himalayas. These things had appeared to me in India as much as the great palaces and temples. But a name upon me suddenly that the house in which the East has expressed itself are better forms used from the hand of man. Once this was true of all the world but it is no longer so. Today in the West at least, only the rich can have such things about them. They seek the rug, pottery paintings, furniture and before and made by machine. It is the natural desire of man to work with his hands, to take pleasure in each work, and to have the objects about him imbued with the vital expression which only the human hand can give to them. May yet Western civilization, such wearying and fearful change as has been in partly due to the fact that machine made objects are dead and give nothing out!

I later trace following words from a great actor: "Life is not into an object and the object into—well we possess it life—life about flow—making things in the passage of life, weaving, weaving, building—this is the flow of life, life's flow into the object—and life flows out again in the building—up that stream comes a little knowledge, anything worth and interest, puts life into it and makes of life for the next moment. Therefore a Gandhi worker is transmuting life to others—and that is the great struggle."

We have made the terrible mechanistic appliances used by Samuel Butler when man came for a machine. Philosophers like Bergson and Bertrand Russell were at all the heights of mechanism, but why was withheld his eyes? The American culture is more and more increasingly dominated by the machine. Its language we know that the new Russia worships the machine declaring human arguments to be inferior to it!

No country throughout its long history has stood so deliberately in opposition to the mechanistic ideal as India has done. From her most ancient days she has declared man to be divine, all his mind and vitality to be a part of the One Life. Within man himself lay the power to conquer time and space and only these are true conquests for man. Highly false has been our vanity and haught, that only through it could the supreme be reached, as in the relation between Shakti and Shiva. Her ancient psychologists knew as well as any today that all the means are but the modification of the means of work, that even so thought was only lower vehicles. Therefore we may well expect but to appreciate the significance of India values.

Objects made by the hand cannot help expressing the mind living being which makes them. He speaks by character to the object. Art is nothing else but this expression—that is its importance and its reality. All life is the phenomenal whole ever expressing itself. The expressions of man were highly refined and are the most important expressions in the world, there only is the highest art. We seek to be influenced by such characters, by the work leaving their stamp. The doctors of Plato remember clearly that Truth, Goodness and Beauty are one. There is no difference between the highest mechanics and the highest metaphysics.

The machine is a dead hand, its work expresses death when we live surrounded by its work we live in a dead world, in sleeping in contact of the real work of the hand we deny the machine being influence. By not doing things with our hand, by adopting such mode to the machine we lose our power of expression, by doing we give more and more substance. For man is a "hand-learned animal" as it often said. Already the automobile is producing a lot and may stop.

There must come the machine against so much machinery, when man will ask himself what purpose it is in the game the whole world has been his master. Then he will master because a slave to the machine can allow others to drive for him. To take where the machine itself makes the thought of great knowledge from man make believe this character, whose life is a simple form of life is possible, and where religious ideas are applied to such a substitution of man, we may look for a proper and successful exchange to the mechanical system.

Face to Face with the Skeletons

The *Advertising Guide to the Free Market* in 1932 was followed by failure. A hard time happened at that time to reduce the demand. Out of this fund Rs 12,500 were donated by the Punjab Relief Committee for providing relief through Khadi. The relief operations were started but seemed to be confined beyond the period originally contemplated owing to a succession of lean years. Early last year the late Pandit Chaudharni Das, the opponent of the relief, had decided to extend the scope of the relief activity and to place it on a permanent basis. But as slack would have it, he was soon after snatched away by Paralysis. To continue his work a Board was set up in December last under the chairmanship of Mr. Chaudharni Chaudhary, the President of the United Provincial Congress Committee. A report of its activity during the last year has been recently published. According to it, during the year under review 124 amounts of cotton were spun into yarn. The amount of wages distributed among the spinners was Rs 2,118 10½ annas and Khadi equivalent to 19,000 lower yards was woven, putting into the pockets of the weavers Rs 1,400 in the form of weaving wages. Besides the weaving, spinning and ginning operations provided occupation to a number of men and women, but no separate figures for them are available. Operations are at present being conducted by four spinning centres, one weaving centre and one ginning centre. Some sale is done by handspinning also. Owing to these centres being established originally with a view to provide relief in the food-stricken area they are far removed from one another and are located in the utmost remoteness as much as 15 to 25 miles away from a railway station. The head office is at Sahel gawal. There is a Khadi shop at Jalandharapur. No cotton is given in this district. Spind cotton comes from Wazirpur by rail and is thence carried to the various relief centres. I visited one of these centres. Bhargava, has made 45 samples of yarn were spun here last year. The cotton this year is expected to come to 100 samples. This place is situated at a distance of 10 miles from the Ghazipur Road station. Relief operations consisting of the distribution of cotton among the spinners and collection of yarn spun by them are being conducted from this centre on 11 working days. Two workers are employed on Bhargava staff. We went a road to Kadiak, a village 1 mile off, in which they are doing their work. Its sight was pitiable indeed. There was not even the semblance of a shop in the whole village. If the people wanted to purchase anything they must go to Deopur. The houses were all huts and most of them in a dilapidated condition. In the corner of the village there was a small well but without any railing or even a pulley for drawing water. As the roads there was not even an apology for them.

In most cases the dwellings were overcrowded. About half a dozen boys and girls, some of them as old as ten years, were sleeping in the streets practically naked and cold. Only the girls were a danger about these huts found to serve their master. A fortnight back, the Khadi workers here collected statistics about the village. There are 220 families in all in the

village. Of these 120 are Hindu, 40 Mohammedan and 10 'untouchable'. The total area of land in the village is 3,115 acres. Out of a only 340 acres are arable, the rest being dry and unfit for cultivation. Agriculture is the only occupation of the villagers. Before the Depresser Centre was organised by the Congress Relief Board, the peasants from the neighbouring area of Gurga used to send their cotton to Kutch to get it spun into yarn. The supply of cotton was irregular and inadequate but it was eagerly looked forward to by the people of Kutch in the off-season. The wages for the various processes that were performed on the cotton were paid in kind. The cotton thus received was consumed into yarn by the people for their own use. Owing to irregular and inadequate methods of cultivation, the cotton grown in the Gurga area was of a very inferior quality. The lint yield was very low being hardly 25%. The staple was strong but very short. From 7 to 8 pounds of cotton were given as payment for spinning one pound of yarn. We saw a spinning machine, the sort generally used in this part of the country. It was a clumsy little thing looking quite like a toy that any child can make and making about five turns. The apparatus for lower rollers was made of wood. The gloves here said the cotton seed that is separated and thrown into the streets is the cause of ail. Sometimes the peasants carry a great deal of it, leaving the brins for the cattle. We also saw the cotton that he saw. The cotton here consists of a best piece of lambskin lined with a piece of goat-skin, from one to two and a half pairs long that costs about a pice a pair. These untouchable people as it does in all about half an acre or so provided with an acre or 'chitra'. The cotton is dealt with the help of the thumb and the finger. Two others demonstrated the process to us by making a little cotton in our presence. We saw one use all their spinning wheels. We were told that it could be constructed for a rupee. The lo would round the cotton out of time, the spokes of the wheel, the perpendicular and the hand have great work all night long, make regular barbed chaps. The various parts looked properties. In short the experience of the wheel was as awkward as the confusion of an Indian street.

Spinning wheels are at present lying in 70 out of the 120 Hindu houses, and 21 out of the 40 Mohammedan houses in the village. There are no spinning wheels in the 'untouchable' houses as yet. It is now intended to extend and rearrange the spinning industry in the past and two experts have been sent here for this work by the Congress Relief Board. They have organised a number of wheels and offered arrangements in others and further request for their services are pending. There is also a demand for more wheels. Traders have suggested that a similar state of things prevails in other villages also. There is thus a real field for spinning industry in this part. For spinning has a place here even as a whole time occupation, no other occupation whatever being available. The strong need of the town is experienced and unmet workers, unutilised and systematic cultivation of cotton, and if at all possible, handloom and more capacity and cooperation of the officials. It must be confirmed that a present state of these things seems to be anywhere in sight.

As for the financial position of the organisation, according to the latest balance sheet for the last year the net assets amounted to Rs. 4,155, including 2,594 rupees worth of stock. This year they have budgeted for Rs. 5,425. The Board has at present in all hands a sum of Rs. 2,238. This includes the sums provided in Gaudin or Gurga and various other sums received through Sri Vallabhbhai Patel and the women's organisation in Bombay. It is proposed to collect this money for developing Kutch work in Gurga in the way outlined above. This leaves a balance of about 2,600 rupees which must be made up.

CHINAGANJALI K. GUERISO

(Translated from Marathi by P.)

Padappalayan Gandhi Anderson Families Relief

126 Padappalayan families consisting of 189 adults and 179 children belonging to seven families had been reported already for relief. On 15th March, 13 more 'untouchable' families of another village consisting of 14 adults and 21 children have been newly reported. The state of Gurga on 15th March was 1,400 local monsoons, weighing 4,155 lbs. Though the total quantity made available at half price was 1,150 monsoons, 250 monsoons were not taken, owing to the fact that as many as 40 families were not able to buy even at half price the full quantity. Considering that the quality and it is thought at a not very high rate this is a serious experience of the untouchable that our poorest people cannot afford to eat half and a day.

The drinking water difficulty has increased. There is no well in the neighbourhood with water enough for a full pot to be lifted. Women and children leave their pots in queues and each get a filled tinselly by cupful, as the water comes out of the spring at the bottom of the well. Of course, many wells are quite dry and in them even this is not possible. The struggle for drinking water here has considerably reduced only by those who have seen it. Neither the local Muslims nor the Muslims members are better off as in their wells also, many which big sums of money have been spent, drain at just a little water coming in the evening which does not before 4 or 10 a.m. No wonder that in these circumstances people feel that the Government must only to collect loans.

C. B.

South India Relief Fund

CONTRIBUTORS RECEIVED AT THE RAJAPURAM PLACE

Previously acknowledged on p. 21	Rs.	Paisa-c
Latipasha Brothers	Malappuram	2-0-0
Barry Yoda	Karachi	18-0-0
Shree Sarda Kishorelal	Karachi	2-0-0
Through Marathi Marathi	Bombay	2-10-0
Banyan Traders, 10, Amalaya Bazaar, 1, Jambhava Nalaya, 2-1-2, Pradyumna Bazaar, 2-4-0, Devasthanam, Marathi, 1-1-2		
Goldsmith Jagan Singh	London	100-0-0
Through S. K. Mehta	Bombay	2-11-0
Krishnamurthy Dan, 1, Durg Bazaar		
Bombay, 2, Marathi Bazaar, 2-1-2		
Marathi Kishorelal	Marathi	1-0-0
Shree Sarda Kishorelal Datta	Marathi	1-0-0
Datta Bazaar	Bombay	2-0-0
Marathi Kishorelal	Marathi	1-0-0
Shree Sarda Kishorelal	Marathi	2-0-0

Total Rs. 378-0-0

These numbers are important!

Do they know what a new war would be with the methods of destruction offered by science? Is there an attack on science, too, as well as on religion?

Do they know that airplanes without pilots, steered by radar and computer programs, handle and transport goods out in a few minutes delivery, simultaneously great cities like London, Paris, Rome?

Do they know that people grant and only destroy human beings, sometimes like a thunder bolt, sometimes after long and terrible sufferings, but also that they possess the depths of the earth and cosmic matter and energy (not understood)?

The Guy knew that overexposure to the sun by chemical combination produces a temperature of 1000 degrees which would cause the volatilization of everything which by a minute might have caused destruction by sun.

Do they believe that a new war world that be a war of the simultaneous extermination of peoples, and would equal the scale of extermination?

Thus, if the race is symmetrically selected, leading, as it does, all states to race, nothing can prevent a new conflict from breaking out.

It is a duty to make known to the masses the extent and gravity of the danger that threatens them.

It is a duty to show that the history of all the varieties of pollution against chemical and bacteriological methods of disinfection pointed by science for use in war.

Proposals for improvement have been made since 1971 by the U. S. S. R.

The Plan for the 'Remanescence of race' has been signed by a large number of states.

THE LOGICAL CONCLUSION OF THIS
RESOLUTION CAN ONLY BE DEBARMENT

Agree to use their services under the proposed license terms.

11. *Paraphrase* the text, using your own words.

know the success of the campaign we have undertaken by giving us your moral support by the help of your name. If you cannot help us in a more active way.

And he returned fully recovered to a new home."

We are this point to give any material support. Moreover we need not a reason to this point to say yes. But we come to our next, we shall have to be witness of the war that very soon upon the world, but it is possible to render some moral and material support to the movement. This is by refusing our business not by making money but by our values means. I stopped in the hands of space for the world that the Congress in 1930 took a tremendous step towards peace when it declared that it would stand for non violence. Thereby by non violence and peaceful means. And I am pointing that if we unanimously affirm in these means in the protection of our point we shall have made the largest contribution to the world peace.

1998

Our History

1998

Seq. (initial)	Core seq.	version	from	to	date
1	1	1	1	1	1

"It may not be possible for me to meet the place the million two months' travel at about 4,000 people at the time we were opening that year past. Most of them were then our class. Not the question of flying is a great stumbling block. Red, yellow and pink colors are a great necessity. Today we have to depend on foreign dye. If the dependence continues, the regulatory agent of the marketplace is likely to become an and three people in the houses to purchase their respective cloth. To operationalize the black work already done, it will be necessary to teach people the use of indigenous dye. Some way out of the difficulty must be found and suggestions in this initial may be availed from the centers of Togo, India and Nicaragua. Unless that is done there can be no action of our present welfare work."

I can see instantly why it should not be possible to place before one's eyes, within the very reach of all and I hope that none who have that art will co-operate towards this end. But I cannot help wishing a warning to Eliazé from his *Sp. Journal*. He has got before him no substitutes what that did not include in and contrary probably at any time even in the past. The individual had always to depend for various necessities of life on the wilderness and it seems to me that this in part as it should be, total dependence on and death to him as much the ideal of man as self-sufficiency. This is a social being. With out interrelation with society he cannot realize his dreams with the universe or express his opinions. The social interdependence enables him to test his faith and to prove himself on the weaknesses of society. If man were so placed as could so place himself as to be absolutely above all dependence on his fellowbeings he would become as proud and arrogant as to be a complete hermit and immune to the world. Dependence on society teaches him the limits of knowledge. That a man ought to strive to satisfy most of his spiritual needs himself is also true but it is not his strength to do that when self-sufficiency is earned in the length of centuries passed from society is almost impossible to do. A man cannot become self-sufficient even in respect of all the various necessities from the growing of corn to the opening of the year. He has to move step by step to take the aid of the members of his family. And if one may take help from one's own family why not from your neighbor? On otherwise what is the significance of the great strong, 'The world is my body'?

Deep at the heart of Sgt. Jefferson's dilemma is that a "looking-alike" of the dyslexic "Wop" should be taken for granted that the difficulties are based on "being an". The direct movement made for us all toward "confidence" is required to establish contact with every sphere of social life and to secure a satisfying influence. We do not want to take away from the "middleman" his occupation, but only to give a new advantage to it and to change his mental mood. We

must have an abiding faith in the childhood, and in their developing are day a high sense of human civility and a loving generosity. Even today measures of such vital humaneness are not lacking. Farmed acres is a thing always to be cherished. The 'middle path' is the royal road. Self-dependence is a necessary ideal as long as we are in the vision that it is an aid to our self-respect and spiritual discipline. It becomes an obstacle and a hindrance when it is pushed beyond that limit. On the other hand self-dependence when it is not connected with one's self-respect is necessary to bring home to man the forces of brotherly and the emergence of God. One must define a path as between these two extremes. A humanism that refuses to discriminate is the essence of all ideal.

(Translated from Marathi by P.)

Notes

A Visit to Miss Mayo

Dr. Bhabha's Andrews writes us letters about his visit to Miss Mayo.

"I tell it, naturally, since I had inspired political criticism in Miss Mayo on my first article on *Mother India*, to see her personally and in appearance concerned.

"After a very long conversation with her, during which she heard all about the situation, it seemed clear to me that she had gone out perhaps deeply without a conscious political motive.

"But this only defined the position of her study which looks well enough. The thought is coming home to me, that owing chiefly to the measureless use of machinery in the West compared with the East, giving all kinds of comforts, luxuries and conveniences, West and East are in serious danger of drifting apart, and those who dwell on the verities of things and do not look deeply below the surface to the hidden things of human life are likely to drift further and further apart, in the two hemispheres. Those Americans like Richard Cross, William Burroughs and others, who have not been caught up into the machine stage of human existence, are sympathetic and love India. They feel the heart of India, sympathetically and immediately. Victor Gollancz, to mention another name, can do the same thing. We can welcome such souls from the West and give our heart to them. In they unreservedly respond.

"But we cannot expect a personality such as that of Miss Mayo visit to understand. Therefore, when she writes about India, it is bound to be a machinery-driven.

"This thought grew upon me, long after her visit, as I talked to Miss Mayo and spoke to her in reply. I am sorry that I uncharitably depicted political criticism in her, which I now withdraw, but at the same time I experienced, while talking with her, a sense of the great and vast dwelling cell, which is awaiting between those who are absorbed in the superficial aspects of Western life and machine.

"On the other hand, it seems to me that we have in many countries of the West the closest sympathy with their people and are distressed at

their great materialist losses in the West that have got beyond man's control, and that men and women are able to sit in India, and are truly sympathetic and understood. We can expect an understanding which then comes.

Dr. Bhabha has given me the opinion of publishing the note and which is known to Miss Mayo. I have thought it necessary to publish it, it is due to the public. But can be very that an issue of *Dr. Bhabha's Andrews' substance*, I am not clear in my opinion that the book leaves it in present condition as a political book. It contains statements which the author may have known to be such. She has once written things which are possibly false. In the face of such gross facts, evidence to the contrary must be held to be irrelevant.

Successful Deal and Dr. Bhabha

Dr. Bhabha's letter to the author of *Living India* says of their two relationships in the course of a letter.

"I must be able to tell the most personal relationship about the few weeks that both Sir Ronald George Hoare and Mr. C. F. Andrews are doing here. As for the first, his relationship seems to have hit but the measure which a person of her greatness would inevitably receive. From the talk I have had with those who were fortunate enough to meet her and those who have heard her speaking words, I can say that she has made a deep impression wherever she has gone.

"Now as to Mr. Andrews. I have been present at these lectures where he was a guest. At two of them he told the story of the Yippee struggle, and I have not seen in years an audience so excited by a speaker. He described this world battle with great sympathy, and it came into the heart. All eyes of the audience a target came to me and said.

"I certainly am not really moved to tears by a speaker. But again as I am supposed to be, here came to my eyes as Mr. Andrews talked."

"One of the lectures at which he was the guest of Hoare was the most unusual I have attended in years. It was organized by the National Association for the Advancement of Colored People, and instead of having Mr. Andrews doing the talking the subject was discussed. There were present the leaders of the colored race, and each of them spoke on one phase of the struggle of the Negro people in the United States. Then Mr. Andrews asked questions and those present contributed to the discussion. Only after this did Mr. Andrews talk, and made an excellent comparison between the conditions of the color-bred in India and what he had heard about the course of the Negro in the United States."

W. K. G.

Cash Service Association

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Under the Starry Sky

The Woodman

Some three lakh Gandhiji had the privilege of being visited by Mr. John Math who had recently come from America to preside over the World Students' Conference that was held last year at Mysore. Dr. Math has been associated with the 'young students' movement for the last fifty years during which period he has several times been round the world in connection with his work, working in intimate contact with the students not only in America and on the continent but in far off centres like China, Japan and Korea as well. The journey was his third visit to India, the first having taken place forty three years back. He had asked for an appointment with Gandhiji on a Monday afternoon. But his was too rushed Gandhiji was late so that when he arrived Gandhiji was already out but read Monday's edition. The conversation with Gandhiji therefore had to be put off till after the evening prayer.

Most valuable legacy

They talked about several things, the present political situation in the country, Dominion Status, independence, the Congress, the Hindu Muslim question and the like. At last the doctor asked Gandhiji the question "What do you consider to be the most valuable contribution that India has made to the progress of the world?" "Non-violence," replied Gandhiji, "which the country is exhibiting at the present day as a world unprecedented in history. But for it there might have been a blacker, far more vicious of the planet had not our brave warriors on the side of the Government. There is no doubt a school in the country that believes in violence, but it is a very unfortunate one on the surface and on which are not likely to find a successful end in the country."

Gandhiji's Substratum

"What means you substratum for the future of the country?" asked Dr. Math. "Our apathy and hardness of heart, if I may use that Biblical phrase, as typified in the attitude towards the masses and their poverty," replied Gandhiji. "Our youth are full of noble feelings and capacities but their hearts are yet under very definite mental slings. If our youth had a living and active faith in truth and non-violence, for instance, we should have made much greater headway by now. All our young men, however, are not apathetic, in fact within the closed sequestration of some of our educated youth men and women, I should not have been able to combine women with the masses but to serve them as a subordinate aid and I am sustained by the hope that they will see, as the masses, and so true teachers the nation must."

The Contribution of Hinduism up

Then they passed on to the distinctive contributions of Hinduism, Islam and Christianity to the up-building of the Indian nation. "The most distinctive and the largest contribution of Hinduism to India's culture in the domain of character is her gift of a definite law to the history of the country for the last three thousand years and over and it has not ceased to be a living force in the lives of India's millions even today. It is a growing stream, its message is still being delivered; its teaching has to be permeated

our people that an ungodly civilization has almost become an impossibility in India, not because it never would have it, but as it is now we physically ready, but it does not require much physical strength so much as a Jewish will to prove a tiger in shirt a person, but because the tradition of character has struck deep roots among the people."

Referring to Islam he mentioned its distinctive contribution to India's national culture, "as a model tested belief in the power of God and a practical application of the truth of the brotherhood of man by those who are consciously working in faith. I call these two distinctive contributions. For in Hinduism the spirit of brotherhood has become too much philosophical. Whether through philosophical Hinduism has no other god but God, it cannot be denied that practical Hinduism is not as unconditionally unegoistic as Islam."

"What does is the contribution of Christianity to the national life of India? I want the influence of Christ to spur from Christianity, for I am afraid, there is a wide gulf separating the two at present," asked the doctor.

"Yes, there has the rift," replied Gandhiji. "It is not possible to consider the teaching of a religious teacher apart from the lives of his followers. Unfortunately, Christianity in India has been, historically speaking for the last one thousand and fifty years with the Hindu faith. It appears to me as synonymous with materialistic civilization and imperialistic exploitation by the stronger white race of the modern times of the world. The contribution to India has been therefore largely of a negative character. It has done some good in spots of its practitioners. It has checked on one side and on the other to justice. Christian missionary literature has done a good service in some of our classes and set an example."

The Doom of Unresponsibility

"What has interested me most," Dr. Math proceeded to say, "is your reply in connection with the removal of unresponsibility. Will you please tell me what is the most hopeful way of removing that unresponsibility as at you say on the last night?"

"It is," replied Gandhiji, "the creation that is taking place in individual Hindus and the progress with which it has gone along. As a most instructive example I will mention Pandit Malaviya. Ten years back he was as pessimistic as the cheerlessness of the rain with regard to unresponsibility as perhaps the most orthodox Hindu of that day. Today he takes pride in demonstrating the manner of purification to the unresponsibility by the hands of the Congress sometimes even lowering the work of untouchable workers. He was all but converted by the direct action in Calcutta in December last by doing this very thing. In Toronto a weekly worker (Shri Jivendra Bhai) recently drew upon his magnificent courage in the 'untouchables' and that without moving any uncharitable opinion. The unresponsibility they speak of is that from the poorest boy in the ranks of the daily labourer it was found that the unresponsibility was operated in darkness under the leadership of the unresponsibility in it. I may even say the pathetic by saying that I suspect the life against unresponsibility in

you still want to live in the past future, unconsciously will as it has already been."

"Where do you find your friends? Do you get the backing of the Moslems and Christians in this work? The doctor inquired.

"The Moslems and Christians," replied Gauding, "are from the very centre of the case needing little help in this matter. The interval of acceptability is partly a question of the persistence of Muslims. This can only be affected from within."

"But the importance was that Christians would be a great help to you in this connection. Rev. Whithead, Bishop of the Church of England Mission, made some moving statements about the effect of Christian mass movement in understanding the conditions of the 'untouchables' in the Madras Presidency, observed Dr. Hott, thinking that he was leading us either too far."

"I distrust mass movements of this nature," said pointed Gauding. "They have in their object not the uplifting of the 'untouchables' but their ultimate conversion. The motive of mass participation lying at the background is my square rather necessary effort."

"There are conflicting opinions on this point," put in Dr. Hott, "there are some who seriously believe that the 'untouchables' would be better off if they turned Christians from conversion, and that it would transform their lives for the better."

"I am sorry I have been unable to discover any tangible evidence to confirm this view," replied Gauding. "I was once taken to a Christian village, instead of meeting among the converts such that kindness which you associate with a spiritual transformation, I found an air of reserve about them. They were afraid to talk. This struck me as a change not for the better but for the worse."

Dr. Hott "Do you then disbelieve such conversion?"

Gauding "I disbelieve at the conversion of one person by another. My effort should carry by to influence another's faith but to make him a better follower of his own faith. This implies belief in the truth of all religions and therefore respect for them. It again implies true friendship, a recognition of the fact that the divine light never been reflected to all religions through an imperfect medium of faith, that man share in man as less degree the imperfection of the vehicle."

Dr. Hott "Is it not our duty to help our fellow beings to the maximum of truth that we are possessors, to share with them our deepest spiritual experiences?"

Gauding "I am sorry I must agree differ from you, for the simple reason that the deepest spiritual truths are always unshareable. That faith to which you refer transcends speech. It can be felt only through the same experience. And thus the highest truth needs no communication, for it is by its very nature self-propelled. It remains an experience already in the inner life fragment without the intervention of a witness."

Dr. Hott "But even God sometimes speaks through His prophets."

Gauding "Yes, but the prophets speak not through the tongue but through their lips. I long to express

himself in this manner. I am up against a solid wall of Christian cynicism."

"Oh, no," replied Dr. Hott. "Even among Christians there is a school of thought, and it is growing, which holds that the 'untouchables' method should not be employed but that such individuals should be left to discover the deepest truths of life for himself. The spiritual advancement of the masses of spiritual discovery is bound to vary in the case of different individuals according to their varying needs and temptations. In other words, they feel that propaganda or the accepted sense of the term is not the most effective method."

"I am glad to hear you say this," remarked Gauding. "That is what Hindus actually insist."

The Healing Balm

The change from the therapeutic to the problem of the modern youth was like a change from a hot house atmosphere to the fresh open air of the hills.

"What would do you say to the young men who are fighting a losing battle with their lower nature and come to you for advice?" asked Dr. Hott.

"Simply counsel," replied Gauding. "One must handle sexual matter and both physical and mental for strength."

"But what if the young men complain that their power is not found, that they feel like something is being leached out of them?"

"To quiet the nerves is one's power," replied Gauding, "is to keep God. If power fails to bring relief it is only by power. If power does not help nothing else will. One must grow steadily. The clue is my message to the youth. In spite of themselves the youth must believe at the all-comprehending power of love and truth."

"The difficulty with our youth," explained Dr. Hott, "is that the study of science and modern philosophy has demolished their faith and as they are left as by the fire of disbelief."

"That," remarked Gauding, "is due to the fact, first with these faith is an effort of the intellect, not an experience of the soul. Intellectual ideas as strong as the faith of life is a certain limit but at the crucial moment it fails us. Faith transcends reason. It is when the horizon is the darkest and lowest moment or lowest down to the ground that faith shows lightest and comes to our rescue. It is such faith that our youth require and this comes when our line about all paths of intellect and conventional thought ceases to the will."

P.

CONTENTS

	Page
The Road of Man	17-18
How to Live with the Moslems	22-23
Quaint and Ignorance	24-25
Women and War	26-27
Our Helplessness	28-29
Under the Heavy Sky	30
Feeling played Gauding Address Famous Relief	31-32
A Visit to Miss Nigam	33-34
Revered East and West	35-36
Heard India Relief Fund	37
Our Garden Association	38

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Young India

A Weekly Journal

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No. 13

With Gandhi in Burma To Burma

We sailed from Calcutta for Rangoon as deck passengers on board a B. I. S. N. boat on the morning of the 24th instant. The row was so calm as to induce sleep, and the tossing movement of the water of the ship which was typically like the motion of a peep on a calm stream, made the whole happy and lively because of the numerous deck passengers (many of them Burmese ladies) were, reading and reading. Toke Narayan at the top of their voices, whom if we had travelled abroad we should have missed. It is not far nothing that that robust apostle N. L. Narayan existed in the thought of ever being a child that passenger—on his way to life. Even the smaller comfort that was suggested to get on the lowest deck is rather than the modest comfort of a second class cabin as a first class cabin. With Gandhi, however, the reference, if not intended, to travelling in a class higher than the lowest is born of the ever deepening marking of Dandavatayana of which the intensity one could feel in every speech of his in Rangoon.

When Gandhi crossed board from saying the boat is upon before the Chief Presidency Magistrate on the morning of the 26th March by saying that he could not take the responsibility of disappointing thousands of people in Burma—the Government take the responsibility by taking charge of our—we do not think even he had an exact measure of the disappointment that would have been caused had he failed to keep his promise.

The Reception

A delegation of twelve gentlemen represented almost all the political communities in Burma, was on hand before she stepped into the wharf where a roused response awaited her at the hands of a motley company of gentry—For hours and hours before the day would meet at the house of Dr. P. J. Mehta, Gandhi's fishing boat and companion, but for whose sake the visit might have been postponed, as it used to be every year yesterday.

The response obviously awaited one of the wrong welcome accorded to Gandhi by the people of Ceylon two years ago. There was the same pushing here, the same defence mechanism, but behind the strong resistance one could not fail to be struck by a subtle difference. Ceylon with its rapid assimilation of Western manners and customs, gave me the impression of the busy, bustling Western world. Burma, which is many ways at the least conservative

of the Eastern nations, still gives me a glimpse of it more of the unbroken 'Native East'—in simplicity and repose, a glimpse of the taboos and the wonderful social organisation of 'the land of the Colonials' and of the young men, with its parents and uncles, in yellow-red robes and turban and ornaments. But the young men at the time have a part and parcel of India and in spite of its rapid Westernisation it greeted Gandhi as a representative of 'Mother India', while the latter in spite of its Eastern traditions and its traditions has never properly speaking been a part of India. And a chapter of great historicity who met us on the boat, before we had disembarked, showed the greatest anxiety as to whether Gandhi had come to advise and influence the Burmese in the better course of the land, or, that of improving. But even the happy question could not disguise the many members of the boat, for all sides of the boat stood down under the hand of Western organisations, and prepared to grasp the message of truth and release the two weapons with which to cut off the thousands of economic and political bondage to free the colored' subjects which was used by U Chit Khin, the Chairman of the Reception Committee, welcomed Gandhi 'as a noble son of great India whose children many of us are or from whom many of us have received our Religion and our Culture and in the presence of 'The noblest Non-cooperators, who have been upon invitation before the world to stand against all violence.' The Persons who welcomed him in one of their great meetings were happy in the thought that they had in that night met who covered their great Master and his moral teaching and hoped that they might have something to write with him for a common cause. A joyous reception was extended him at the Shwe Dagon (Golden Rangoon) or the Golden Pagoda, the glory of Burma, which 'appears inspiring and calm, at all times under all changes, like the religion whose followers have built it (Shree U. Poo Tai, welcoming him on behalf of the hundreds of thousands and thousands of Burmese gathered there, said that Gandhi was by his noble example paving the way for the freedom of India and Burma.

Burma—a few Facts

But on the morning only of Rangoon which apart from the wonderful scenery and cleanliness of its main might have been a part of Bombay, Calcutta or Colombo. Indeed the Rangoon population of Rangoon is less than a third of its total population, and except for the silted shores of the Irrawaddy can see nothing

in the road between Bombay and Poona. The road between the two was supposed to have a glimpse of what we call in that happy spot of Burma, Bhamo. Of that, however, later.

The station in India knew Burma from the employment it offered to the numerous Chinese speaking Hindus, Mussulmans and Parsis and to its Chinese of South India. To the coloured class Burma with its Marbling is a place of pilgrimage, as the great sons of India, from the late Lalmoyans and Lalas to Babbar Sahas and others were given there their well earned rest by an alien government which on the part had chosen Burmese as India as the Burmese King Theidon's prize—valuable remittance bills, at the last of the foreign rule, able to the Indian and Burman. Every student of Indian History knows the three Burmese Kings (1185, 1193, 1197) as a result of which Assam, Manipal, Arakan and Tenasserim, then Pegu and finally the rest of Burma passed into the hands of the North. One need not go into the history of the movement, part of which is still, since we had still been witness to the one last of the slave rule. Though on one hand it has been the only other Indian province, its population is a little over 12 millions, of which only one million were stated as possessing in 1921. The province at that is the poorest every day in trade and commercial prosperity, with the export trade in 1922 amounting to £25,000,000 as against the import trade which was £94,000,000. That shows indeed a substantial balance in favour of the province. But it is only apparently so because of the province. For the manufacturing industry (except £1,678,001) is "being drained almost exclusively by European firms" (1924), and of the total the bulk industry amounting to £7,100,000 and to £1,100,000 respectively, the bulk belongs to the European (European). So far as the industrial concern industries are concerned, the Mariner Wiggins, a Chinese, was then with regard the fact that "the same industries of cotton and silk weaving" which "were formerly industrial" are now dying out. "Every house had its loom, whereas the girls were poor and handsome, the cloth were by men and women respectively, and produced products of bright and beautiful colours. It is to be expected that there have to a great extent have supplanted by imported Indian articles of inferior quality." The spinning wheel, a most ancient Indian device, which for centuries furnished gear in a few Burmese houses, is well kept hidden, and Burma exports about £6,000 value of its beautiful cotton. The Burmese are still renowned for their silk work and weaving. Even as regards the art work, the Mariner Wiggins says "There is a note that the rare had beautiful art may be obtained by Western markets and by suggested efforts in encouragement and improvement." Even the gradually made available were "in a few places entirely replaced by coarse ugly European articles." The most striking contrast with the state spirit that "most of the possessions only are really and slowly vanishing away. Hundreds of houses are made the open roads (at the University) between with their streets, the grinding of cotton, the clearing of paddies, and the patients Burmese houses with a day the disappearance of the whole Burmese best make

up the University, thanks to the friendly British Company.

Grappled with the numerous rule, is the fact of their increasing wool, rice, the opium and rubber exports amounting to £ 1,000,000 (a third of the total revenue), and the Mariner Wiggins remarks that though "Burmese are discouraged by their subjects from drinking intoxicating liquors, the habit of drinking opium is on the increase."

In respect of the dark people. It is not the exclusive property of Burma which is quite kindly situated with any other Indian province in this respect.

The Movement

The movement that has been brought forward in Burma was not in January that Burma was an independent to the rest of India, nor to make a pleasure that it was of the post-war movement of India, but to go with the Burmese movement a feeling level to the balance in Burma "among their livelihood and more than their livelihood" in that country. "To the Burmese I have done so goodly, it is in my power to give them. To you, Calcutta particularly, and the other Indians in general, I have come to regard to their poor subjects with the long-suffering attitude of India," he said in effect at one of the meetings, and he said during the meeting was presented exclusively for the Government. "Some that the of self-government, and that others," he said, "and some have been very, as he was told that the collection amounted to about £40,000. At the citizens meeting in Rangoon he put the appeal for funds in the most stirring manner: "Remember that I expect you will the Government for the Burmese, Ponglun, and Tenasserim to give me as much as they can, though I will certainly dig my hands deeper into the Government's pockets than into those of others. The Chinese who deal in opium and have lost of opium work of property may not damaged my share. But then not forget that I also belong to that class, I am a Chinese. China I tell you to remember that it is—after 14 years that I am paying the cost to Burma. You do not need such a future coming back in Burmese gold and try to take it as heavily as you can. I hope then that you will extend the budget, to the best of your ability, of the improvement of Burmese, among in you now in Burmese years who may never again be in the mind of you. But pray don't forget that Burmese movement appears is available. The effect will election and the funds had given up to something over £50,000 by the time we had returned from Madras."

Dr. Wilson's confidence, in spite of his bad and decrepit health, in being by the side of Gaudillo in every meeting the latter addressed, was truly touching. He made the movement by adding £1,000 to his original contribution of £5,000. That gave a step to the rest, Sir Nanda, V. B. Maitra and others, who had spent days and nights making the collection, since then donating their contributions. Sir Nanda Poddar's contribution of £5,000 is worthy of note, not because of the amount, but because it came from a man who is one of the friends of the Mariner Wiggins, and signed with the spirit of one whose self-complacency is far from high.

The credits and other things that were announced at the citizens meeting constituted handsome help,

We thank the Lord Mayor of the City paying as much as Rs.100 for a bouquet which conferred the citizens' address. In the Hindu Social Club, Gaudley explained at length the importance of the Shikha movement and laughed at the sorry state of Rs.100 presented to him. He expected every one to pay a substantial part of his income, and the least he expected of the Shikha were was one month's salary from those who were well situated. The response was generous and the money quickly reached to nearly ten times the original amount.

The perhaps the most interesting phase of the discussion was that contributed by the brother people, the Goyas and the Gaudleys. The latter had sent a radio message to Gaudley to include their statements under the radio name of the programme, as they feared that their small contribution might not command credit to the operations. Gaudley appeared to make Goyas as had risen in fortune in Bombay to take greater interest in the uplift of their community which was the most participation and demonstration at India and to preserve the integrity of their homes by living up to their words and children when they were in the habit of having a child.

The Gaudleys had described themselves as their address as Business Southern Marathi. This gave Gaudley the way for his address and he criticised them never to look down upon their problems. In times of distress they had to become not merely the custodians of their material income and property, but even at the expense of their material health. They had no need to be criticised of their address when they had the sublime example of Lakshmana who had done his job in discharging the duty of devotion assigned to him by his brother Rama. The British Government considered it to be an issue that Shikha of India, but they verbally ruled the land. It was therefore not proper for them to handle these two families but as the majority or almost as far as still Shikha, by continuing an unchangeable character and the attempt to lay down their lives in the service of their masters.

Important Functions—Gita's Address

We propose to state here a few of the many functions that more than that Gaudley's all too brief a stay at Bangalore. The first ethnologically and perhaps the first in importance from the citizens' point of view was the new address. For the first time in the history of Bangalore the Corporation voted, after much heated debate, an address to a public man. The address itself was enthusiastically planned and recorded Gaudley of his pleasant experiences in Cochin. "Many Brothers in Cochin, as if by nature, showed me as their own, and in spite of my protestations that I was a Hindu of Hindia, they showed me and I felt it as home that they showed me as one of their own. Undoubtedly it the Brothers of Cochin, Barrow, Chao and many would show me as their own. I should appreciate that better readily, because I know that Brothers in St. Helena when Protestations as to Barrow Calcutta, only as a much stronger light, as a much greater degree.

The Corporation address referred with pride to the rapid progress made by the city of Bangalore during the past 15 years. Gaudley did not see him and

spoke to show how slowly it had been an such a 'homework' town as for instance Bangalore or Bangalore, but showed a note of warning and asked them not to be lulled by the material and apparent progress. "I only hope," he said, "that the year progress of your municipality is a true reflection of the progress of the Shikha community in the nation. It is not for me to have to mention to you that the vast progress, which is an evidence of the great effect of India seem to have made it, by no means a true reflection, on any indication of the progress of the prosperity of India."

As regards the function of the new Municipality he had spoken over and over again during his stay in South India and Cochin, and for the matter of that throughout India, but so far Bangalore seems to hold them that the work addressed to the City Fathers of Bangalore may be completed, without incurring the charge of ineptitude.

"I consider myself a lover of Bangalore. We I think that it is a true privilege for a person to find himself in the position of a Municipal Corporation, but let me state here for you as a man of some experience in public life that one indispensable condition of this privilege is that Municipal Corporation does not approach their office from a position of selfish motives. They must approach their sacred task as a spirit of service. They should make themselves as I repeated for members of the Municipality of Bangalore upon calling themselves together: There is a significant expression for municipal corporation as my mother tongue—Kishoregiri, which means literally 'serving department,' and a Municipality is nothing if it is not a perfect selfless department serving all spheres of public and social life of a city and if it is not saturated with the spirit of serving, serving and ready by way of looking after the physical sustenance of a city, but also the moral sustenance of its citizens.

"I have pointed out in my writings throughout India and in reply to numerous correspondence addresses, that an corporation deserves the name unless it has provided for the primary education of all its children irrespective of caste, creed or colour, irrespective of sex, especially unless it provides cheap and good milk for every corner of the place even as the post office provides postage stamps to everybody who may require them. It must not be beyond the ability of a corporation and a programme why the Bangalore so far these primary needs of the citizens on which most largely depend the health of the soul and the children of out of all the citizens. May it tell to you but to them the honour of having been the first city in India, or if you like in the East, that has provided cheap, pure, unadulterated milk for its citizens."

The Barrow's Problems

I have already casually referred to the meeting with the Barrow's Progress and the lady. A large number of the Barrow's who formed part of the meeting were of lineage under the shadow of the Shikha Dignity were the Progress who, with the President of the meeting, were taking a leading part in politics. It was not possible for Gaudley to make himself heard under in Hindi or English, but a brief message was addressed

(Continued on page 64.)

Young India

Fallacy of Favourable Balance

(By H. K. Goel.)

A European professor asked me the other day to recollect any statement about the growing poverty of India with her growing favourable balance of trade. The professor had not gone beyond the cases of India, and his knowledge was naturally based upon the usual statistics. The information derived from the statistics was reinforced by the apparently conspicuous appearance of the cities he had seen.

The honest doubt entertained by the learned professor is not appreciably shared by many who study the statistical statement as the statistical statement. It may be therefore worth while pointing out the gist of my reply for what it may be worth. Suppose I myself, that I country was crossed by a certain number of statisticians who compelled their slaves to give descriptions and other species of value to the world, who paid them handsomely enough to keep the world from the debt, and themselves made enormous profits out of the goods thus given and exposed someone further that the total of these reports of price etc. was greater than the total exports of the country. The favourable trade balance would be no test of the prosperity of the people in general. It could even side by side with the growing poverty and deterioration of the slaves. I suggested to the professor that the position of India was not far removed from the statisticians country imagined. I therefore argued that to order accurately, to understand the Indian country of the growing favourable balance, it was necessary to study the conditions of certain typical villages in India and to see what the villagers have to lose. Of what use it told him would be of little. Favourable balance for the villagers, if they did not reap the fruits thereof and if the villages decayed, as I told they did, a process of continuing debilitation?

The late Dr. Bhabani Dasgupta showed by telling figures how the wealth of India was drained away from 1880 to 1900 owing to the losses which flowed from some ten princely States particularly outside India, even while they were internally and physically living in India. The favourable balance of India represents the continued bleeding process to which she is subjected as under a system of rule which is based not upon the welfare of the people but upon a show of force which is kept up as an unnecessary expense of which a large part goes out of India.

It has been truly said by economists themselves that statistics can be made to prove any extraordinary proposition. It is therefore necessary for a prudent statesman who is not concerned with merely passing a governmental proposition but who is concerned really with finding the truth to probe beneath statistics and see independently every proposition deduced from them. It is not difficult, good to know the average depth of a river, but a statesman who is basing his policy on the average depth is liable to be lost. It is likely to find a many more. Even so will a man lose reputation for policy who relies upon the

average of statistics drawn up by him. Just as a man who would lead a river must know its highest and its lowest depth, one who should a man determine to make a solid use of statistical statements must know in the underlying figures and facts how to handle them. But the average man has neither the time nor the ability to study bewildering figures. For him the fact is the experience of the village life, if he would leave the condition of real India. Such experience cannot be gained by any statistical papers.

My statement yesterday English administration where interest it would be that the ordinary have testified that India has been growing poorer under the British regime. Go to the villages and you will find misery and despair written on the faces of the inhabitants. Mark them and their souls are crushed, misery is on the women, they have no children, poor when disease overtook them. It is well known that malaria is not a disease to stand if one has a good and a good supply of pure milk. Yet malaria strikes most districts of villages year by year. They may have enough of them but they cannot get milk for the consumption of their children. Their malnutrition is increased. It is a hardship to support a large number of children and the like. There are no new things in these distressing pages. The story of landed wealth and deterioration of other classes everywhere is a tale. Millions have and had no silver or gold ornaments. They wear Indian women, who were brought and kept, which misleads with their few ornaments and underlines their health. Their ill-health is of nothing to the business. There are no signs of general prosperity.

There is no place in the nature of experts and experts. The exports in 1911-12 were Rs. 289 crores, the imports over Rs. 311 crores. The exports were principally raw products, e. g., cotton, indigo, oil, sugar, hides and skins, metals and so on. These could have produced in India if we had skill and capital enough to put into them or if we had a government that would invest it in its hundred days to give us the necessary skill and to find the necessary capital. The story of India's exports is a story of our negligence and the virtual indifference of the Government to the well-being of the people.

The exports include cotton manufactures Rs. 65 crores, woolen goods Rs. 4 crores, sugar Rs. 12 crores, metals and their manufactures Rs. 11 crores, other exports Rs. 12 crores, imports Rs. 12 crores, expenditure Rs. 12 crores. These figures are all the same kind of our negligence which is not mine. The exports of a country is a healthy state of progress should be such as the opening way need for its growth. The imports I have mentioned are not needed for our growth. Lapses and neglects promote our degradation. Cotton manufactures, the largest item among imports, displace our silks and manufactures. They remind us of what the villages have been told when they were manufacturing all that cloth in their own houses with their own hands. What a time is the story of hand-spinning to supply the villages with work during their off hours! What an expense the dress of the millions they spend on heavy foreign silks! Such a people were so much more, as they are growing, poorer and poorer.

Khadi in the Legislatures

By A. K. Ranganathanan in applying his legal aptitude to deriving claims of giving effect to that clause in the foreign cloth boycott scheme which required of the legislatures to protect or prohibit Khadi through them. He has therefore sent in to the President of the Congress the following draft bill for his consideration.

Whereas the names 'Khaddi' and 'Khadi' have come to mean certain cloth which is spun and woven by hand in India,

And whereas it is desirable to protect the said names, it is hereby enacted as follows:

1. This Act may be called the Indian Khaddi (Name Protection) Act, 1932.

2. In this Act, 'Khaddi' and 'Khadi' mean certain cloth which is spun and woven by hand in India.

3. The names 'Khaddi' and 'Khadi' whether in English or in any Indian vernacular language or in vernacular languages common to India and woven in India by hand shall be deemed to be trade descriptions within the meaning of the Merchandise Marks Act, IV of 1919.

Statement of Objects and Reasons

Considerable progress has been made in recent years in covering and popularising the spinning and weaving of cotton by hand as a supplementary occupation among the agricultural population of this country, who stand in need of an additional source of income. Such progress as has been achieved is very largely supported by the patriotic impulses of the well-to-do classes who are purchasing Khaddi at a sacrifice. The Khaddi brought in by sales of surplus Khaddi both in India and abroad and purchases have been frequently needed to the detriment of what might easily become a great National Industry. The Bill, therefore, seeks to extend the protection afforded by the Merchandise Marks Act, 1919 to the names 'Khaddi' and 'Khadi' which have come to denote handspun and handwoven cloth only. The exclusive use of these words for the cloth cannot prejudicially affect bona fide producers or distributors of any other variety of cloth.

The bill is short and effective and if it becomes law it can at once prevent those unscrupulous entrepreneurs and dealers who manipulate names and sell it under the label Khaddi or Khadi. I have already given figures showing what an enormous trade there was in cheap machine-made Khadi. The House Council has already unanimously passed a resolution calling upon the local Government to make all its cloth purchases to promote Khadi. I hope that the members will see and tell the committee is satisfied in process and will see it that the Government do not buy and Khadi. If the members of the legislature are serious about the constructive programme they can keep both the boycott of foreign cloth and prohibition of import and export consistently before them. There is no reason why we should not reach legal prohibitions on some of all the enterprises where it had work for it.

With Gandhiji in Burma

(Continued from page 151)

in the Prome and it was translated by the President sentence by sentence.

"To see you this elevated and sacred soil on many Prome and such a vast audience is no doubt an inspiring sight, and if I had enough energy left in me at the end of the day, under that inspiration I might have delivered a pretty long speech. But this I would say to the Prome people that in common with the rest of the population of the world you are being inspired in the future. I was glad to find you telling me that the Prome were leading the political movement in Burma, but you have a very serious responsibility upon your shoulders when you undertake to lead the political battle. History shows that the people of this age always quarrelled with political action in the hands of mankind. Very often severely criticism has moved the population of the world as it has moved everywhere men to take part in politics, and if now you Prome agree to lead the political movement of this, one of the finest lands on the face of the earth, you are undertaking a tremendous responsibility. I would ask you not only to be pure beyond suspicion, but I would ask you to combine with standard party great wisdom and great ability. That very elevated position being granted you will find that the whole of Burma will be at your back and will respond to your lead. May the spirit of the great Lord Buddha under whose shadow we are now seated guide every one connected with the movement."

But the Secretary of the General Council of the All-Burmes Association, mentioned some of the aims in the Burmese non-cooperation programme—complete boycott of British goods, making a sacrifice to the meeting of the League against Imperialism to be held in Paris in 1935, and so on and so forth. He also complained that the Indian capitalist in Burma was helping European exploitation and that not one out of the Indians was stopping the Burmese movement for non-cooperation. That drew Gandhiji out, and he gave a fairly long speech emphasising on non-cooperation in the Indian and the breaking of the doctrine of non-violence as the hardest test.

That was followed in public meetings. But several Burmese leaders and Promeys made an interview with Gandhiji on what has become the question of questions with some of them. Some of these were members of the National Parliamentary party of Burma. They contended that any commitment to be acceptable to the Burmese people should concede to the Burmese the right of separation. Gandhiji told them that while the question of separation was essentially one for the Burmese to decide, it was an altogether different question whether it was in their interest to exercise the right of separation—a question which he was not at a position to answer for the time being at any rate.

Referring to their conception of 'non-violence and non-resistance' of the future in Burma, he told them that even India was not free from bloodshed, people who while making the country's salt brought the country. Therefore even if the Indians of a nation of India refused to be there was as it was described

to be, they had no reason to harbor bitter feelings against India. They had no cause whatever in doing, he told them, because even if the entire local Indian community adopted an unjust attitude towards Burma, India would never succumb to it.

The Burmese friends of the Buddhist religious union in Burma's diaspora presented to Gandhi a long memorandum to answer these and some of their questions with Gandhi's replies.

Q. Do you think that it is in the interests of Burma that it should be part of India for ever?

A. It is a difficult question but one to answer. All I can say is that it will be worth the while of Burma to remain part of India if it means a partnership of soul on a basis of equality with full freedom for either party to secede whenever it should wish. The only thing is that Burma should have an absolute right to choose her destiny as it likes.

Q. What advice can you give to us and Indians to secure the ending of oppression of both communities only and pure allies of Britain?

A. My chief approach must either not be a spirit of distrust and suspicion but of trust and goodwill. A whole community should not be damned because there are a few black sheep in it. Each community should live in neighborly co-existence with the other, and not seek to dominate over the other. It is clear, therefore, that if any party relies on the strength of the British Government for the protection of its oppressed interests, there can be no real co-existence between it and the other communities. Our values is exclusively the state at present, although in extreme we may differ. I wish we could take a leaf out of the book of China in the respect where the Confucians, Buddhists, Christians and Moslems struggle together and regard themselves as Chinese rather than followers of the or that religion. Take Burma, Ceylon, Siam, Malaya, Japan, India—their is something fundamentally common to all of them which should make it possible for them to cooperate with each other in combating the common danger of Western exploitation.

The Burmese complained to Gandhi that they had no central body in Burma that would effectively maintain their rights to nation. Gandhi told them that the remedy lay in their own hands, if they would only play their part. 'In the land of monks and missionaries, where women enjoy such freedom and equality of status with men, where the people are so unexploited, with such an amazing life, you should be able to work wonders if you Phansgas would only shake off laziness and inertia. You should not be merely passive spectators that spend their life in idle meditation, but it should be to set active things which will carry the war into the enemy's camp and set the spirit of Burma ablaze from one corner of the land to the other. It should have not all the debt to you and the security from your nationalism. You will not today have a fix, such as your peasant nation, but that is not enough as Phansga who does not feel that he has a right to wear the Phansga dress. You have conquered the world and taken it to a life of idleness. A person in your country would not bother to go and improve our area the public. For what matters it

to him, whether he puts even legal and sacred as well? Without always in the light of God, whether in his direction in truth, he should stand free again in all opinions, equality and wrong wherever it may be found. Such is the natural strength I want you to cultivate.'

An Unfortunate episode

An unfortunate episode occurred at Kanyas on a result of a blunder, for which the first of the writers of these notes was partly responsible and which caused Gandhi an amount of anguish which no heart could work away. A friend concerned in labour told the organizers that he was anxious to present a poem on behalf of the followers of Marxism, that he had organized what he had understood was to be an excellent performance by these people and that the proceeds which he expected to be Rs. 1,000 or more would be handed over to Gandhi. It was for us to imagine that the action were to be, whether they would be dressed in black, whether the performance was one which Gandhi would attend, and above all to imagine that Gandhi whether the arrangement was acceptable to him. But the more fact that the performance was named 'Prolet' and the content of the proceeds trapped us to long at the time. Gandhi who from the beginning was thinking that he was being taken to a labour demonstration was anxious to find himself in a theatre, where professional actors, dressed in costly stage dresses, and bedecked with all the dazzling showmen, those of the present-day stage, were dancing and dancing. Nothing could be more outrageous than that expenditure coming as it did just after the uprising when that Gandhi had left behind him at the great Piggie. His grief was heightened by the fact that he had never on principle visited the present-day theatre. 'Perhaps you do not know,' he said to some workers, 'that at the time of the Tibet-Swami Ford collection I was offered fifty thousand rupees on subscription to the fund of only I would not a professional performance for two minutes. But I declined. It is not that I dislike to mix with and even attend the professional which would, for there is no stain of humanity with which I do not claim kinship, but a person in my position has commonly to make his conduct not merely with reference to himself but also to the effect that his example might have on others. Whenever you be the past and now all going to the public theatre, it is a point that it has contaminated the minds and raised the standard of many a people in this country. Yes, give up people, may regard yourselves as men from the materialistic attitude of the theatre on yourselves, but you ought to have cared for your little children whose weakness you expose to an uncontrollable attack by taking them to questionable performances. Look around you. We are situated in the midst of a rapid fire. The cinema, the stage, the circus, the death booth and the sports-ground, these sources of misery that have opened up make the following influence of the present system threaten us on all sides. Is it my wonder, then, that I have not hesitated to call the present system criminal? My advice is not therefore to be aware of public.

'And you members of the labour profession, you may if you like attempt to follow your avocations,

but promise your party I leave the terrible temptation to which you are exposed and if you cannot follow your promise without leaving your party, let heaven's will drive it up without a moment's consideration. God will take care of you. A labourer is always worthy of his hire."

M D
P

Some Foreign Views

In a previous issue of Young India I had occasion to describe an interesting interview that Dr. John Mait had with Gandhiji. The number of foreign visitors that have been coming to the Ashram has been constantly on the increase, bringing a greater interest of the outside world in India and her problems. These visitors naturally constitute a matter of interest. They have no pretensions, none of letters, education, position and probabilities, my readers, representatives of such movement. It will be of interest to the readers to know that the movement which they join must in time with them from the Udyogamandir in various places prepared from various irregular years again by visitors. The two leaders had had more talks with them at the Ashram last-stand and Gandhiji's Self-reliance & Self-sufficiency and Ghandi in Health. These conversations naturally cover a wide range of subjects. Some of these talks are my personal and caused for acquaintance but there are many others equally interesting. Like the talk with Dr. John Mait, which can be shared with the readers of Young India. I give this week the substance of four such talks—

The first was with a British labour Imperialist. This talk began happily enough. "Oh come you would like us to clear out of the country altogether?" "No," replied Gandhiji, "on the contrary I should like to keep the English here, but on one term—out as Indians and maintain but as we were servants of the people. In a free India the English shall have to be content with no special claims with the rest of the land which means that they must renounce the special privileges which they at present enjoy as members of the ruling class." "But they may not like to renounce here as those terms," declared the Brit visitor, "and yet don't you think that they are weak that England can reach India—certain things for which she has a special gift?" Gandhiji asked her to explain further. She mentioned England's political power, her gift for ruling and managing democratic institutions, which she could export to India. Gandhiji strongly demurred, "I question this claim to exclusive political power that the English attempt to themselves. It is one of the greatest superstitions of the age and the superstitious one is that even the most head-headed among the English sometimes succumb to it. They are weak in British political institutions that I admit. But I am an Indian nationalist. I do not believe that they are the purveyors of justice or that they want to be accepted by India as my peers. The English have not been able to make a proper census of their own or their own country, much less to demonstrate that they are the best model for the whole world to adopt. There are Englishmen who admit that the Mother of

Pakistan has not fulfilled all the expectations that were entertained of her."

"The act of hypocrisy again," interrupted the guest, "which I believe is merely on the surface, could not the English help India in certain things in which India is deficient?" "I do not deny that England can help India in a variety of ways," rejoined Gandhiji. "I only question her claim of leadership. What is essential in British political institutions is those for the whole world to see and copy. The British could not come all the way to India as rulers to teach us political wisdom. Westminster is worth studying for India must come to her through the process of assimilation, not through superimposition. For instance the Chinese possess the covering of the land in planting which is all that counts. It is hard for the whole world to absorb and emulate. You would not expect the Chinese to come and take possession of England to teach us but the Chinese has not, would you?" "No," replied the English friend, realising the false position now which she had unconsciously occupied herself."

The conversation now turned on how the mutual relations between England and India should be adjusted. "They should be adjusted on the principle," replied Gandhiji, "that each nation should retain from a policy that might be in conflict with the interests of the other."

The second was with a fair American. Nothing arrests the attention of foreign statesmen and intellectuals so much as Indian attitude against the cause of non-cooperation and non-alignment between India's 'non-cooperability' and the Negro question in America are not infrequently made. The question was gone into in some detail by the American friend. "In the light of the non-cooperation as laid at that of the Negro in America?" she asked. "There can be no fair comparison between the two," replied Gandhiji. "They are dissimilar. Depressed and oppressed as the non-cooperable is in his own land, there is no legal discrimination at home against him as it is in the case of the Negro in America. Then, though an ordinary American betrays a kindness of heart that cannot but cause deep respect to a humanitarian, the superstitious prejudice against the non-cooperable never leads out into such savage fury as it does sometimes in America against the Negro. The lynching of the Negro is not an unconscious consequence in America. But in India such things are responsible because of our tradition of servitude. Not only that, the humanitarian sentiment in India has at its disposal against these prejudices as it would even in the consciousness of individual non-cooperation. We have several non-cooperable souls. I wonder whether you have any Negroes among your peas. The prejudice against non-cooperability is but weakness and I wish somebody could assure me that the tide of popular prejudice had spent itself in America."

From Darkest Africa

The third was with a highly educated Negro from South Africa. He had returned for education in America but had returned to the bosom of his ancestors to serve his people. He was very much pained at the attitude of educated Negroes towards their own race. "They become altogether like slaves, they are kept in the



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With Gandhiji in Burma

In Real Burma

The folk of the Indian and European population in Burma are in Myanmar, and know one has but to leave Bangkok to enter real Burma. As the train described a paradise round the mountain from Bangkok to Madaya, slowly entered at all stations, at all hours of the night, to have a 'sight of Gandhiji' and to discuss his doctrine. Many of these devotees were old Thais and Burmese, but the majority were Burmese who had seen the real and their devotion and enthusiasm, though not in their words and descriptions, in Myanmar, Pagan, Bhamo, and along the whole way north up to Mandalay, the temples and monasteries were packed with Burmese men and women, dressed in their white jupes and saris representing all the colours of the rainbow. Their art, their culture and their religion are sufficient to make me glad to be in their midst for months and months. From that point all over the 'imperial' road of less than two weeks—only nine days to real Burma—was two days left to these good people. To have something like a jump into the life of the people one must live amongst them for years like the Jews (St. George Court) and to understand the real life of the people one must give them years of devoted study like Pauling Hall. It is a great pity that most, perhaps all, of the books about Burma and the Burmese are by foreigners, and are not written by a Burman.

All that we can do is to give a few English impressions to serve as a sort of background, let the speeches that Gandhiji has to give might additional to the Burmese in the different places visited by him.

The first thing that strikes you first and last is Burma as the art and the faith of the Burmese. There comes, there comes with that simple initiative, that joyous and their images (unconscious), to that very, little detail of their life, express you with that art. A little house as a wall or a line as a poor man's hat, a village a seat with its poles and its poles and a fisherman's boat, the basket opening wheel and the wooden pulley of the Burmese handloom, are all models of Burmese art. The great museum at Pohn Monahay given by the King of Burma and the dynasty royal master as the patronage of the art has but been as to Myanmar was of incomparable beauty. The artist has inherited with flowers and flowers perhaps, which are associated with temples in India and which we see in many places in Ceylon, paid into magnificence before the master eye in Pohn Monahay

with a passion—the Burmese temples and natural scenery—were not of the beauty of an indigenous art, in fact despite a study one in a subtle sense of art, in the shape of the country a linked like a line passing through it all the story of his spiritual progress. One wonders how a people so industrious, so able at organizing, prospering, and such could have the creative art both by men and women of suchness having elements and again the art of India but by the fact one to observe the beauty of their natural hair.

Their Religion

But this is not a religion compared with the one that is reported. Another religion is another of faith. The Buddhist faith seems to have been introduced into Burma centuries to the third century before Christ and it has remained there rooted in the soil and on the basis of its influence throughout these centuries. When Buddha, as observed with a perspective in front of Buddhism, could not help being struck with "the strong religious sentiment, the firm faith, the pervasive sense of Buddhism." Referring to the monks and the monasteries, he said "The holy places and remain the religious, and voluntarily and cheerfully contribute to their maintenance and welfare. From its roots the religious body is constantly renewed. There is hardly a man that has not been a member of the hierarchy for a certain period of time." The reverence in which a monk is held in Burma has indeed changed the meaning and education of every citizen. Two of the first chapters of that masterpiece The Story of a People are devoted to the Burmese monks, the practice and discipline of purity and righteousness," and Mr. Pauling Hall has put a volume in the world that can religious order in the world might say "It is a wonderful thing to contemplate how this institution has created all these many centuries, how it has always guided the spirit and education of the people, how it has always led to the better education of the children, and yet has never opened to corruption. Think of the discipline created here. The discipline is absolute in punishment and strictness, the discipline is absolute in poverty, in the discipline is absolute in the discipline of the discipline. And yet it has always been created. The heartland of monks in India as it was twenty-three centuries ago—a community of men working for the truth."

The wisdom of the Burmese Philosophy of today can appreciate the wisdom, possibly the wisdom that they are what they were twenty-three centuries ago. Are the present-day Burmese the same as the reasonable drooping of truth and above who received the

through from the Panchayat (his himself). And the Panchayat who during the Durum was presented the hospitable spectacle of Bhamu "with his usually smiling face wide, and his usually gay about their business calmly at work, the same as those who received the fearless message of 'ahimsa' infinitely greater than a village ever put together" as Gandhi described ahimsa at a meeting in Baroda. In spite of Mr. Pichay's Hall's opinion that "the belief that it is wrong to take life is a belief with which the Durum as strong as any belief could be," we is tempted to ask if the panchayati Bhamus who refuse to take life without refusing to take meat, who regard labour men as enemies without refusing to take life, and who refuse to kill offenders and put do not hesitate to use such say the same as the early followers of the Buddha?

A disappointed Durum when I requested to explain the anomaly and "How do you hold on to the possible for the animals killed for food? If at all, we are vegetarians after the fact, not before the fact." "But the business is Bhamu," I said, "leave the number of their customers and only in many parts and more are killed as there is need for. Don't you agree?" He smiled and referred me to a Panchayat and closed the discussion. A cultured Bhamu lady in Bhamu cannot be asked the conventional and not rather apologetically "There are some savings the Panchayat who do not eat meat. The lady who do not touch meat on certain days in the week, e. g., a part of the Durum lady." As a Hindu one of us was scandalized at the sight of the followers of the Buddha cooking steamed on the lady plates—"Stone Dishes." "Is cooking prepared in a lady place," was my question. "Certainly," said he, "Bhamu does not care what you eat or drink or whether you smoke. Your comfort must be gone."

There is no doubt that in an average Bhamu's opinion in his life that appears to go on as an Indian copy of ahimsa seems to be commingled with the extreme side of Buddhism. And there is no doubt either that the Durum is strong in his heart. To have a pigpen or a monastery is an act of merit and there is no village in Bhamu but has the Ignoring (monastery) and the Ignoring (pigpen), and a place like Bhamu has very much of them. "The 'H', the girl who work 'ahimsa' on each of whom many days their uniforms of gold and silver jewelled belts" was Sir George's Ward, "was placed on the summit of the Stone Dishes" at a cost of not much less than £50,000. It was constructed by voluntary labour and subscription in money and goods with which the men and the government hand are richly stocked, showed in their all parts of Durum. It was the stone built that gave them the strength to conquer the great hill at Bhamu weighing 14,000 pounds. "The hill," says the chronicle, "has a volcanic history. After the second Durum War the English made an attempt to carry it off to Calcutta as a trophy, but by their sending the Maha Durum (right) over, and made to the bottom of the Bhamu river English engineers made several attempts, but failed to move it. The Durum, who were then, begged that the same hill might be returned to them, if they could recover it. The petition was granted with a cheer, but they got to

work, got it out, and carried it to Calcutta to the place where it now lies." That is a tribute both to their power and their lack. And their sympathy for the Panchayat "For as he is, things as daily charity without any power or authority of any kind, the Durum is the last would discount and yield the road that he should pass," says Pichay Hall. A lady friend met at Durum in 1910 to write some years later about the life and death of the Durum. A great shadow came down from Bhamu to preside on the occasion. "He was treated everywhere with extraordinary honour. At Durum the whole of the populace laid the path up to the monastery prepared for him, and leading down, down there has been the way, that from the very back to the steps of the Ignoring he walked all the way as a carpet of human beings (Many Yaw).

That is why Bhamu still adheres in spite of the fact that the present day practice of the Durum does not seem to square with his philosophy. Every one has to go to a monastery, school, or a hall, and an average Durum is an exception. But the "ahimsa system" is fast making its head in every sphere of life, and the things that will come in the end under the power of "Many Yaw" and who was for a long time a schoolmaster at Bhamu observed, not without smiling complacency "Still in these latter years there are a few who have never gone through even the slight ceremony and the number may be expected steadily to increase as Western habits spread more widely over the country. Not all the Durum adhere to the Durum but the Durum are the Durum everywhere but that his influence have had any effect on the total compass of the ancient faith of the Buddha. That day is still far off."

The reader will, we hope, read Gandhi's speeches on Durum, especially before the Panchayat, in the light of the observations made above.

In a Bhamu Home

A Durum wife in the centre of the household, and as an ideal but in reality. She enjoys a degree of freedom and enjoyed by her share in every other part of the world. She has the same rights of association, the same opportunities for work, in order that she may grow about everything and as all know, in relation to walking with their family members, unaccompanied and free. In villages you find them busy at the morning, working in the field or at the well. She is a co-partner with her husband in all his enterprises and has a full share in the father's concerns. A Durum wife will dispose of a whole one crop to her husband's use, all by herself and probably as better house than her husband. Mr. Pichay Hall once the women of the wife of a village husband who, in his absence, is getting independence of an officer, married before to the town, and the Durum agreed and sent them to take custody of him, then the Durum, having the right to her husband's name. Mr. Great Durum another Durum woman several conspicuous examples of a Durum woman's courage. "There is the mother who came with a skin a bear which had caused her husband. There is the girl who was walking in India like with whom

in a forest, when a deer sprang out of the undergrowth and started off one of her companions. *Samudra* is the name the king of her little brother, the beloved she bore and killed him. . . And there is the girl who, when her brother-in-law was shot dead in the entrance to her house by a dog, closed and locked the door and slowly entered a side room and an infant child into comparative safety at the back of the house, while father was lying through it." She is thus no descendant of the usual 'Dell's house,' but capable of all maternal tenderness, and even more so, confidence in the performance in the household and her outside as master of language. She rules by lines of character that channel all unreasoned love decisions and all winning into human.

I had the previous day of being Mad. Mrs. M., a well known eye surgeon in England, coming a year and doing considerable business. She was laid up with pain and was so badly being managed that she was good enough to receive us in that condition. She appeared to us to be a picture of a well-preserved, neat, accomplished European lady. She had a Khadi jacket and told us with pride and pleasure how and where Rev. Chatterjee prompted her to adopt Khadi as a symbol of national representation.

"In the case of dress as prevalent as the case of smoking," we replied.

"Not quite so much. There are several families here from India. No one in my family smokes or drinks, my husband having given up both twelve years ago—probably at his mother's, she insisted to tell us.

"What is your money paid for, not young as well?"

"The lowest age is 18."

"If you will not mind, we should like you to tell us something about the manner of divorce. Who comes to it first, and is it calm and considered carefully?"

"It is not capricious, and a divorce wife rarely seeks divorce. It is the husband who seeks it, and not all husbands, but those who are given to drink and who cannot exercise self-control."

"We hear so much about Indian and European contracting all sorts of relations with European women. Can't you find a woman against it and stop it?"

"Yes, it is an unfortunate fact, but we cannot do anything, for though a European woman is necessarily independent she is not really independent, and in Europe the female population is dependent on the male."

She began what was really half-hearted like any woman here in any part of India, with all the Western training, but as we were having the get up and showed us into a room which she did not want us to go a short way. It was the hospital secretary. In a quiet corner of the room high on the wall, there were a range and a picture of the Buddha with flowers, and five glasses of water below it. "The water is that every morning and it is to be used for all purposes of purity," she explained. "The whole household must gather before the plate every day, she added," and she became somewhat of a thought when he spoke. And we found him not that in the present household where a father and son was the only family, a small one played was told to his mother. And yet the Buddha was a representation, not a worshipper

of gods and men. In the words of Mr. Fiddling Hall, "when you sit in a room looking before a picture, seeing what you are doing, when you see the people sitting quietly in the next house on a Sunday. . . they are trying to understand and bring him to himself. He viewed him of righteousness they are looking for great teacher." The Buddha is not the Buddha for the sake of the light." M. G.

My Conception of Patriotism

The following is the text of Chatterjee's reply to the English visitor's address:

"Mr. Chatterjee and Friends,

I thank you for the warmth of reception, and the kindly sentiments expressed in your address. I am not able just now to reciprocate, much less to acknowledge all the sentiments that you have paid me. But I could certainly thank you for the things you have said and written. The first thing is that my country is not merely backward in Indian history. My country is not merely backward in India, though today it is certainly regressing, personally the whole of my life and the whole of my time. But through realization of freedom of India I hope to realize and carry on the mission of brotherhood of man. My patriotism is not an exclusive thing. It is all-embracing and I understand that patriotism which ought to rest upon the doctrine of the brotherhood of all nations. The conception of my patriotism is founded on it and is not always in every case without complete consistency with the broadest proof of humanity of facts. Not only that but my religion and my patriotism derived from my religious attitude of life. I want to realize brotherhood as closely as I can with the things of the human, but I want to realize identity with all life, even with such things as coral or earth. I want, if I don't give you a chance to realize identity with even the growing things upon earth, because we shall continue to exist from the same God, and that being so, all life is wherever there it appears must be essentially one. I can therefore safely claim all the credit that you may choose to give me in describing my nature of brotherhood of man, as a necessary condition you may naturally suppose as you have kindly described brotherhood. I have said some words without meaning that brotherhood is a necessary part of brotherhood, I think, in the long run, in the case of life in which all the children of the world are today engaged, when brotherhood has got to go on as necessarily as it has to be created and completely, so that the brotherhood principle of absolute brotherhood may be realized in practical life. Beyond these two things, even those few you have mentioned as your address I do not think today it appropriate to undertake anything. It will be more enough to postpone a further step, my work after my own has changed and the interests of continued to the same.

"You have very kindly asked me to give the religious population of the country advice. I want even to you that I regard myself as altogether unfit for giving you any advice. My study of your great teachers is merely superficial. My study of your present day problems is still more superficial, although I yield to none in my love and devotion for you in which I give maximum priority of my marriage. I wish to

And all the facts taken into I wish that all the different parties in America could meet me and I could sit a minute in your house. My house is there open to receive you, but it is in the city and, not certainly that will suit me for a time. And if I find I have enough material before me to give you some preliminary broad ideas I should be at your disposal?

Young India

That Test Case

(By B. K. Ghosh.)

Nothing that I did in connection with the test hearing was that has just ended is a complete enough for the Calcutta police of the Government of Bengal should serve as a guide. There are many things it can't be that you would like others to copy, there are others which are not necessarily new and yet are not worth to be and might not to be copied. I am therefore glad that several friends were pleased and surprised over my receiving my release from detention, even on giving a personal bond, then on entering upon a debate and to attend all being represented by counsel. How could I, they argued, as a confirmed non-cooperator, possibly do the same thing and then not continue to do I have persuaded friends?

There is a necessity that it was not a necessary that in fact, it was not in order to be consistent would go back to the last case of India and unless Norway in substance would be considered a test and would have his life in the balance.

I am bound to do things in a representative capacity that I may not do in my individual capacity. As a member of the A. I. E. A., I possess rights of speech, in my individual capacity, I have not a penny I can call my own. As a member of the same Association, I sometimes were required the thing of law says in an amicable case. In my individual capacity, I can think of no such emergency. In the London case as Chairman of the Foreign Court Boycott Committee I was a party. If I had thought that the police steps of police house of London was legal, I would have advised cessation of business in the Strandham Park. For I was not prepared as yet to submit and discontinue. But the manner under which the police was treated seemed to me to be as least a double standard. It therefore became a test case for a test case. The steps that followed were in the natural order. If the rule of the police to stop the hearing was to be tested, the case should be defended and if it was to be defended, I should be bound enough to allow myself to be defended by counsel rather than personally rely upon my ability as a law lawyer to argue technical points of law. But to have argued the point had had would have meant taking an unprovoked liberty with my presence in the public life of the country. If I had desired to argue had had, I knew that the Commissioner of Police would have not let me proceed on my voyage to Europe. For I would have lost my reputation for dispassionate honesty with which I am credited.

But even such as this do not place upon in non-cooperation. They would not understand again where there might be conflict between public duty and private conduct. It is therefore that I wanted the public against copying me in this case. The ground was that a non-cooperator should have nothing to do with law bond or defence for his personal advantage or conduct.

The result of the case is a disappointment and a confirmation of my view about British courts of law. I was surprised by the Court's publication of the conduct of the police. I was the duty to condemn the action of the police in creating the disturbance they did in the face of my clearest possible statement that as nothing to fight the hearing, I was not acting as a real lawyer but as the house file held that the action in practice did not apply to those like the Strandham Park. As it is, the Calcutta police have secured a certificate of good conduct for their readiness.

This judgment then confirms my opinion that in cases of a serious clash between the authorities and the public, the police must, even if unreasonably, succumb to the latter.

It was however well that the case was fought in a legal case. For without it, the great demonstration at Strandham Park would have been impossible. The last headed action of the police gave the largest movement an advertisement and an encouragement it would never otherwise have had. The police are therefore welcome to their certificate of good conduct.

Notes

The Indiscriminate Arrests

The arrests of Indian leaders by so-called common law show that the Government is in a panic state and is hindering the development in which we have been used and which brings a period of reaction. Evidently it believes in a political abolition of its capacity to suppress all law and to discuss to a troubling India the red show which nearly nearly suffer from. Of course the issue of a trial will be duly raised. If the accused are those they will not see into the trap and meet the issue by being represented by counsel. But they will hardly risk imprisonment. Probably it will be the time of darkness, not merely to not let to face and even to such suppression of the steps of indifference under the gaze of law it is to be called once for all.

It seems to me that the motive behind these proceedings is not to kill communists, it is to strike terror. If by commutation is meant release of power and property by violent means, police agencies are necessarily behind that doctrine. The Congress creed, behind the creed of all political parties, is a statement of justice freely through the violent means. But the Government by its action has given a strength in the act of violence which it never possessed. They are showed enough to know that such was bound to be the case. The action behind these arrests has therefore to be watched in another direction. One thing is certain. Terrorism like plague has not its home in the police. The movement of being has found too deep a root in the public mind to be shaken or destroyed. It is bound to go through through these arrests and the other similar situations of the

Government's attitude is still a little lax at the library movement. For the possession of Sir Sanku's work, and Sir Khudhir, the possession of Sir Sanku's volume, the police conducted a search of the Park and took place incidents that may have occurred on a case immediately past in that was discussed.

Daylight Robbery

Presumably without trial, without explanation, without the author being able to defend himself in any stage of the case, of Sir Sanku's latest volume is "Hush" is nothing short of daylight robbery by the U. K. Government. These volumes represent years of labour. They were brought out at great expense, and if the possession is allowed to stand, it means ruin to the author or the publisher wherever they have received the copies. The clear statement issued by the publisher shows that the Government was not taken seriously. They knew that the volume was about to be published, they knew what they were likely to be. And yet they considered them without warning and apparently without proper examination. According to the publisher's note they could not have and must have two days to examine the volume. Surely the author and the public were entitled to know what their was objectionable in them. I withdraw further expression. Even to this day I do not know why my booklets about history and adaptation of Sanku's Urdu Tale Last were presented. I had no option given to me. It was only through a friend I came to know that these copies were presented. But then, as we understand the public may derive from this daylight robbery. The Government are by such acts providing us with such methods of real disinformation about it. It is necessary for us ever year to subscribe it as a large work.

'Marshall' Presentation

The case against Sir Khudhir of Marshall I have heard personally. In truth it is persecution. But under a Government run on the basis of popular opinion, especially when it is in our own hands of the regional, persecution must be in the list of every tyrannical government. Sir Khudhir has always believed in calling a spade a spade. And he is an effective popular writer. He has paid the price of popularity based on plain speech. I have lost my congratulations. I know that he is a philosopher. He once told me that he also wrote plays to pay the fees he had of times to pay for his journalistic situation. He was content to run his paper and display it without public opinion according to his light, as long as he could do so without running into debt for payment done. The treatment with which he was described his situation reduced the capital I always felt for his ability and consistency of purpose and courage for the sake of the country. I wish that he had not thrown away good money in court's law. Law courts like every other Government institution are designed to protect the Government in turn of need. We have had practical experience of this from without number. They are necessary in only we do not realize it when popular liberty and Government run on the same footing. When however popular liberty has to be defended in spite of Government expenditure, law courts are poor creatures

before. The law we have to do with them the better for us.

Day of Disillusion

When during the March week I heard that Sir Sanku's work was arrested, I thought he must have said something very wicked about the Government to deserve the conviction and the arrest sentence. But a perusal of the published judgment in the case which substantiated the arrest opinion of Sir Sanku's volume, at the Working Committee properly made out in its conclusion, that there is nothing in these speeches which most Congressmen have not repeatedly said from a hundred platforms.

Sir Sanku's work was stopped under the disinformation system. But disinformation with Congressmen, indeed with every nationalist, has long been a usual step. How could a Government escape disinformation when it continuously acts as it is to deserve disinformation? The fact is that if many who we much despise forget that Sir Sanku's work was not involved with disinformation, it is because Sir Sanku's work was making himself felt, his preaching was proving victorious, whereas with most of us no disinformation is a simple matter. If we would deserve the honour that has been given to Sir Sanku's work, our disinformation must become as dynamic as Sir Sanku's work was learning. He has become a tall person.

He has set a good example by refusing to be lashed out or to enter upon a defence. Personally I would have certainly made a brief statement not so much for the guidance of the court as for that of the public. The public would be entitled to know whether he was correctly reported or not. But I realize that this is a small matter. We are used to misquoting and misrepresentation. And when a particular is not only not depicted but distorted, what matter it whether it is painted in lead or in whitened colours? He refused to give a message in the public was characteristic of him. If his conviction was not a sufficient message, no words of his could ever give words to the state.

M. K. G.

South India Famine Relief

From the background of poverty or even casual prosperity may be interesting, but the distress suffered by the people here is as unfortunate as it is acute. 1938 measures of poverty were issued on 24th March as against 1940 on 16th March. Twenty five registered families were unable to take their full quota that week. The figures have been already explained. The following is a typical case.

Family No. 17 consists of three adults and three children and could get Rs. 1-10-0 worth of poverty according to their card. But only one member of the family could get work for four days at their usual pay day. So the family could not buy for more than Rs. 1, that is 10 measures, which works out at 1 lb. each adult and $\frac{1}{2}$ lb. each child per day.

How did these families of one adult taking average size work to secure the full quota for the poverty benefit? Regular rations a and little. Some dig up the bushes and roots of trees that had been cut in the public roads and pathways, split them up and traded them for food among the women who are slightly better off than the other classes. Some women were engaged by the police parties to carry loads of

started from the pit in the morning and went out day. Follow up those from the field for rural social work is a lot. The only body people were these village workers getting an impulse a month from the Government, 11 bodies engaged by the local Zamindar to get themselves from the field area is all those in the primary schools, and are steadily paid by the Government for covering the primary part from their own village etc. Students in these institutions is opening numerous opportunities. For example Chhaprayan, a small village near the station, consists of 40 houses. Of these, no less than 30 people, 20 men and 10 women, have left their homes to work their land in the off State Bankers. There, four out of the forty families have migrated. The remaining is happening in all the villages around. The young and the strong go away leaving the old people behind. The state of Vidya Ganga of Chhaprayan in the lot of many. He is a responsible and hardworking person, thirty years of age with last month Rs. 1,000. During the last three years, two of his three sons and both his daughters have migrated. Only his wife and his last son aged fourteen have been with him, but now the last son also have decided to abandon him and in a few days he will be left all alone.

C R

To The Students

[A most striking feature held during Gandhi's visit to Banaras was the students' gathering in the Indian Hall where a group of Rs. 1,000 was presented to Gandhi on behalf of the students of Banaras. It was unfortunate that Gandhi could not be facilitated to address with details of the composition of the group, the number of students, Banaras and beyond, studying in the colleges and schools of Banaras, and their aspirations and disabilities, if any. His deliberately chosen 'Apartheid' in this connection, because he later found that through the past several contributions from both Banaras and Indian students, and that a Banaras school which had contributed Rs. 500, several students had abstained from the meeting, because they were not prepared to lose 'the consciousness' that there was a racial line in Hindu in Government schools and colleges and that the teaching staff shared any university of the land in questions with confusion and despair. The address mentioned the aspirations of the youth and honoured Gandhi with the title of the undisputed 'President of the Great Republic of the Youth of India and Banaras, at the time, say of the whole world', and claimed that the privilege of youth was to be self-reliance and responsibility wholly known, and asked for Gandhi's advice and message. Gandhi's message, which was of an general character as the student address, was one vibrant outpouring of the heart and is given below separately as Gandhi's message to the Youth of the World.]

H D]

Follow students and friends,

I thank my happy youth for your address on this day when I hope is a glorious page for Banaras message. Those of you who are Indians are not unaware of the meaning of Gandhism; but the Banaras students may not perhaps know in significance, Gandhism is one of the millions of means by

which humanity knows God Who is unsearchable, and unobtainable by human understanding, and it means God of the poor, God appearing in the hearts of the poor. It was the same need in one of his systems and noted systems by the late Dadaabhai Na. It is not a name adopted by me out of my own convenience, but it is a message from Dadaabhai. He used the word a connection with the manner in which among several others my life is dedicated, I mean the people of the slum in the poorest ward. I know those men and women who laugh at this hole wheel and regard this particular activity of mine as an aberration. In spite of the criticism and abuse which is heaped on it I adhere to the group of the poorest ward as one of my most important activities, and I feel certain—yes I am certain that I am addressing you at the present moment—that my time in coming when all the swelling will come and the swelling will head and pour with me that the swelling wheel may find an abiding place in the double house of the wretched starving millions of India. I have not hesitated to bring that message to the Indians who have found their homes here. I have no right to approach the Banaras with an appeal for funds for Khadi, but I think I have a right to approach the Indians who find their livelihood and more in the land of poverty, and in all those in part with their solutions for finding Gandhism.

I have told you, I do not know with how much sympathy, that there was a half amongst the students that it was not proper for me to make collection for Khadi in Banaras, and that I must devote something for some work to be done in Banaras for the Banaras. If there is any Banaras work that is correct, be well, I hope, go away at the end of the meeting convinced that it will not be right on my part to use any part of the money here in Banaras in Banaras. It should last year during, it should last year will require to bring a man all the way from Banaras to in some funds for local enterprise. You should be able to find the whereabouts for those purposes and have no fear to the whether I can for my address on behalf of the starving millions of India.

You have claimed for me an honour in connection with the student world which I do not appreciate. But I am understanding in shame, neither honour and that it is to become a servant of the student world—not only of India, not only of Banaras, but, if it is not too high a claim, the student world throughout the universe. I am in touch with some students in the remotest corners of the earth, and if God gives me a few more years I might be able to make good that claim. I know that I have established a vast connection with students and thousands of students in India. I was wondering whether the company of students here would be Indians or Banaras—I should have been glad to know the percentage of Indians, I should have liked to know something of the life of the students here. But it does not matter whether you are Banaras or Indians, you have used the proper word for the mass of students all over the world—the student republic. You have claimed for yourself responsibility. May it be yours, if it be within limits. The moment the India are united you will cease to be students. I suppose there are limits to be a student the moment he leaves the educational

many. At one time, looking back to 45 years I find that when I left my studies I was standing the threshold of the student's career. And as one who has had some experience of life, take it from me that some health training will be of little help to you in after life. I know from correspondence with the students all over India what wants they have become by having studied their books with information derived from a method of books. Some have become unbalanced, others have become fugitives, some have been leading a life of helpless incapacity. My heart goes out to them when they say that up as much as they might, they are what they are, because they cannot overpower the devil. 'Tell us,' they chorushly ask, 'how to get rid of the devil, how to get rid of the impurity that has entered us.' When I ask them to take *Paramahansa* and read before God and only His help, they come to me and say, 'We do not know where God is. We do not know where you are going.' This is the state in which they have been educated. I have therefore been asking the students to be on their guard, not to read all the literature that is within their reach, and I ask these teachers to cultivate their hearts and establish with the students a heart-union. I have felt that the teachers' work has more recently than under the former rule, in this unhealthy life where teachers and pupils were made for the wages they get they have no time to give to the students outside the classroom, and that is the greatest stumbling block in the development of the life and character of students today. But when the teachers are prepared to give all their time outside the class, there is their weakness, not much can be done. Let them believe their hearts rather than their bodies. Let them help them to come away from out of their *Shiksha*, with some disappointment and despair. [Applause] I am trying to get before you all that is waiting up in my heart. They don't interfere it with your wisdom, I will read between yourselves and your hearts. Never was a defeat in a second course and make up your minds tomorrow that you will be pure and that you will find a response from God. But God never answers the prayers of the unrepentant, not the prayers of those who bargain with Him. Have you heard the story of *Guinevere's Death*? I ask the Goddess whether there who do you know you of the greatest of all games, one of the dearest things of the world, to have it done like Indian boards. A Tamil saying has always remained in my memory and it means, God is the help of the helpless. If you would ask Him to help you, you would go to Him in all your weakness, approach Him without interference, and without loss or doubt as to how He can help a fellow being like you. He who has helped millions, who have approached Him, is He going to desert you? He makes no compromise with sinners and you will find that every one of your prayers will be answered. The prayer of even the most impure will be answered. I am asking this not of my personal experience, I have gone through the purgatory. But first the Kingdom of Heaven and everything will be added unto you. Do not go to your books or to your teachers with unrepent hearts. Go with the purest hearts and you will get from them what you want. If you want to become persons, real persons and protectors of the weak, oppressors of the

weak of the poor and the oppressed in whom the only concern you get is not desirable, if you want to become guardians of the purity of every girl and woman in India, purify your hearts first. If you approach your teachers in this to that spirit all will be well.

Advice to Young Barons

The following is the full text of Garfield's speech at Bangalore to reply to the address of welcome on behalf of the General Council of the All-India Bar Association.

Friends,

It has given me special joy that on the very first arrival in India I find myself in close touch with Indian friends, men and women, and I welcome thoughts and aspirations.

I thank you for the paper that you have just read to me for my address. But you will not expect me to explain my opinion upon many points that you have raised in your paper. It would be just participation on my part if I attempted to give up one opinion upon what we have just heard from you. But let me just say to you that it is true that Indian living in your midst have not estimated themselves in your political aspirations and in your thought and action. I should be very sorry to make that discovery. I do not need to study the real situation in order to explain what is often all a dream that those who live and make their livelihood and more in your midst, should identify themselves with your aspirations and be partners in your joys and sorrows.

Support of Foreign Cloth

You inform me that you are holding a big Conference on the 21st or the 22nd instant and that at that Conference you propose to put a resolution for boycott of British goods. I want to all heartily wish you success taking any such step. If you will look around yourselves, you will find no practical man will oppose that if for nothing else, that resolution is wisdom for that reason that it cannot be refused to justice by any single one of you. I think to be so expert in this matter and so I would advise you strongly to do what is your duty—not to prohibit a boycott of British goods, but all foreign cloth which necessarily includes British cloth.

Non-Resistance

The movement is based on practical wisdom which I think far exceed, and certainly in the case of non-resistance which also I think to have studied with great care and soundly great patience and perseverance. The man who is associated with the spirit of non-violence has never any quarrel with a single individual. His opposition is directed to a system, to the end that in the end he will spread the non-violence.

Your question, therefore, is not with the British people, but with the Independent spirit of exploitation of the weak mass of the earth. If you will work along these lines—I must not attempt to work into the whole of the proposition, but I must suggest the dedication from yourself of your will with a non-violence to them that are without means any pet as automatic, without as poor boycott activity. And the limit is foreign cloth.

Now the more boycott of foreign cloth does not make you a paid fighter in your country towards the

constitution of the government of Burma, I intended at that meeting's meeting to reply to the Congression address, my congratulations to the Burmese friends upon their prosperity and open constitution. But I am sorry that I cannot render the same congratulations to you upon the prosperity of the new of Burma. You are situated at your stretch the earth a little hot and grow an abundant crop of rice. The other the situation in several parts of India. But that does not take you through the whole year and are prosperity in the world has you been forced to keep on hand slaves water by working only for a limited period of the year. Well, then, if you export foreign cloth you deny yourselves the privilege and duty of working with your hands and paying your own cloth. This is like carrying off both your hands.

You have asked, I am afraid, light-heartedly of the spinning wheel, and Bhaskar Sahasra say you will fail to introduce the spinning wheel or rather to maintain the spinning wheel if you will not appreciate the fundamental distinction between the boycott of foreign cloth on the one hand and of British cloth since on the other.

I will, therefore, ask your friends among you to study a little more deeply the extensive history of the spinning wheel upon your life as upon that of the starving millions of India.

Prohibition Campaign

[The following scheme sent by Mr C. Bhattacharya has been adopted by the Working Committee and a committee consisting of Dr Anand, Sri Vallabhbhai Patel, Rajmangal and C. Bhattacharya has been appointed to carry out the work. — M. K. G.]

1. Each provincial Congress committee shall appoint a prohibition sub-committee to put a single person in charge in order to prosecute the Anti-Drunk and Drug campaign in the province and to make efficient funds for the purpose.

2. The sub-committee of members in charge in each province shall call for voluntary workers who are willing to organize the campaign for prohibition in the shape. The provincial sub-committee shall designate about five to ten men workers for each Taluk area shall be the Anti-Drunk Secretary for the Taluk, provided that the sub-committee shall have power to change the Secretary if a better secretary.

3. The organising Secretary of each Taluk shall proceed to those Anti-Drunk Saloons or in many towns and villages of the Taluk as possible, recruiting as members all persons sympathetic with the object, viz., the prohibition of the drink and drug and the maintenance of law for total prohibition. Members of drug Saloons need not be members of any Congress association or political movement of India.

4. Attached to every such Anti-Drunk Saloon and assigned to its control shall be organized a volunteer corps who shall be recruited men and women ready to render voluntary service unceremoniously adhering to the principle of non-violence and carrying out the suggestions received from time to time by the provincial sub-committee and the Taluk Secretary.

5. The Anti-Drunk Society of every month meetings and programmes shall be organized against the use of intoxicating drugs and drinks and denouncing retail prohibitions.

6. Besides the holding of the above monthly meetings, it will be the duty of primary sub-committee and the Taluk Secretary to hold in every talukote as possible on their respective areas and extensive rallies in villages and houses in houses and for circulating the anti-drunk leaflets.

7. Anti-Drunk Saloons and Congress committees shall organize wherever possible weekly counter-meetings at such places and houses as may be available in order to deter people from the drink habit.

8. At each anti-drunk meeting, pledges shall be taken to abstain from liquor, all persons providing to abstain from alcoholic drinks and drugs.

9. Saloons may also obtaining the assistance of the provincial sub-committee against possible poisoning of liquor and drug shops wherever the same may be readily done by their volunteers.

10. Saloons shall exercise their influence to prevent landholders and owners from letting out their land for tilling for cultivation of intoxicating drinks.

11. Saloons shall dissuade people from holding or working sales of the right to vend drinks and drugs.

12. One or before the Anti-Drunk Society of every month each Taluk Secretary shall gather information and send to the provincial sub-committee a brief report of the meeting held in the Saloon proceeding and other work done during the previous month in his Taluk. The provincial sub-committee shall circulate these reports and send them to the Working Committee and to the press for publication.

13. Written pledges shall be taken from saloons and churches respecting total prohibition in the following form with names and full addresses fully written.

"I hereby pledge myself to support the enactment of laws for the total prohibition of intoxicating drinks and drugs as indispensable for the moral, economic, and social welfare and progress of our country. I further declare that in any elections to local bodies and provincial and all India legislative bodies I shall vote for or support any candidate who has not signed the pledge in support of total prohibition."

Similar books for making these pledges shall be distributed by provincial sub-committee.

14. The provincial sub-committee may appoint a district prohibition Secretary when the amount of work within the district calls for such appointment.

15. It will when elections to the Legislative Councils and Assemblies are held and Congressmen participate in them the sub-committee and active promotion of total prohibition shall be made a part of the election pledge of Congress candidates.

CONTENTS

	Page
With Courtesy to Dr. Anand	M. K. G. 100
My Comments on Dr. Anand's	M. K. G. 101
The New Day	M. K. G. 102
To the Workers	M. K. G. 103
Address to Young Men	M. K. G. 104
Prohibition Campaign	C. S. 105
On Indianization of India	M. K. G. 106
English Society	M. K. G. 107
"Married" Prohibition	M. K. G. 108
Day of Abstinence	M. K. G. 109
South India Congress Report	C. S. 110

Young India

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Animal Suffering

(By C. P. Andrews)

Here in the West you think that I am immediately on coming from India. There is no animal husbandry whatsoever, towards animal slaughter as a large scale while at the same time the Society for the Prevention of Cruelty to Animals is doing a noble work. Little by little, I believe, the conscience of Europe is awakening to that end. But, at the same time, there are no birds which show how nature the pains must end in. Quite recently I found in the West the following article which is typical of much wrong opinion on the subject:

"Some people permit themselves to become so morbid about factory animals that they carry it to an extreme which not only fails to help the animals but probably tends to hurt the people themselves.

"It is a sad belief that the natural processes of life and death must be hastened by children in a cruel way. We think our parents who children have as a fact are frequently more cruel and successful parents than those less fortunately circumstanced in that they, in childhood, have become familiar with the fact of life and death.

"Man is born in parental care or pain. There is no one so pitifully otherwise.

"Not long ago it was reported that Carl Lysaght had died in a hospital from an aneurism. We were surprised to find that certain ethical writers—probably satisfactory in character, at least at first—were questioning his sportsmanship in so doing. It was admitted, with what evidently was intended to be comic irony, that any one who would shoot an aneurism from an aneurism would shoot death on earth.

"That, we'd say that any one who can let an aneurism from an aneurism deserves his reward. It is a difficult sport and one that requires extreme skill. Probably there are not more than a dozen men in the world who could do it.

"And as for shooting death on the water, what difference does it make to the duck? Shoot my ducks on the way to a really a lot of the farmer's duck, and my son who knows duck shooting knows that the water dapper had from shooting ducks on the way from shooting

them on the way. They fall down like any one of the hunter's ducks, and get away as the average is do.

"In some ways the sentimentality about animals is related to the history of the early Christian, but it fails to start up most directly with the pointed prevalence of justice, prohibition, and capitalization, and the opinion against wronging even by means who tell of the suffering of little animals on the way from.

"Well, what better destiny is there for a hanger on water than to find himself on the neck of a beautiful woman with the glow of civilization like on her cheeks?

"All the hanger on water could do if he were left on the shores of Hades. They would be to fight a couple of snakes, make love to a lioness, and finally shoot away and die, as he would in a trap. While the number of cold is probably just as happy in the trap as he would be dying from the claws and teeth of an enemy.

"The water is one of other lives, which are are lived naturally. It is a lot to beared and guarded for a couple of years and then killed for a job which makes one woman happy, or he not better off than if he had not been born at all?

"All these, of course, are more or less facile attempts at Socratic paradoxes. But there is something in what we are trying to say.

"It is so far as the R. P. C. movement and its sympathizers get sentimental about animals and appear to consider that the benefit to mankind, they are setting up a bench that will do no work here."

This quotation, which I am sending to Young India makes one realize what an amount of suffering has to be made before the statement of mankind is ruled over a single duck. It was such a joy to me in the Quaker College at Haverford, Pennsylvania, to find the opinion running about my last year as if I had been in India. On contrary I found that all shooting at them had been forbidden. They had therefore become friendly with mankind and free from all fear of man. To see their joy and freedom as they hopped about was itself a happiness, and it made my heartache the better way.

With Gandhiji in Burma

(II)

Receptions, Addresses, Parties

I wish I had some space to devote to the towering beauty of Mandalay, with its lovely background of surface-covered hills covered with white and golden popples, and overlooking the town and the broad river about the Palace in front of it, as also to the architectural and historic richness of a place like Mandalay. But I must pass on to the events at the several places visited during the current and the last week in Burma.

The events and receptions made one wonder if we were really out of India. At Mandalay over 5,000 persons had come from neighbouring States to listen to Gandhiji's message and come simply to do their utmost to see where his life and teachings were able to touch of their great Master. At Thabe, the place where the first Buddhist movement started in 1911 A. D., to disseminate the Buddhist doctrine among the people of "Souras Thabe," thousands of Burmese had gathered to pay their homage to Gandhiji, and a few Chinese friends who were members of the local branch of the Chinese Red Mission also presented an address of welcome. The authorities at Prome and Patheingyi were enthralled and at Mandalay and Taungtha Gandhiji had to address messages of sympathy to Burmese authorities.

It may be interesting to note that at all these official places the Burmese friends offered a note of protest against the sale of opium from India. Mandalay speeches to Burmese were delivered in Mandarin selecting the Burmese to translate their address from the separation movement, a lady who said she longed to be a priest in H. M.'s pattern and who read the address on behalf of the women of Prome who loved Gandhiji and so pronounced the movement for separation, and the people's address at the same place emphasised the fact of Indian and Burmese belonging to the same stock.

"Through the Hindus and Burmese," said the address, "which has been such other, they are in fact descendants of the same stock, for King Ashoka of the Maurya class of India founded the first Kingdom in Burma at Tagaung (see the Sittoung River) about 25 B.C. B.C. From then it can be easily seen that the Indians and Burmese were brothers and as such inseparable. Some persons are however trying to split up the separation of Burma from India. This should not be our point of view."

The address was, at all places, in Burmese, English translation being sometimes read and sometimes scheduled to Gandhiji for his journal. They were all read "in a peculiar way, in a high-pitched, jolly manner, which is not without a certain impressive effect," and which is almost the style adopted in making religious vows. Nothing could better sound the high notes at which they tell their great guest At Prome the absence of a suitable ceremony presented considerable difficulty which was ultimately got over by distributing a Burmese version of Gandhiji's speech which he had wrote up for them. Perhaps the best interpretation that he

got was at Mandalay. He translated Gandhiji's English speeches, sometimes by himself, into Burmese and signed statements and his correspondence commended the genius of all. At Mandalay Gandhiji was especially surprised to find a Mandalay friend who interpreted Gandhiji's Mandalay into Burmese with faithfulness and effect. But Gandhiji could not but remark with regret that he was from amongst the Indians and therefore the Burmese language well enough to be able to interpret a Hindi speech. Part of the message that he has left by the Indians is that we should know that "I hope Indians will take the lead from this occasion and learn Burmese as a second language. The last that Indians owe to the Burmese is that they should try to come close to them by learning their language and I would suggest to the Indians to teach their children Burmese even if they find it too late for themselves now to do so."

The response to the appeal for Dandabharan was at all places so hearty and spontaneous as it could be expected. Mandalay and Mandalay like Burmese were then divided what they had collected before Gandhiji's arrival, and the persons after the presents of welcome are were added to those presented in over Rs. 15,000. The prices at Prome of Rs. 4,000-4-0, and at Pyloneen of Rs. 4,111 were more than enough of those like places, and one cannot adequately appreciate the friends who without waiting on Gandhiji's coming their places made their collections and presented them to Gandhiji at various places and railway stations. Among these the most noteworthy parts was Rs. 1,000-1-0 from Thabe which probably supported Gandhiji's visit and the last received had sent on the goods to Rangoon on the last day. Rs. 100 at that place was contributed by a Chinese friend. At Pyloneen where Sri Moller had led with a handsome contribution of Rs. 1,125, friends from Pyloneen came with a purse of Rs. 1,000, and a Prome friend from Myanmar presented Rs. 100 and Sri. Geta, a Burmese lawyer from Mandalay, presented an equal amount. Not less notable were the presents presented at small towns of the night at various stations by the clerks and employees of Chinese companies in Rs. 607 at Mithia, where, and amounting to Rs. 991 at Kanyadine, a purse of Rs. 140-11-0 by the Bihar Government at Kanyadine, and the presents presented at Prome and Pyloneen amounts of Rs. 1,245 and Rs. 477 respectively. At Kanyadine, hundreds of Indians had collected at midnight, every one with his individual contribution, eager to bring his copper or silver into Gandhiji's compartment, and after the train started from the station.

Messages to the Burmese Loyal

In spite of the extraordinary response, however, Gandhiji failed at most places to get the proper audience to deliver his message. At Mandalay he presented the argument for the spinning wheel as a direct remedy to the great loss of villages and of the duty to neighbours that Lord Buddha had preached. "Those who believe in the teaching of the Buddha as you do," he said, "cannot afford to pass a single moment in idleness. The great Master has exhorted us to make our hand in the work of our lives. Every one therefore who does any single moment unemployed in that sense is

hinder upon his neighbours, and to do so is to commit a breach of the very first lesson of Ahimsa—non-violence. If not a well-balanced, equitable consideration for one's neighbours, and an life man is wanting in that elementary consideration.

The remedy that I can commend to you for the deplorable state of things in the towns as I have recommended in my correspondence is *hats*. You have got enough wheat in that beautiful land that they instead of working for the good of the nation are driven away by a foreign capitalist because it is to foreign jobs that they are applying their skill and craftsmanship. If therefore you will avoid indulgence, if you will become self-reliant and frugal and not become accustomed as we in India are, you will take my word and turn to the spinning wheel while there is still time. Addressing the ladies he said, "You are occupying a position which no other women in such an country at the present moment. You are noted for your industry and your skill. You have great spinning capacity and if you will but create your looms for foreign fabrics and take to heart the message of simplicity that I have given you, you will revolutionise your life."

Dr Chai Pa, a professor of education, was tremendously impressed with this message. He came in the evening with a number of friends to understand more clearly the ways and means of a Khadi revival in Burma. But the thing seemed to be so novel to them, that they left without asking very intelligent questions. Dr Chai Pa is however all right, and promises to form a committee to devise measures for the revival of khadi industry.

At Poona Gandhi reverted to the same theme. "I have no time and no higher guidance to offer you than to commend to your attention the general principle of non-violence, to other words self-reliance. How and in what manner it can be applied will naturally depend upon each with that view as your mind. But let me single out at least one thing. It seems to me that the conclusion of your application are about the same as those in India. As I was driving to Poona, I passed through a village which was predominantly a weaver's village. Just at the house there are working with foreign yarn and therefore have no living contact whatsoever with poverty. Weavers were not with any interest or pride but because it brings them in it to the. I am sure in the case may be. I have foreign friends that there was a time when all these beautiful fabrics were made out of handspun yarn. This spinning wheel which you manufacture in the place is here an entire handspun import to my Indian spinning wheel. On the whole it is cheaper than Indian wheels and probably lighter to work with. God has blessed the land with an abundance of bamboo, and all you have to do is to carry the message of the wheel to the peasant and revive that beautiful art of handspinning and I would ask the Municipality of Poona to make a commitment to municipal schools and carry the message through them to the villages. Weavers will then be working on behalf of the poor villages. Whereas if the weaver weaves, dependent on foreign yarn and only will they remain isolated from village life, but it will be

a question of time when they will be united as weavers. For it is the tendency of the weaving mills to increase all the years that the spinning mills produce. If therefore you will establish a living connection with the villages—of weavers with villages and of townspeople with villages you can do so easily through the spinning wheel."

The other message was of prohibition and abstention from smoking. "I was extremely pained," he said at Madras, "to have perceived that the drink and was in the streets and I was extremely pained to learn that the drink revenue amounted to one third of the land revenue. It is a terrible drag in correspondence for any country in the world, but it is nothing like that suffered in a country like Burma where climatic conditions are totally opposed to the drink habit. I know what the habit is doing in India. A serious responsibility rests on the shoulders of people living in towns. I would like the leaders of public opinion in Burma to consider this thing seriously and make every endeavour to root this thing out. Whatever may be the of countries with cold climates I am sure that as a climate like ours there can be used for drink abstinence. Nothing but this alone a matter in the fact that it is a step in the drink habit. History teaches that complete bans have succeeded through that habit. We have it in India that the great community in which that habit became rooted was rooted by that habit. This movement will be undoubtedly one of the contributory factors in the fall of opium. If therefore you will live decently you will drop this and whilst there is yet time."

He had some hesitations in speaking about smoking—he hated so universal in Burma. But he was persistently requested to do so at Madras and he said

"I have really less courage to speak about the terrible curse of smoking. But I determined that throughout Burma I shall not find a single man or woman free from this habit. We are coming from India are greatly surprised to see the beautiful Burmese women smokers thus smoking by themselves and alone. But I know that it is a most difficult thing to speak about in and which is smouldering the whole world. If you have heard the name of Tolstoy I quote his authority to show that Tolstoy being an orthodox orthodox himself was smoking from experience when he said that tobacco defiled the intellect of man, he also often urged India to carry through to show that great debasement about have been committed under the influence of opium, not to use of his beautiful stories he perhaps, for values of the poem on consuming opium not after drink but after having had a meal. Although it is perfectly true that the smoke habit is on the increase and it has brought the supporters away of the brilliant men of the world (there is a spirit of resistance against it and the opponents are still at the last man in the West and great numbers."

M. B.

[To be continued in the next issue.]

Young India

Deck Passengers

(By B. K. Dasgupta)

Experiences of travelling third class by rail and deck on me is entering old experiences of steamships whenever reflected from the mind. When so one or two people leave me, I could easily be lost in the crowd and share its trials and joys to the full. Now I am a detached and unobtrusive. They must make room for me and give me facilities which they will not give to any other fellow passenger. Consequently when I travelled as a deck passenger on board the S.S. *Aranda* on my way to Durban, I was isolated from the rest of my fellows. On the outward voyage the steamship authorities too had compared with the passengers in the cabins of sailships. They had not opened a portion of the second saloon deck for me and restricted on my use of the second saloon balconies. I was therefore able to see little of the non-passengers of the deck passengers. On the return voyage I happened to have the same boat but the steamship authorities had allowed things to take their natural course and I found myself in the midst of the deck passengers. Though, therefore, I suffered from the disabilities of non-passenger, I was able partly to share their trials. And I found that as in railway savings in its steamships, there was not much difference between the conditions of travelling in P.O. and S.O. as far as the lowest class travelling is concerned. There was the same isolation, the same indifference, the same overcrowding, the same stowage and the same ill and noise as before. I observed on the "Aranda" that the space reserved for the passengers was appropriated upon by motor cars, food and cargo. I felt lonely this crowded deck of the sailing ship and the feelings of leaving cargo, indeed it seemed to me that the other cargo took advantage and resolute showed greater civility towards us passengers in respect shared by the steamship authorities might involve them in financial loss. The luggage was stowed beyond description. The worst part for me was in reaching the balconies to walk through a corridor running with sties and on reaching there to find that I could not look even the half deck of the lower.

As before I was unable during in my temporary disability to make an inspection myself. I asked one of my companions to make a slight inspection of the whole of the deck accommodations and draw up a brief report of such inspection. I reproduce the report below.

"There is deck accommodation on board the S.S. *Aranda* for about 1,400 passengers though in the busy season this number is overloaded. There are for the use of this 1,400 passengers two big bathrooms and twelve latrines in one of 5 for men and 2 for women and 2 latrines for women. This gives an average of one latrine to 75 passengers and one bathroom to 175 passengers.

"There is only a sea water tap in the bathroom, but on high water tap, one may find difficulty whenever for hanging the clothes in a dry place while out of bathing. Indeed the bathrooms have no latrine on the lower one part of upper. One of the bathrooms is also used partly as a toilet and probably is not intended to be shut off at all. In door is permanently latched, with a string to a nail on the wall to prevent it from hanging when the ship rolls. The space used as women is open to view and is not separated from the rest of the bathroom by any partition.

"The balconies of the lower are in the same condition of decay as those of the bathrooms. The construction of the balconies leaves much to be desired. There is a sort of a running corridor in front of each set of latrines through which the passage to the bathroom also lies. Early wind and waves from the lower drive into this corridor, and owing to badly stowage, instead of discharging stuff through the door, the hot water continues to roll in and lie on the floor with the rolling of the ship.

"The view on the lowermost deck is nothing better than a black hole. It is dark and dingy and muddy and hot to the point of discomfort. Electric lights have to be kept burning for the most part. There is no descent access to the sea on. The only ventilation is through a couple of air chimeys and a square hole in the ceiling opening on the main deck. There are no windows or skylights for the refreshment. On the passenger side, there is a half-deck clear and there are some seats and such refreshment as the floor. At least this deck is fit only to be used as a cold-water instead of accommodating the lower cargo that it does.

"The layout of the main deck is somewhat partly satisfactory was the case last time when we voyaged from Calcutta to Durban — as a refreshment, the space used by the cattle being separated from the passenger part by a wooden partition. Similarly on the deck and at the deck deck there is a cage where sheep, goats, ducks and poultry are kept. It is hot and stinking beyond description so much so that it is not fit to be used as a place to stand anywhere and at.

"There seems to be no hospital arrangement for the third class passengers on board this boat. There is there any special accommodation provided for patients from among third class passengers in case of natural illness or an epidemic outbreak."

The S.S. *Aranda* is owned by one of the biggest steamship companies in the world. It has therefore ample means at its disposal to make deck accommodations decent and reasonably comfortable, if only it has the will. I was able to observe the progressive changes in the first class and second class accommodations, though obviously I could not carefully examine the accommodations. The changes obtained themselves on my attention. There is no reason why deck passengers who are really more paying customers than cabin passengers should not have reasonable accommodations and reasonable service. I was told by the passengers that during that part of the year the voyage was miserable for deck passengers but that

during the busy season when the upper deck was almost useless these passengers suffered almost unbearable hardships, most of them fell ill and some even lost their lives as a result of hardship suffered during the voyage. This is wrong for any steamship company, it is doubly wrong for a rich and well-to-do corporation like the owners of P. & O. and M. S. N. Companies. The owners and managers should know that day after day the number of intelligent and educated passengers travelling by first-class is increasing. It behooves the Company to anticipate their wants and comfortable desires.

Sargol Devi in America

[The following extracts from Sargol Devi's letter from America will be read with interest. M. K. G.]

"This morning on my journey back from New York upon the 'Land of Mine waters' to liberate the land of great ideas, I was reading a famous and profoundly fascinating story of Jewish psychology by Ludwig Lewysohn and I obtained upon a very surprising passage about you which I have copied out and am enclosing in the letter. Curiously enough only last night at the request of the people of . . . I addressed a large and eager audience on the Gospel of the Hindu Buddha and the 'house-worship, the house speech and the house thought' to which the Jewish people has so beautifully attached as his book 'The Ideal World' . . . and here afterwards, how gratified it has being that coincides with your conviction that only through the fellowship of the world can the truly be saved from the sin of their strength!

"Since I write to you several weeks ago from the great town of Cincinnati I have been almost incessantly occupied in travelling, speaking, meeting thousands of new people, giving and receiving. The first stage of my tour is now finished. It included all the important centres of the Eastern States and beautiful Canada with its ever-lush landscapes and magnificent scenery. It included also what is called the 'middle west.' I was able along its way to see the varied stages of my travels journeying across the breadth of the Continent through the wheat districts and the many divisions over the Eastern to the single land of California where I still behold the waves of the Blue Pacific through the Golden Gate. . . . My experience and observations in California will not, I promise you, exclude the exciting wonders of Hollywood and its glory of shining stars!

"From the coast I turned back into the interior towards Texas through the desert of Arizona passing a day in travel at the Grand Canyon. Then I go to Florida and the other Southern States ending at Washington the capital where the brilliant Panama Fair has just been signed—the fair that holds a Southern signature for India, for all western pledges and commitments are Southern! After the Southern States are finished I return to my beloved New York for a few days before starting the Maritime States and visiting Canada. When by the time I come the . . . spring will already have blossomed me. You see I am travelling a wandering stage with a spirit in my feet as Shelley said. . . . Everywhere I go I find increasing welcome and increasing response. . . . and

the wings of my feet beat for the sake and in the name of India.

"I am ending his gathering news of the Congress and Mr. Pether's departure. He came at very disquieted news coming to America through the cables. Very little news has come through about the Danubian Conference. But I had a happy news from my Father's agency 'Congress great success'. It is worth so to the United newspaper from India would reach us. Meanwhile I am here business response and response. And I am—may I confess to—nervously and shamelessly honestly for my own land and my own people. . . . but in the lovely words of Khalil Gibran the Syrian poet in his great book 'The Prophet', we cannot rise higher than their hope nor fall lower than their despair and whenever I am I must climb both the heights of state hope and the depths of their despair.

"I was so relieved at last my growing response to every aspect of Palestine when I found the war will enough as at least stage enough to attend the Congress. . . . After his long lonely exile to a life of wandering the hunger for and needed the light and touch of words after. Sometimes there is more leading to the 'innermost heart' of understanding them in the mountains of the West High. . . .

"The eye and the spirit are both inspired and visible. A Chinese can refer to the French writer and . . . But if I am not wrong to see I shall have no eye at all but only a steady spirit for myself. So good night. I am always the wanderer of the smallest heart."

Park Dogs

A member of a U. P. High School writes:

"I would like your opinion as to number of public interest. I mean the killing of stray dogs by municipalities. The laws that these dogs, especially the licensed ones, do to men is disgusting, and it is really to get rid of them, one way or the other, is highly advised. I wish the point to you as people are going to lead it as a question involving honor."

To kill these dogs dead, in my opinion, instead in America, but I believe it to be desirable, if we can to escape with greater honor. Every dog should be owned and a collar attached to it. I should suggest a dog license. Every licensed dog should be caught by the police and immediately turned to the Municipal if they have adequate provision for the maintenance of these dogs and would submit to municipal supervision also as to the responsibility of each proprietor. Failing such provision, all stray dogs should be shot. This is my opinion is the most benevolent method of dealing with the dog problem which everybody feels but nobody seems to dare to tackle. This means first is that in keeping with the strength of general public indifference that such indifference is still honest, and a policy of almost casual effort to replace it with systems, for they are in India. It does demand a solution in terms of pleasure. We should have a proper understanding of the great distance only by fully facing them even at the risk of provoking serious hostility.

M. K. G.

A Railway Experience

(By G. E.)

The train was a crowded one, but first was one seated close to me, and with a solitary passenger to it. He was evidently a railway official. There was that air of proprietorship in his movements which all were conscious of.

"Is there still no train for us?" I asked.

We were travelling in the second class. Since Jannabai had reserved two berths, but it was dry now and the compartment in which her sister was put up was so crowded that we had hardly making room for any. There were smoking in some of the compartments, and then tobacco, and bags, and baggage, and baskets, and water pots, and gals, and boxes were all over. So I got out to look if there was accommodation elsewhere.

"The compartment is reserved," said the railway official-looking gentleman. He was a Chikan, short, dark and muscular, wearing Anglo-Indian manner and pronunciation.

I looked for the reserve card and found it was there all right.

"But you are only one," I remarked.

"Yes, but I have paid for four berths. Do you wish to see?" he asked.

"Is it you who put some ladies in the ladies' compartment?" I said.

"Yes, I have put them there. If you like, you may come and occupy the berths here with me. How many are you?"

"We are two, I said and walked in.

I grasped the situation at once, though Shakti Jannabai, good man, did not see it. Our friend had passed for them and reserved a compartment on the strength of that. But he put his womenfolk in the women's compartment, and still wanted to have another whole compartment all to himself, which was plainly stupid. That was the reason why he yielded to me and offered us room. We made ourselves comfortable.

My friend was Shakti Jannabai, an Inspector on the Feder State Railway, as I said it passed on his lips. He made himself comfortable in a full berth, on which he spread his hat and eyes went off to sleep. Jannabai and I divided the other berth between us, leaving the top berth empty.

We were having our breakfast on our berth when I found a cough and a clearing of the throat and our companion got down where he was. It took us to the washroom near the door of the compartment. It was disgusting. Jannabai looked at me with a tragic smile on his face as I began to blow. I could not take my eyes off the spittle that was falling against the washmark.

"It will dry up presently," I whispered to Jannabai, "his nose have come at the window and wiped it."

Jannabai was not satisfied with the explanation. I was pleased with myself being more than able.

Soon tobacco stopped. We heard another clearing of the throat. I was looking and wondering for the fourth time I saw the man did not see from his hat, but up and down on the floor of his compartment.

"Oh, come I am not going for the sake of other men or passengers. But it is my father's name that I am not of going."

That was too much even for Jannabai's wit.

"Shall I give him a bit of my mind?" thought I.

"Shall I take a newspaper and wipe it on an expensive manner of the floor?" thought I again.

"Oh, it would be too late," thought I.

I was thus musing, and reflected, when I saw Jannabai bending and making something. It was a cloth in which some hand had been laid for him to lie on. I grasped the corners of cloth and watched. It was a mere moment of expectancy. Jannabai stepped up to our companion. He was still in the second-hand position, with his eyes open and staring stupidly. Jannabai bent down and with great diffidence and with a smile on his face stepped up to the spittle.

"Ah," said the man, but he did not move.

"Move, man," said Jannabai, and after wiping the place Jannabai went up to the window, quickly threw out the tap, and walked into the lavatory to wash his hands.

The District Engineer of the Feder Railway was, however, sitting still on his berth apparently quite unmoved by the proceedings. He at last closed his eyes again and went to sleep.

"This is awful," I said to Jannabai, "he is quite normal."

"But it will surely have some effect," said Jannabai with pathetic faith.

"Oh yes, of course," said I, not to be left behind in the principles of Sanitation, but quite disgusted. I pointed to the man and disapproval to the fact.

"But it is necessary," said Jannabai.

At the next stop Jannabai moved off to our new baggage compartment, and said word in not to go. I preferred to remain where I was, for I had made my bed and got ready to sleep. A man, obviously the District Engineer's servant, opened the door and came in to attend on his master. He opened a case of clothes and took out things. Presently a black bottle came out, and the man poured a drink for his master. The man was remarkable. It was strong beer. He gulped it down, closed his throat and grunted in satisfaction and bowed back.

A few minutes later, the order was again given and another glass was required. This time the companion of water was less.

"Ah," said I to myself, "that is how our man can themselves. It explains his little habit."

Not many minutes passed, but again the order was given and the servant showed slowly. There was that in the man's eyes which showed he was satisfied of his master's folly.

Another time it was repeated. I was thoroughly disgusted and wished I had gone to the other compartment with Shakti. But it was too late. Besides, why should I not stay? Why should I run away from such instead of fighting it?

My companion was now really happy. He talked loud and was uttering his name as if speaking for a quarrel. He got out at the next station apparently to look up his father.

"I am why he put his spectacles apart, and I to myself, and went into a room. I remembered what I read in his conversation. 'Who pays the

drink but you didn't? Not the man who drinks, but the wife or house-keeper who does not drink, and the little child pays who goes without food and without clothes? This is horror. This is the Devil's domain that is carried to justify the rule of alcohol." I think it was Monaghan who said this. I was repeating these words to myself, when my companion came in and stood up right in front of me.

"Three pounds of milk have been spoiled!" he explained as if I had been deeply concerned in it. I was not much moved by the information which I did not quite understand either.

"My man," said he with a jocular English accent—"he had ten pounds of milk—For the milk was spoiled." And he looked and looked.

I took no notice and proceeded to write myself to sleep. He too retired there until his man came in at the next stop, when the matter of the spoiled milk was again taken up, and there was question and answer and rejoinder in German.

A young man came in at the station with his bedding rolled up tight under his arm.

"All four yards covered," said the Electric Engineer of the Indian State Railway. The young man unfolded and read something in a few lines, that I did not follow.

"All right, all down," said my companion and the young man sat in a corner taking the smallest possible space.

"All down below. Come up," I said to the young man, "if you do not mind my hat."

"Never mind, sir," he said and remained where he was.

I found soon that he was travelling without a ticket, because he was a brother or cousin of some railway servant.

At the next station, a big policeman, another man came, a Komana.

"How far are you going?" I asked.

"To Delhi," he said.

I looked at my Japanese companion.

"This is reserved," he said in a slightly angry tone. The Komana who came in offering condolences now looked surprised. He looked at the Japanese pointed at the box and spoke respectfully.

"Have you got a ticket?" asked the Komana.

"Oh, don't ask me," answered the one named with an angry look, and proceeded to place his baggage on the rack. There was some free courtesy between the Komana and the Electric Engineer, and they were back soon once at home with their wives.

"You had reserved the whole compartment, who has happened to it?" I asked.

"Oh, what is to be done?" the man replied with a look of pessimism as if he saw, "People in trouble should be helped, what is there in right and duty?"

The next day was long, and a comfortable one. The Japanese passenger walked up to the doorway and was engaged in giving a long story to the ticket collector. Obviously it was an explanation that did not satisfy that officer. This also was a case of being a teacher or coming to a railway office, and a long and correct series of misdeeds was offered in that tedious language. Had it been an Indian, I doubt what the

result of it would have been, but now it passed off without any ado.

"This is all too bad," I thought to myself and proceeded to take my train in imagination. I was thinking what we should do under Swamy for railway reform and more efficient ticket arrangements, when at some point they came and disturbed everything in an extraordinary way. When I woke up it was morning Delhi. I looked at my fellow passengers' faces. Had Jinnah's speech made any impression? I could not tell. But he had not spent words on the train, though I thought he laughed and cheered his throat many times during the night.

A Young Man's Dilemma

A Pander goes on to write

"My parents want me to be married this very year and hence on my shaping their wishes in this respect. . . . In my community we can not secure a bride without conforming to the custom of *dan*, i. e., without offering a girl of one's family in exchange. Child marriage is the rule. In my case the age of ten or ten years of age only was available and that too on the condition that we conform to the custom of *dan*. My father says that even this may not be possible otherwise, if we miss the opportunity this year. If I say 'no' my mother weeps and creates an end of trouble in the family. I am a Pander now, and am of 20 years of age. My parents will not hear of my marrying a widow or a child my own. What am I to do in the circumstances?"

I know many a young man who is in the same dilemma at the Pander stage. According to our Shastras, a boy of 15 years and over should be regarded by his parents as a friend whom they should take in their confidence and not as a child whom they can control. But most parents in our country seem to think that even their grown-up children are bound to follow every wish of theirs—especially their father's. In such things as marriage—as I they could have no will of their own in the matter. And if that is the attitude with regard to the wife, the plight of the daughter may well be imagined. It seems to me that in all such circumstances it is not only the father but the religious duty of young men and young girls not to be afraid of the parents' wrath. It has been my experience that when a grown-up boy or girl gives up a girl and right position and adheres to it with absolute firmness there is the least amount of difficulty created by the parents. When once they realize that the resolution of their children is absolutely unshakable, they get reconciled to it. For behind the parents' resistance there is always the obvious hope that it would bring their children to their senses, but when this hope is destroyed further resistance becomes unnecessary and is therefore given up. My advice to the young man is, therefore, to be willing to be put to the double test of marrying a child girl and of conforming to the old practice of *dan*. He must not mind how much domestic trouble he has to face on a work of his kind. He should consider it a virtue to marry a child or a widow as he would a widow, subject to the necessary limitations. M. K. G.

[Translated from Kanyasulk by P.]



Young India

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Legislation before Education

The Durban Women's Christian Temperance Union invited staff of the postman of Gandhi at Durban to have their address a meeting of the Union that was held there in the Jubilee Hall. When they made, who was in the class, while welcoming them, as "India's greatest temperance advocate," registered the fact that after the last example of the temperance members of the family is the house visited in a large extent the effect of the temperance propaganda is the culture. Their organization, she said, had been more had more everything the fact that temperance education must precede temperance legislation in order that the latter might be effective. She therefore suggested that what was needed in Durban was an extensive educational campaign amongst adults of all ages stressing the necessity for total abstinence as the goal of abstinence. For an day could remain long open if it seemed to be postponed.

Gandhi replying said

"Madam and Friends,

"I feel not a little embarrassed in having to address that meeting especially as I do not possess any knowledge about your activities and was I prepared to face the audience. I thought that I would have to start all sorts of people who would come, more out of curiosity and others in order to know your views about temperance. But I see that I am in front of an audience, if I may so come it, all operators. For I hope that you are all operators in this work. You, ladies, have suggested that if an education campaign is carried on amongst the people, and as a consequence of that temperance people who are in the habit of drinking come to visit liquor shops, there would be no longer shop in existence. I want to put before you my own experience without violating the view that has been suggested from the chair.

Conscience in South Africa

"My work in connection with temperance began as early as 1875 when I went to South Africa. When I saw my own people, my own countrymen drinking and when women drinking who would cover their face of drinking in India and in a total feeling a bit of the guilt, I saw that the task was an arduous one. These men and women were so prepared to listen to any lecture on temperance, much less to any personal advice. I like too that some of them were perfectly helpless as they thought that they were helpless. I adopted many measures, all such measures in view within the comprehension of a man who is without

any authority. But I cannot share any degree of credit success for these efforts. There was a kind of a 'Liquor Commission' appointed by the Union Government after South Africa became a Union. I gave evidence in public wrote a note for that Commission, but I am again sorry to have to inform you that nothing came out of it. The position in South Africa was and still remains somewhat curious and anomalous. There are three different systems of prohibition as the prohibition and drinking of liquor. The Hindus and the Zulus are prohibited from carrying bottles with them or from being served in restaurants, and yet they do drink. Indians may not possess bottles, but they may drink as much as they like in the taverns, with the result especially in the women that I have described to you. The whole matter is of course free. There is no legislation in connection with him, but you may guess what I would like to say. It is that the cause of all this evil comes from that location of the white race in South Africa. Some of them have assumed a licence by exploiting the dark habit of the Hindus and the Indians.

What happened in India

"Then I came to India, and I found the position very different from the position in South Africa in one respect, but the problem essentially the same. There was no one who knew a language Sanskrit language in 1880-85. And you will not mind my saying to you that if we had then received wholehearted support from all the temperance organizations throughout the length and breadth of India, we would have achieved complete success. If you are careful students of the temperance movement in India you would gain the knowledge from the Government reports that we were within an ace of complete success, at least in some provinces. Many of the liquor dens were practically closed thousands of opium dens in Assam were closed. And then followed the tragedy. It occurred in Government opposition. It was a shameful and sorry affair. I asked that the movement had a political colour. It was bound to have that political colour. But the political nature should not have deterred temperance organizations from helping a movement that was essentially moral. You will perceive me for taking you through this history which if it is long, is also deeply interesting. The temperance cause stood in this history. The Government measure dwindled down at once in Bihar, in Assam, in the Central Provinces. There was an arrest of feeling, a decline, a pausing

for self-protection. That passing time, I do not know how, were do not always leave the impression upon us which God would. But there is the fact that the political movement known also as movement of self-protection, and in that sense thousands of workers became volunteers in political lines—shops and open shops and the people who began to believe that it was their duty to desert the striking bodies. The Congress next started impressing and harassing of strikers upon the very men and for the effect of protecting shops and doing things with the result that today all these nations that were divided and open shop that were almost closed up, I am afraid, doing probably the same volume of business as they were doing prior to 1935-37.

Legislation must precede Education

"The second that I would like to draw from this story is that in the conception in India and Burma trading unions as a separate entity for our support—legitimate line really is to go hand in hand with education propaganda if not to precede it. I have not been able to study as carefully as I would like to have done the depth belief of the Burmese, I assure you that even when I have come into touch with Burmese opinion I am loath to leave from Burmese friends about this dark belief of the Burmese, but I can speak about it only from uncorroborated evidence as against facts about which I can speak from firsthand knowledge. And I am here before you to give my own evidence that thinking is not a habit with the majority, certainly not with the middle class mind. It is a habit confined to the laborers and especially to the factory hands. And there is an extraordinary piece of evidence that I am placing before you. Why do factory hands think where they did not think before they came to work in the factories, even as those men and women who used to work in South Africa were not thinking before they crossed there? The answer is that the conditions there are such and the temptations that are placed in their way are such that they become subjected to the habit of think. But even those who also have become subjected to the habit of think do not readily do. They have a sense of shame about it. If you speak to them about it, they will tell you they are laborers, they are laborers, they will tell you all sorts of falsehoods and try to deceive you, but they are ashamed of the habit. In Burma it will be unfortunately on my part if I do not stand a little when you come to me now. When I was a student in England, I found myself in a most embarrassing position because I would not stand a drink in friends. But that is not the case in India, and therefore I suggest that it would be a wrong thing for you to say that education has to provide legislation. Education will never be able to cope with the evil. There is no prohibition because drink brings a huge income. Even Indian education says, 'We cannot do away the source, but you must go on abstinence.'

A Miscellaneous Note

"About the revenue that there is a tragedy. The movement of opinion in Burma, especially with Indian—should never have been placed in that embarrassing position. But as you know are uncorroborated, it should never have been at home. Indian revenue

should have remained as part of the central revenue so that it should be open to the Government at any moment to change the revenue and abolish complete prohibition. In a highly country like America where drink was so common they have been able to declare prohibition, how much more you should be able to look at Burma where liquor is not the habit, when the vast majority of the people do not want liquor, where if you take a referendum you will get millions of signatures in favor of any representation for the introduction of prohibition legislation? The entire revenue is 25 crores. It is not a question of which my government should take priority in establishing an administration. It is a system which must be established and what is here, it should be held in command and be wholly dedicated to the purpose of establishing the drink evil. But today it is being utilized for abating my children with the result that a prohibition haven has been put against the necessary temperance legislation. People are made to think that they will not be able to educate their children of this present stage. If things go on unchanged like this a whole nation might have to perish. If the evil aspects of it may be too late to undertake legislation in America it has been possible to educate public opinion in favor of prohibition because there is universal abstinence there, but it may not be possible to establish public opinion like that in a country like India where there is drinking as such a vast scale and on fundamental opposition. I would therefore appeal to you, especially the women, who are connected with temperance work to take courage in both your hands. I do not ask you to take an illegal oath what I have told you. That the truth for persuasion and if you find that what I have told you is more than supported by your surroundings, then I suggest that you will make it your sacred duty to carry on a widespread campaign for total prohibition. The task is difficult only because the rights that have been needed through the drink evil belong to the ruling class.

The Reformers' Position

"If you discuss the problem with the official classes, they will tell you all sorts of stories and put all manner of difficulties in the way of carrying the legislation through. Do not believe these difficulties at all. There is no difficulty at all beyond the difficulty of making up the deficit of revenue. If you and I have made up our minds that this evil has got to be abolished and if it can be abolished only by prohibition legislation, then it is for the Government to find a way out of the deficit difficulty. It is not open to it to ask you in myriad ways and means for making up that deficit. That would be like the cooking of one who comes to you with medical trouble and asks you to help him to clean him. However there is the question of policy. When the politically and economically-wise I am paying for that industry, unless every thing they and upon this is placed I will expect you to find a helping hand and not to say, 'How can we help him? This is an epidemic.' Even now an industry agitation for temperance is being carried on in the South district, not that has been possible because there is a band of workers including women belonging to cultured families, all

standing and leave. When we have got a complete body of reliable and trustworthy workers we shall carry on the campaign over the whole country. And when that time comes you will find the whole of India dotted with police and I hope that that resistance will penetrate through the day of blood to Burma. Therefore India and politicians are not free, if they are chosen, carry on politics and then we shall see how far resistance works as far as I can see where there is the least—much as it does India—if they are not weaned from this state of mind."

April 13th at Agner

The atmosphere in Agner had been reported to have been suspect for some time past, what with the decision of the Congress Working Committee to dissolve the existing local Congress organisations, and some people's anxiety to lose a leader whose an apparently false promise. Sri Vallabhdas had presided eloquently in this Agner and he did so as he was back from Delhi.

It was the 13th of April. I happened to be with Sri Vallabhdas, and when I was shown some leaflets on our arrival there, I wondered if they contained anything about Agner's programme for the 15th of April. No fear. Above, so I found later in the evening, had no memory of the 13th of April, and the leaflets were a mirror of the local squabbles, with all the crevices and weaknesses that they stir up. We were surely disappointed and Sri Vallabhdas declared by a while the utility of his visit to Agner as he declared his ability to do anything useful there.

Sri Shashi (Rohini) and Shri Jyotsna (Raj) had been already there, trying their best to pull the chestnuts out of the fire and they tried to arrange a conference between the opposing leaders. The trouble did not arise until long after the expected time, and I sat, daydream, at one point, that being the only way to spend time in calmness the 13th. After we had almost gone then up, the friends turned up, and conversations started with Sri Vallabhdas, Jyotsna and Rohini. I left with a friend for Mathura, a celebrated place of pilgrimage a few miles away from Agner.

My impressions at the time place were some in point. Could I expect to do there any work for the 15th of April? Could I persuade the people without me to see Shashi in that temple? Could I persuade the people there to get with a small fraction of their weekly earned money for Congress purposes? I was hardly to have expected any meeting. At the gates of one of the temples was a notice prohibiting the entry of non-residents. The people were after me not to take in any money. I might talk about Shashi but it was impossible to see or the more attacking to a lack in the famous list and decision of the central temple. Would I not have a bath in the tank, and give the people a reliable witness? They feared perhaps that the water was reserved for me. Would I not then stand myself with a cup of the holy water and a bath too pure? Possibly the difficulties would also be less. The day found me too active to rest in any of the form. I went to a shed reserved for public bath and apparently ordered by the police. The place was more or less, but it certainly afforded a chance to appreciate the loneliness of the

temple spot. Some number of pilgrims appeared but our misadventure to give us one of those negative ideas that the best is made of. My friend and I were lost in discussion when a priest appeared on the scene and asked us to remove our shoes. "My dear friend, you have not troubled to keep the place clean, and how do you wish me to remove my shoes? There is no temple here and nothing to show us that we should take off our shoes," I said. He said so, but he said, "This is not a place frequented by pilgrims. The one that you have come here, would you not give us some facilities?" I sat silent. He asked again, I said, I was sorry, and he left nothing a few representations. As we were leaving, the priest who was as that had found us not said, "They are dayas. Oh, Gaudis has thrown Hinduism overboard."

We returned wondering if Agner would get at the end of the evening say to Sri Vallabhdas, "Oh, Gaudis has thrown the entire overboard."

But we were to be greatly disappointed. Sri Vallabhdas, Shashi and Jyotsna had returned according to the 15th of April. They had brought the two leaders together and succeeded in deciding upon a point of collaboration and a number of conditions which guaranteed the confidence of all. There was a very large attendance at the public meeting, and every one said, "Thanks to Vallabhdas's visit, we are having a meeting the like of which we have not had during recent years." Sri Vallabhdas and Shashi attended the meeting, making a solemn appeal to Agner to remember some more the Congress, as usual, and its programme. Before there was an attempt that Agner had done nothing for the Congress programme, in fact it had given a bad account of itself. But when the news that a larger conference had been arranged at was announced, the whole atmosphere was changed. All the guests disappeared and every one who spoke said that Agner had done something that day which while it was very good was a promise of better things to follow. Minor Mrs Raj and Rajni who had agreed to be office bearers announced that while they had known they would come to their State and that the public might expect them to do. How good it was indeed. They were loudly cheered. Ordered by the president of the evening, Shashi Jyotsna, I spoke for a moment or two, reminding them that the only speech I was allowed by Gaudis to make while in his presence was of set sentence: "Give me your contribution for Shashi, and that unless they agreed with the Public points, they should give something that evening to see them and of approval or what had been done and what in a sense of their share in the something for the Congress programme. The response was at least so it was spontaneous and so many pilgrims put up their whole and support in the Hindu, some of them telling me, "We are willing to give as much as you want, but agree to that the money will be honestly used."

Well, there was at once a lesson and a message for Agner. Agner has made a very good beginning. Let those who have mechanically agreed to work the Congress programme by their attempt to secure the confidence and faith of the public in Congress work and Congress workers.

Young India

The Bomb and the Knife

(By H. K. Ghoshal)

At the back of the bomb thrown in the Assembly by some heaving Hindu masses and the knife of Rajgopal's assassin bearing Mexican marks was the same philosophy of mad revenge and unbridled rage. The bomb throwers have decanted the cause of freedom in whose name they threw the bombs, the use of the bomb has threatened Islam in whose name the perpetrators did the mad deed. The Government would be foolish if they become nervous and react to creative violence. If they see this, they will perceive that they are in no small measure to blame for the existence of the bomb throwers. By their indifference to popular feeling they are encouraging the nation and end the compensation is bound to find some angry Congressman whose creed is violence will do well not to give one weapon approved to the dead but permit their nation with unbridled vigour, if they have real faith in it.

Rajgopal's assassination has given him a martyrdom and a name which he did not deserve. He had made full reparation as regard to his daughter. He had also already suffered for it. The assassination has brought him posthumous revenge. I wonder the members of the nation's family are not ashamed and hope that neither they nor the Arya Samajists will harbour any ill-will against the Mussalman because of the deed of one mad man amongst them. The nation will, I expect, in due course pay the last penalty for his deed. It is to be fervently hoped that there will not be a repetition of the many crimes now witnessed over the funeral of Abdul Rashid.

Of course the bomb and the knife derive their force of life from the world's belief in violence as a remedy for securing supposed justice. Organised destruction is no less criminal because it is not a crime in the present code of nations. The nations agree with which the nations of the West are heavily laden are weapons of destruction for purposes of war is reflecting the world with the special violence. Let the weapons of hot heads of all nations and all faiths should destroy the basis of the present code even at the risk of their lives. The bomb thrower and the assassin will live on as long as public opinion of the world tolerates war. But they can always be kept under check if local opinion does not approve of an insane their actions.

The bomb is more easily dealt with than the knife. The bomb has an action on India. The Government may stop it either if they choose, not by flightlessness but by removing the national demand gradually and in time. But that is hoping against hope. For the Government is so far would be a change of heart, not merely of policy. And there is nothing on the horizon to warrant the hope that any such change is imminent.

The hope therefore lies only in the nation, in the Congressmen. In my workshops I have created an

ideal amongst national workers in methods of violence. I have however sown a living faith in the method of non-violence. I have felt even a mad act built in it. An atmosphere of despair undoubtedly pervades the air. This depressing uncertainty derides workers from approaching to the full the programme presented by the National Congress. They do not see that if non-violence is to express itself in national activities for attainment of freedom, the Congress programme is the natural and inevitable outcome. We owe to a great extent afterwards the bomb throwers, if we would have faith in our own programme and work for it.

The Fearless Speaker

Without the presence of the bomb between the speaker of the Assembly and the Government," Sri Vithaladas J. Patel has more than vindicated the choice of the Assembly in electing him to the Speaker's chair. He has upheld the dignity of the office by his strict impartiality. But while the bomb provoked by him as speaker, he has raised and a slight opportunity of affirming the national cause. This has naturally brought about a conflict between him and the Government. And he has won every time, he was even when he was betrayed by the trait of the moment into a departure from his usual urbanity. He corrected himself the very next day by making a dignified, voluntary, simple apology. He has never hidden his colours. By his leaders' conduct in the chair, he has enhanced the prestige of the nation.

It is therefore worth while examining the cause of his great success. He has no personal end to serve. His financial needs are small but he lives simply, and therefore neither the high office nor the high salary have any temptation for him. And in this state of detachment he able to discharge arduous duties that has enabled him to give an impeccable mastery over the rules and procedure governing his high office. For Vithaladas Patel politics have been, no position for him; his leisure hours, they have been a passion with him. He has therefore dedicated all his leisure and time to their study with the result that in his own field he has made himself almost invulnerable.

M. K. G.

* Values as till April 4, 1935

Lahori Memorial Fund

(MEMBERS RECEIVED AT THE INDIAN MUSEUM)

Previously acknowledged on p. 128		1934-35
Jagdish Tripathi, under	Jagdish	100-0-0
Devidas Thakur	Kanish	1-0-0
Vijayadas Brahm		
through Kishu Bhaskar	Amrit	1-0-0
Mahesh collection, through		
M. Sankar Roy	Chapman	47-0-0
T. A. Srinani	Wm.	10-0-0
Collection from Red Fort, through		
Mahesh Chandra, Manager, Indian		
Office	Krishnabery	50-0-0
Tripathi Fund	Lahore	10-0-0

Total Rs. 4,110-0-0

With Gandhiji in Burma

IV

Smearaj through Mandalay

The public meeting in Mandalay under the shadow of the walls of the hatched fort of King Tada-U was very largely attended. Gandhiji spoke in Burmese, the interpreter being an Indian Musalman whose effective Burmese speaking was much appreciated. I reproduce the preliminary part of the speech.

"You have rightly concluded me that it was here in Mandalay that the prisoners of this Lathemaya Thak was burned alive. It was he who gave birth to the murder of Smearaj and is hanging here above the British Government has burned him alive. The Law of the People who was surely overruled here, and but we should forget these things, Government surely burned alive Sir John and numerous other men of Burgh. Mandalay is thus a place of pilgrimage for us Indians, and it is a remarkable coincidence that we are all sitting here today in the shadow of the walls of the fort and the prison established by these men of India. In India, it is a common saying that the way to Swaraj is through Mandalay and the British Government has taught you too that great lesson by condemning India's great men here. The way to Swaraj is the way of suffering, which no country has come to its own without suffering and let Mandalay be an eternal reminder both to you and to us of that great truth."

Message to the Pheangys

The real message to the Pheangys had been yet unaddressed. Hundreds of people met Gandhiji in Burmese as in Ceylon, but perhaps the spirit of inquiry was not so keen in Burmah as in Ceylon, and wherever Gandhiji had no audience to draw him out. In one place there he noted satisfied with merely receiving a vote of thanks. "You who do well to own the Pheang as your teacher will do well to explore the hidden possibilities of non violence. There are things in your practice which I have not been able to compare with the teaching of the Buddha but I do not propose to abuse your great hospitality by being critical at this moment." In Mandalay which is a great centre of pagoda and monasteries, thousands of Pheangys had gathered to meet Gandhiji, but the more was to greet that it was impossible to speak at any length and with any confidence. "You have," he said, "as I conceive it, one of the greatest teachers that the world has ever have gifted by one of the greatest teachers of mankind, viz. Buddha. If there had been a perfectly silent and a great strength I would gladly have spoken to you upon that great doctrine. As it is I can only ask you to study the doctrine and reduce it to practice in every bit of your lives. It is infinitely greater than the mere and the democratic people come to seek. It can happen, if you will make much use of it, that our wrong and the wrong of mankind."

In Tagaon, however, which was the last place visited in Burma, there was unusual silence and quiet in the great pagoda that they had constructed for the occasion, and the Pheangys had the privilege of a great discourse in the person of Thawadaya U Pa. I reproduce the Tagaon speech in essence, at the end of this letter.

Foreword

The foreword at Meiktila, Mandalay and Tagaon was all unforgettable. As I have said in my previous letters the contributions were everywhere doubted and even more than doubted as a result of the having presence of Gandhiji in Meiktila, however, they were not doubted with what they had done. A very large number of monks accompanied us on the beach taken up to Mandalay, and one of them at his own request started uttering Gandhiji's name aloud. It lasted as much as Rs 100 and then right up to the moment we reached Marikaba gold mines, and other things that we being presented to Gandhiji and sections of the beach, with the result that the presence of these monks went to swell the original party by a thousand more men. The monks would have gone to a celebration of Gandhiji had not stopped it. As the time was about to come, Gandhiji who was quite overpowered addressed a few words to the monks who had arranged themselves in a circle of standing.

"Money-gifts are hardly ever a true indication of love. In fact in the past we have the story often told of God refusing the richest presents from those having great possessions, and preferring to aid the poorer moved entirely given by a devotee. But it is my great confidence that I have to receive your love by the message you give for Thawadaya U Pa. It is hardly fair to you, I know, but no matter in whatever language you were required, you have surely refused to be bound speaking. The words of your love can only teach me to be more humble and more worthy of it."

In Mandalay on the first day the services at the public meeting were a complete fiasco. But on the next day contributions from Shwep, the only monk of Burma, had come with the set purpose of giving as much as they could and here or here of them went on building but all the little things that were said and there was no more left and Gandhiji had to leave for the station. "There is just one thing left now, I have no time to mention it. I wonder if one of you will offer a fair price for it." One of the Pheang monks immediately said "Whatever price you demand, sir." "It is not for me to say," said Gandhiji. Some one said, "Then blessed, and immediately the monks stood with the offer. He followed on to the station where a shower of gifts was going on. "I do not think I can carry the resistance with me. With in party to offer what you?" asked Gandhiji. The monks lined up and forward with the same words. "Whatever you demand, sir." Gandhiji was greatly puzzled. The monks and monks enough and he had not said more. But the monks insisted "Ask, sir, and I will give. We know, you may not have been asked." He again offered a hundred dollars, then paying something over a thousand rupees that evening.

The farewell at Tagaon was touching. The boat was hired in hours of 1 p.m. and the monks had begun to gather there much earlier. But the boat did not move until 3-30, and all the monks kept waiting on the wharf until the last moment.—Dr. Maitra, carrying on board three reports of Gandhiji's signed requests, and the only old Mahipati, whose only knowledge had belonged him to the Pheang and Tagaon alike, kept

"low and quiet" from putting up and down and gradually raising the record and to get beyond a certain time.

Signature to the Document

"With the meeting each week what has been is not a most interesting and instructive hour in the minister of Boston. Delighted as my experience of the people of Boston were when my visit some years ago was only confined to Boston and for a day only to Worcester, that delight has been heightened by my experience during the last week as far as Ministry. It has been a great joy to me to see at all these meetings so many well-to-do citizens and so many Bostonians and friends. As this will be for many years in come, I will say now, my first address to an audience such as this, I propose to submit a few remarks on what is to you and me desired to get here. It cannot be without purpose and meaning that all your addresses, no matter whom presented, have approval of and blessed my message of good-will and of the opening wheel. I would therefore say a few words to you as explanation of what I understood by the message of Christ. To me it is one of the most active forces in the world. It is the sun that rises upon us unfalteringly from day to day. Only if we would but understand it, it is infinitely greater than a million stars put together. It reflects life and light and power and happiness. Why do we not see that light, that life, that power and that happiness in a light that produces the law of Christ? As I said in Ministry only yesterday, it has appeared to me that the message of the Bible, the Evangelical One, has only touched the surface of the heart of Boston. I would like to apply now at two points. Now I hold that when the law of Christ begins to operate, there should be no jealousy, no unworthy ambition, no crime, I read your criminal statistics and I feel that you are still backward in the race for crime. Master on the slightest pretext seems to me to be fairly common in Boston. I will therefore appeal to the friends on my left (the Pharisees) who are supposed to be the representatives of the Park you have referred from the Republic. Having travelled in Egypt and now fairly long enough in Boston, I feel that we in India have perhaps more fully, though by no means as fully as possible, interpreted the message of the Bible, than you have done. We have it in our Scripture that whenever things go wrong, good people and wise go to the Egyptian otherwise known as Australia. Castaway himself, when he saw oppression, injustice and death around him, and when he saw darkness in front of him, at the back of him and each side of him, went out in the wilderness and consulted there fasting and praying in search of light. And of such persons was necessary that him who was infinitely greater than all of us put together, how much more necessary is it for us, no matter whether we are doomed to suffer or not! My friends, if you will become teachers lighting the path of a weary world towards the goal of Christ, then it is not after any sort of it, save that of self-sacrifice and power. The many points are always very deep. If some of them will take upon themselves the work of interpreting the message of the Bible, they will revolutionize the world. You will not be misled by rigid teachers, but we

enrich your faith and your compassion and let the
holy men among them infuse the writing word and
vivid your understandings. You will then find upon
something your hearts that it is not enough not to take
animal life, but you must see in it that it is a value
for the pleasure of the public. You will then at once
understand that it is a movement with the desire of love
for all that lives to turn our simple into change. I
understand that death is on the horizon as a people is
wrecked on the Dardanelles and as a chronic which
does not necessitate the drawing of the fiery liquid. You
will immediately see in further research that there is
no room for one who loves everything that lives to
have less loving in his heart. You will yourselves
come to feel authority and you will teach all around
you to come to feel anybody. I hope that these few
words that I have spoken to you in my testimony will
from the bottom of my heart will be received by
you in the same spirit in which they have been
spoken. Since you have at all your meetings studied
me with a spirit of non-violence and truth, I have
understood to interpret in the best way I could the
message of non-violence and truth as I have understood it
for an unknown period of 40 years. May the words
I have spoken find a lodgment in your heart and may
they bear abundant fruit, and if they do, there should
be no difficulty in all kindred and parties combining
together for a common cause. I thank you for having
listened to me with such patience and so perfect
understanding.



Ferrim Clats Bandoll

Mr. J. J. Johnston, Secretary of the Foreign Cloth Boycott Committee appointed by the Warrenton Committee, has not allowed grass to grow under his feet. The headquarters of the committee are Congress House, Honolulu. First place the Secretary is looking for is the Honolulu and neighboring islands to encourage boaters and others. An important boater gives the names and addresses of sailors and production. These depots throughout the islands. The boater can learn the last by looking at maps along in the U. S. A. Committee, Congress House, Honolulu. The important telephone address is 'Boycon'. It will interest the reader to know that there are no all 112 such centers of which Honolulu has its own. Telephone 64. Next come Honolulu with 18 and Hilo with 15. United by itself the last is representative, it is but a drop in the ocean compared with the foreign cloth shops in the country. There is no doubt that Honolulu alone has more than 112 foreign cloth sales depots. It is for the public to express the trade which drains away values of money already from the islands. One shop spent on these goods 10, and some more than 100,000 dollars.

The booklet, compiled by the editor, gives information about the program of boycott. The first leaflet issued gives the rules for boycott. 10,000 copies have been printed. A second print of one page has been issued for it. I copy the following interesting paragraph from the leaflet:

Win anywhere. 25 Years and Counting.

"It has been calculated, on the basis of figures of cattle produced in and exported from India during the last 22 years from 1890 to 1912, that the average

230

A National Defect



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Young India

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A Schoolmistress's Testimony

[From the letters received from America about the great success of Gandhiji's mission I reproduce another from Miss Dorothy White, the American Principal of Dana Hall School, Wellesley, Massachusetts. M. K. G.]

"At the request of Madame Sarojini Naidu, I am going to write you a little account of her visit to the Dana Hall School in Wellesley, Massachusetts. As there can be no possibility that you know very much about this school, perhaps I would be well to give you some little account of what it is and what it means for it is a boarding school of five hundred girls who range in age from ten to twenty. The school is organized into four separate units, the little girls up to fifteen living in one group, the girls then we call the high school girls in a second group, the girls who have graduated from high school, but who do not wish a formal college education, in a third group, and high school graduates who wish to make a serious study of music in the fourth group.

"All of these young people come from the poorest class of America. As you are so much of a student of music and social conditions, I think you will understand that this poorest class is with us very large, a class which is very close to the soil and steady in the customs but unfortunately neglected by the leaders which it has created for itself and which it has usually made poor associates. The children of this class are very apt to be sent away to boarding school either because the schools in their home towns are not satisfactory or because home conditions are unhappy, or because the early rich parents feel themselves unable to cope with the so-called 'social freedom' of the younger generation. These dispositions give these children unhappiness and uneasiness, though they know that they should not have them, and, when they become too worried, they cast their responsibility off on to the shoulders of the master boarding school where unhappiness and uneasiness are not prevented. I have always been very deeply impressed with the fact that it is possible to escape the worst of this unhappiness of these young people, because they are close to the soil themselves, the sense of soil values has not wholly escaped within them, but has only been carried to a pleasing point might be covered with the cold robes of a dead life. They accept, willingly in soil values and soil people. We make them these people, too simple, and make very hard, and not policy in the way of

so much freedom of thought and speech and action as is connected with protecting them against the too early touch of a world gone mad over social pleasures.

"It was very much a pity that Madame Naidu came last Saturday night. I cannot adequately put into words the thing which she did for these girls. Because she was not happy, because her hands were sensitive enough to feel the glowing and underneath the robes, she drew away from them that which was useless and unworking, and they responded accordingly to the magnetic influence of her goodness. Even treated of them as machines for an hour and a half, while she talked about you and your message and what our American means. Moreover, perhaps you do not realize, even persons as short as your own country, that you have been ages or less of a story-book figure in the part of the world. You have been a phenomenal person on a printed page, a person about whom one read and whose name was pronounced with an air of being well informed, but who was not really alive and true. Since Madame Naidu's talk, I have heard girls also say: 'Gandhi comes and he can give me all I want to be trying to do.' Youth the unknown part still far more than we understand ourselves, and it is through youth that your hope of reforming it can be kept alive. The fact that Madame Naidu's lecture of an hour and a half enthralled the entire members of the audience as well as the children is a further proof that she was great enough to understand that the truth clearly speaks reaches old and young, who will realize.

"It was not only in her verbal address that Madame Naidu made links and to these young people. She was in practice and so charming and so interested in all of our school life that wherever she went she left behind her a trail of pleasure and sparkling recollections. Our Irish Catholic party coach, who has served us for twenty-five years, usually with politeness that Madame Naidu touched her at her terms of board, and the little seven-year old children at Tenora have named their puppy with the name that she suggested. When our fourteen-year old girls learned that she was to visit the government, some of them who were planned to be married decided to go to class that day in order that they might have a glimpse of her as the platform and even the carpenter working on the new railroad passed in this with the foreign lady was. It was remarkable to me, that after the long and long day which she spent with us here, she

was able to go immediately to Wesley College to a main nature institute and to give a second address, wholly different from the first but equally powerful and so on equally high spiritual level. Many of the members of our family went there to hear her for a second time, and they came back saying that they had been a little afraid to go, fearing that there would be a mishap when the fine Secretary opened speech, but that there was only further experience and further healing of the consciousness that Truth-tellers, whether men or women, and that we have been blessed in having their friend of ours come to us."

Foreign Cloth Boycott Duty of Local Bodies

Sgt. J. S. Deshpande has addressed a circular letter to the local bodies here, which I take the following:

"The local self-governing bodies in India are under important duty in the following ways:

1. By issuing a prohibitive notice, forbidding the use of other cloth on all foreign cloth imported within the local area. When the existing Municipal or Local Board Acts do not permit this, the local representatives on the Provincial Legislature should be approached to have the law suitably amended.

2. By exempting handlooms and handweaves Khadi from excise, treated like and every other local cloth.

3. By making all its clerk purchases in handlooms and handweaves Khadi. Inspection of its accounts confirmed."

It will be interesting to know how many local bodies have responded to this appeal and to what extent.

Test for Congress Committees

The F. C. B. Committee has investigated Congress Committees about progress of boycott in their provinces. Not from the latest F. C. B. Bulletin issued by the Committee I observe that many Committees have ignored the circular, some have sent perfunctory reports. If the Congress Committee are efficient bodies, there should be no difficulty about getting regular and encouraging reports. During my tour I find that the masses are ready for boycott if the correct leaders will organize them. For a. Information has been sought on the following heads:

1. Amount collected towards the boycott fund.

2. Average number of boycott volunteers at work during the week.

3. Number of houses visited by the volunteers during the week.

4. Number of persons who promised to boycott foreign cloth.

5. Value of foreign cloth actually consumed within the local area concerned.

6. Value of stock cloth kept on a stock of them (H) or other properties.

7. Number of boycott meetings, programmes, Nagra Khadi parties, or Khadi houses organized.

8. Value of Khadi sold.

9. Number of new charities set in motion for handloomers by the efforts of the Committee.

10. Number of Manufacturers and District Local Boards which have not so far been able to adopt the suggestions made by the Committee at page 4 of the second F. C. B. Bulletin."

This part of the bulletin concludes:

"Besides the weekly reports, Congress Committees must send consolidated reports of work done up to 10th April 1939, as the 1st of May is fixed for the National Demonstration. These reports must reach the office latest by this day. Reports which are not received on time will have to be omitted from the general report, which the Committee will submit to the Working Committee in the last week of May."

It is that that this information should be to the members of the All India Congress Committee which meets on 25th May.

The Seven Cities

How easy the boycott is if it is properly organized can be seen from the bulletin which shows that Calcutta, Bombay, Kanpur, Madras, Delhi, Amritsar and Coimbatore are the cities that closely import foreign cloth. The bulletin proceeds:

"If the local agencies in these cities better themselves suitably, much may be achieved by them. The merchants have been formerly approached in some of the cities. (It is understood in Calcutta and Coimbatore.) It is hoped their example will be followed by the other cities. In view of the import sales in Coimbatore, it is high time that Delhi and Amritsar workers also took effective steps to come into a line with Coimbatore."

Its Effect

The bulletin quotes the following from Tansend as showing that even the little that has been achieved is telling on the Manchester market:

"Cloth Manufacturers are feeling the absence of potential demand for fabric . . . Manchester cannot be active where Indian buyers are holding aloof."

"There is a cry (for Manchester goods) from China and the South as reported. London is still buying Indian . . . for fear of the boycott movement."

Production of Khadi

Some serious parties are already raising the question how Khadi can meet the deficit that must be caused by a successful boycott of foreign cloth. The question is no doubt relevant. But it is easily answered. Khadi alone has an infinite capacity for expansion, if there is a demand for it. Every basket is a potential spinning wheel and every little capital is set it up. The wheels can be fired up in no time. The staff and the dyes are there running in waste for want of use, and when there is a general and belated demand for Khadi, the petty trader who is today sharing for the foreign cloth market will down it a privilege to work for Khadi. It will then pay him to work for the additional manufacture of Khadi. Moreover it should be remembered that the market will not be called upon to absorb Khadi for the millions, even so limited manufacturers are not expected to supply the millions with their business. Once Khadi becomes common use, the selling millions will open

Young India

A National Defect

(By H. K. Grew.)

Although we have the credit of being a generally clean people, we have little reason to be satisfied with that credit. Our cleanliness, as a standard compared to that of other nations is based upon the almost universal habit of taking the daily bath and of keeping our cottages clean and tidy. But there that it ends there. We predicate that cleanliness at the expense of our neighbours. Hence our villages are a dingy and dirty and unwholesome sight, in spite of the fact that millions go barefoot. We do believe in covering dirt from our noses but we also believe in throwing it on the street without regard to the well-being of society. We are clean as individuals but not as members of the state or the nation of which the individual is but a tiny part.

Whenever I travel in the South the native cleanliness standards stand as my standard and make me feel most uncomfortable and sad. The end is by no means peculiar to the South but it is in my opinion accentuated in the South. One does not see the pollution of rivers to the same extent as the same parts of India as in the South.

On the 17th instant at 5 a. m. we left Baroda for Ghatia by motor. We had to open the great Kotbar river. The sewage here often partially overflows from the house in the South, were not my gaze at other points. The car practically passed by hundreds of men and women vomiting themselves out many yards from the river bank. It is the stream in which people bathe and from which they drink. Here there was a break of the rule of decency and a universal disregard of the most elementary laws of health. Add to this the enormous waste of the poorest classes, which they would be if these excretions were made in a field and buried in the living surface of the earth and well mixed with breast and manure of being this and a danger to the health of the citizens, to they are when deposited on the river banks.

There is much for the Muzungas, if they will but do their primary duty of conserving the health of the citizen rather than vice versa. There is, I know, the custom of saying that these villages must not be permitted to take the national attention away from the work of Swami. I venture to submit that conservation of national cleanliness in Swami work and may not be postponed for a single day on any consideration whatsoever. Indeed if Swami is to be had by peaceful methods it will only be attained by attention to every little detail of national life. Such work will promote cohesion among workers and create an indissoluble bond between them and the people's head necessary for the final overthrow of the existing system of Government. This system depends for its existence upon the weakness of the nation. If there are no weaknesses to exploit it will automatically cease to exist. A foreign government is like a foreign body in a diseased system. And even so the maintenance of a

foreign body the system has to be made healthy from within, sooner for the removal of a foreign government, it is necessary to remove all the internal causes of disease. Complete sanitation is not the least of such diseases.

Now Muzungas neither the end of sanitation will have much work before it, not by way of finding money for matters but the nation had in the way of fighting national external problems and tasks that have become urgent matters. It will therefore be good training in Swami.

So far as the Swami is concerned, the reform will not only aim high but it will ultimately be a source of wealth. I suggest that in this country it can be carried out only if the government will themselves take up the banner and the leader and not otherwise. The remedy is no doubt better, but it is cheap, efficient and capable of being consistently put into effect. When the city fathers are in earnest about the reform, they will be able to command the willing service of sanitation volunteers.

B. I. S. N. Co.'s Denial

While I am journeying in the village of Andkheda, I see the following Press Press message in the *Mail*.

"The B. I. S. N. Co., in a statement to the *Englishman*, denies the allegations made by Mahatma Gandhi, who, referring to the sanitary arrangements of the train plying to Baroda, termed them as 'unsanitary disregard of the welfare and feelings of the human beings.' The Company says that Mahatma Gandhi thought that a deck passenger enjoyed second class privileges. The space termed by Mahatma Gandhi as 'kitchen' was the main space placed at the disposal of the deck passengers with the hatch open for allowing ventilation. As regards the sanitary arrangements, the Company says there are sufficient men to keep the latrine etc. clean, and no complaint has been sent to the Commissioner about any such violation. These are arrangements for latrine, but Mahatma Gandhi and his friends occupied it [it] as their private sanitary latrine (Bengal) without permission."

I wish I had the full text of the statement before me. But if the Press Press message is a fair summary of the B. I. S. N. Company's agent's statement, I am sorry for it. Instead of saying about correcting the deplorable state of affairs, the agent has chosen to make any very cold condemnation of the treatment of deck passengers based on personal observation. I hope I am not so stupid as to expect second class privileges for deck passengers but I do resent the constant snail that separates the deck passenger from the cabin passenger. The deck passenger may not claim the latrine arrangements provided for cabin passengers but he is entitled, whether he asks for it or not, to complete sanitary arrangements, and ample and clean accommodations. It should be possible for a person used to steady conditions to travel as deck passenger without running the risk of being ill or without having partially to serve as I had to serve for want of proper latrine arrangements.

A 'kitchen' may not be termed as 'sanitary space' placed at the disposal of deck passengers. I suggest that deck passengers should be given second class

occupying space not intended for human habitation. I admit that the ordinary deck passengers will take up any space in which he may have access in order to avoid the feeling of being cramped and in order to have some freedom of movement.

That the Company has sufficient room to keep the latrines etc. clean does not prove that they do keep them clean. My charge is that the latrines were not kept clean, that the half doors were in a state of disrepair, making it impossible to lock them from within and that there were not enough for the number of passengers taken on board.

I had hoped that the Company's agent would not come to the dock situation at such a cost of saying that "on completion has been sent to the Commissioner about any case in arrears." When the class of passengers who travel deck have the air of complaining of overcrowding, there would be no acceptance for me here. It is unfortunate that we as a nation will not use our discretion to do it cleanly and that we will put up with insanitaryness which a better being should cover shame. What is worse, I admit that the ordinary deck passenger has no sense of sanitation. But that is one makes it all the more necessary for a shipping company to be extra careful in these matters as to its boats or ships. The last statement is the extraordinary demand, if it correctly represents the original, as it goes ill. I am not on the basis of comparing places to which I am not entitled such practice is contrary to the habit of a Hindu. I could not even have independently occupied a space reserved to favored accommodation. For it was allotted to me and my friends by the Company's agent. There was then no question of occupying anything without permission. Let me now describe what again I was permitted to occupy. It was the open space on the bow between two lifeboats and surrounded on all sides by passengers. Now even I and my company the only passengers on the ship. However I observed that the space was used by the officers for taking practice by the crew. There was no other anyone to show that this open space was reserved as hospital accommodation for me. Let me add too that there was a continuous stream of coal dust blowing over our heads the whole of the short stage of the voyage. It was difficult to keep anything clean. If the was hospital accommodation, it is obvious that could either be the Company or the medical officer who would be treated with an unreasonable obligation even for a healthy person and should find for patients in some hospital. Needless to say, there could be no privacy in an open space like this which the passengers and officers must frequently cross and reverse. I have also hospital accommodation for deck passengers on other boats. This has been a properly fitted cabin with reserved latrine accommodation for patients. Within I see my companions entered anything of this character on 8 & 9 April. Lately if I had occupied the space, surely it was the duty of the captain and the officers to have my entrance to the hospital. I expect the Company to withdraw the boat and seeing as he is an infidel, the change is evidently made. Surely it will pay the Company to right the wrong created of both sides by a deck doctor.

M. K. G.

In Andhradeekha

The reader will find elsewhere the sacred world's history and collection. Though I am among them and more might into the village life in India. My last experience to be too good for my kind. I see the village and yet more using them for the road ends through space. It is good no doubt to make collections but in the end of the condition of the other village experience is not good enough. But it would be foolish for me to consider all the appointments made by the devoted in welfare who are making themselves out to make the best a financial success and to enable the message of Hindu to be delivered to the largest number of villages possible during the seven weeks' tour. In my opinion to the village, I am saying the example of the late Mr. Mahendranthi Hanay who, when he was asked why he delivered, during his English visit about 1900, the same speech to almost all his audiences, said "Because I want to give to all my hearers. Having measured my first speech to the best of my ability, why should I give second best to the others? So my message to the village is started.

- 1) Repeat foreign debt.
- 2) West Hindu manufactured to pass over village.
- 3) Hindu nationality.
- 4) Friends away between Hindu, Mahendran, Christians and others.
- 5) Hindu debt, let the village either go to the doctors and reason with them to give up debt, and
- 6) Avoid external quarrels, let when they do occur adjust them through voluntary village Panchayats.

It is at my request where "politicians" demand that I make this declaration and speak upon other matters.

Thus at Mahendranthi I had occasion to dwell upon several constructive matters including those among you of the addresses that were presented. But the majority of addresses were loaded with nothing but objections to points of me. Each power can do so good in the region and may possibly do harm to the receiver if he suddenly believes himself to be all that the region needs him. I therefore waived my address, agreed however, that addresses to be received. I told them that the best form of protest was to adopt to one's own conduct what one heard promiscuously in conflict. The Indian writers I have already found to be responsive. The best was quickly taken up. The address in the Duttar district have been for the most part collection. There is yet one step further to be taken. They should consider detailed information on the following points. Number of men and women in each village or in the area covered by the particular address, number of Hindu, Muslim and other member of "outcastes", how many, number of Congress members male and female, number of people given to drink, number of opium, their home of work, education, industry and count of your land as per month, quality of cotton grown if any, whether sown in their own casting, number of looms weaving only handloom, weaving both handloom and machine and number weaving only machine yarn, weight of Hindu manufactured per month when all wages paid for each process, number of natural Hindu and Christians, and with

other information as may be at our hand the national standpoint. Addresses giving accurate information on the points mentioned would be a record I should prize and treasure. They would be far and above a source of valuable information.

I must now give a condensed summary of my address at Minneapolis already referred to before it was delivered on the following day.

Shake all this Torpor Toss all Faith

"I give you the greatest pleasure in being able to meet you personally with you especially as I do so in the same theatre and under protest of your national legislators. But that pleasure is not unclouded with pain and sorrow because I see the fearful fate of thousands of the wretched and dead of this Nipponed Cabbage. Before, therefore, I come to other parts of my address I propose to withdraw myself of the thoughts that are swelling upon my breast in connection with this occasion. It is an open secret that at the present moment it is a house divided against itself and there is just a danger of the whole work that has been inaugurated by Hinomatsuri being swept into the sea. I will not write one word of advice and warning to all those who are responsible for the fate of the institution. Presumably they are of a fairly sound character. The institution I have previously discussed during my time in India is one of the great in the world that at the present moment threatens to be that belated land of ours. Let your faith be not based merely when it is founded in the future. That faith is of little value which can flourish only in this world. Faith is able to be of any value but to secure the nearest whole. Your faith is a blind confidence if it cannot stand against the adversity of the whole world. You will, therefore, never reach the success of this institution by the quantity of attendance, it is quality alone that should be the guiding finger in determining the future policy of this national institution. If you have faith in your address you will be satisfied to reach only one but if he fails to come to this conference. Consequently you will refuse to leave your colour even if a thousand addresses were presented you, provided only you make yourselves available to influence.

Reaping Foreign Cloth and Abuses

"I thank you for the several points in which the institution that you have presented to me. There is too often for me to attempt a detailed reply to all these various addresses. I propose however to single out two addresses, one from the Dundas District Board and the other from the Dundas Municipality for reply. In the first address, I refer the address for it. I can speak by common sense by power. In these addresses, reference has been made against the wearing of foreign cloth. It is not an original or a new argument. Some of my best friends have raised the very objection that have been raised in these addresses that when having given the usual national demonstration that I would in these speeches I had a great trouble to show the nation that I have always held in this question, viz., that it is the sacred duty of our people to keep themselves of their foreign clothes and change them to the Indian. And I venture to submit not only that it is

consistent with the doctrine of ahimsa to burn foreign cloth but that a proper appreciation of that doctrine demands the burning of foreign cloth in India. Remember one vital thing about this burning, that it is the women of the foreign cloth who are called upon to deliver for burning such cloth in her possession. You will remember that if I possess a piece of cloth or garment that is stained with plague germs it would be my duty to burn it. I remember how when I was in South Africa a contract that had cost £14,000 was assigned to the Government with all its contents by the Municipality of Johannesburg because it was suspected of being infested with plague germs. I admitted and appreciated this action of the Johannesburg Municipality and I said that that it probably saved Johannesburg from what might have been a deadly plague. As a Vaidika I can assure to you experience from my own life and my friends. Some of the richest houses being shrouded with the matter because they had suffered untimely plagues. My intention, in connection with the foreign cloth, is that it is more than polluted and is infected with germs that are fatal to the welfare of India—moral, economic and political. You of Minneapolis do not need to be reminded of the history of this port and how foreign cloth has spoiled this part of India of its commercial prosperity and its social condition. I hold that we must start a nation against India herself when we part with the wearing of what and add the economic independence of India for a potpourri of foreign cloth. And when you speak, by name, we are repeating that name. I have therefore felt it to be my burden duty to mention India from the stage. You do not need to have a knowledge of economics to understand the simple truth that if we could distribute among the starving villages of India 50 crores of rupees that go to the purchase of foreign cloth more of them need starve, and do you need to have an extraordinary knowledge of arithmetic in order to appreciate the fact that if we could produce all the cloth that is needed in India it is possible to convert those 50 crores into going out of the country. This is a thing that we were doing only 100 years ago. We have got ready made power in the abundant hands of millions of skilled men and women that are ready willing to devote to the villages of India. There is no reason why these millions of able hands should not be turning millions of rupees in the corners of the 750,000 villages of India. Instead of not your cattle and put the hands to produce for her to every nation grown as India all the way from the Lancashire and to return it to India in the form of cloth. How much more any should it be that far as to every nation that we produce goods from place to place in India where it may be needed, and put it where such cloth? In spite of quality, and in spite of price and even where economic the thing is being done today in two thousand villages in the country. And our ready nature do not stand waiting several miles from day to day or week to week to get money in order to exchange for the pain that these distant depots have upon. It therefore we have the slightest feeling for these ready nature and for the starving millions of India, we both of whom according to English administration themselves hardly get a square

need from your's and its year's end, you will discard and exchange in the future every sack of foreign cloth as the least possible, the least exigible that India expects for now to do.

A Council of Protection

"But it has been suggested in one of your addresses that Khadi should not be sold through middlemen but immediately by such one for himself. I like this council of protection. Only if foreign goods are of practical facts about Khadi production, and if the farmers of these addresses will permit me to say so, it belongs given speakers of the techniques of Khadi production. It is a physical responsibility for everybody to produce his own Khadi just as it is physically responsible for every man to grow his own rice. It is not possible for farmers in the state of India to produce their own Khadi even if they wished to do so. At no time in the history of India of which we have record was it possible for every man to produce his Khadi. And for the life of me I cannot understand the philosophy lying behind the objection, 'What about your own Khadi as foreign cloth?' Let it be known that there are millions in India who can work at the spinning wheel for eight hours a day and that it is impossible for them to use all the Khadi woven themselves. It is the broader duty of good citizens of India to take off the English protest that is turned out by these brothers and sisters of theirs. Let us not also forget that it is one's social system which distinguishes him from the brute creation. If it is his privilege to be independent of a equally his duty to be interdependent. Only an arrogant man will claim to be independent of everybody else and be self-reliant. And let us in all humility point out to the farmers of these addresses that the movement of 'self-contained' system of Khadi production is going on in several places in India and if only the Municipality, the Taluk Board and District Board will do their primary duty and open it assistance it will be possible to reconstruct our villages so that the villages collectively, not the villages individually, will become self-contained as far as their clothing requirements are concerned, and if the farmers of these addresses will use the trouble of reading the literature produced by the A. I. E. A. from time to time they will find what is being done in that direction. It is for that reason that I have said many without realize that after Khadi becomes common cloth in India, it will have nothing to say from the competition of foreign cloth in most of Indian village cloth. A little reflection will show that this is a self-demonstrable proposition.

The Dunes of Dhak

"For I must pass on from this subject to other topics of equal importance. The Working Committee not only expects every Indian, who is desirous of securing freedom for his country, to beyond foreign cloth but also to make India go dry. The curse of drink is taking into the veins of the Indian society and the labouring population in our factories is rapidly becoming degraded. Driving the creation of this drink evil. I suggest to every intelligent citizen of Maharashtra that it is his sacred duty to stress every nerve to bring about total prohibition, and if we do our duty we will stamp out the foreign liquor which is the cause of introducing prohibition legislation.

Trifling with National Finances

"Throughout the country there is too much trifling with the national finance. My friends, you do not have here much money has been wasted away for Amulmashas for Khadi production and for the removal of untouchability and you will permit me to say that the way in which the money has been handled by the various workers to whom it has been entrusted has not been to me a happy experience. It is time we make up from our dreams. Not said we are possessors of our national finances as we are of our own, and all we are possessors of the reputation of the nation as of our own shall we have Shanti? We have to be, the Congress will show ourselves in all these matters if we are to restore the name of national service. It is not enough that workers do not use it for evil, it is wrong when they use it carelessly or for purposes not intended.

Facilitation of Amulmash

"Amulmash has selected possibilities. It has a wide market. In women I have known to be engaged and introduced even in South Africa. You are conscious to a fact. Properly led you are capable of raising self-reliance. Your history is reconstructed but unfortunately those who are in a position to make a good use of themselves to the nation are the most apt to lead life in ease. There is inclination and how to pass criticism where criticism is needed and you show the enormous national facility of understanding every branch. I would be untrue to you if I did not during this year of grace, of discipline and production warn you against these facts and exhort you to convert them to the best of your capacity.

What will lead the Government

"You have seen how the most brilliant and effective work done by the Indian Speaker that we are now likely to have has been undone in one single month by a minister from the lap of the empty Viceroy. I draw your attention to this incident to enable you to consider the great work that lies before you. Whether it comes today or years hence the freedom and emancipation of India is not to come through the so-called legislature but through the work in the villages as the way pointed out by the Congress. If the Viceroy had the knowledge that the Speaker was the representative of a nation with order and capable of bringing action he would have accommodated himself to the policy given by Villaband. And the money which can affect the Viceroy and the Congress and which he is the least to even the hypothetical energy of the bank-broker but the careful, quiet and unassuming energy generated from work done by millions of hands. Show me a united Congress with pure Satyagrah, a Congress with millions of villages as its cells, a Congress having Khadi woven in every village, show me a Congress professing the honour of every individual, a Congress that has realized every the above of understanding, a Congress that has achieved unity between Hindu and Mussalman, Parsee, Christian, Jew and Sikh and then you will find that the Viceroy does quiver or panic enough the authority of the Speaker of the nation's representatives."

M. K. G.

2305



A Malicious Libel

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Young India

A Weekly Journal

Edited by M. K. Gandhi

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No. 18

In Andhradesha

The current week's Receipts and the disbursements are as follows:

12-4-1929—Kavara, Rs. 1,000-0-0; Chakrapati, 1,100-0-0; Bouda, 1,000-0-0; Haldwara, 500-0-0; Narayana, 1,200-0-0; Chakrapati, 10-0-0; Vallabha, 100-0-0; Bhadrachalam, 110-0-0; Kumbhara, 100-0-0; Gouda, 1,000-0-0; Pappana, 100-0-0; Bouda, 100-0-0; Bhadrachalam, 100-0-0; Bouda, 110-0-0; Chakrapati, 110-0-0.

20-4-1929—Kumbhara, Rs. 1,100-0-0; Tondara, 110-0-0; Bouda, 100-0-0; Igara, 110-0-0; Jangana, 700-0-0; Padayala, 1,100-0-0; Bhadrachalam, 11-0-0; Padayala, 400-0-0; Vengara, 100-0-0; Tondara, 700-0-0; Bhadrachalam, 100-0-0; Yalavara, 100-0-0; Bhadrachalam, 100-0-0; Chakrapati, 110-0-0; Tondara, 1,000-0-0; (Rs. 117 Lakhs Paid) Erasa, 1,100-0-0; Chakrapati, 100-0-0.

21-4-1929—Kumbhara and Chakrapati, 100-0-0; Bhadrachalam, 100-0-0; Bhadrachalam, 1,000-0-0; Bhadrachalam, 110-0-0; Bhadrachalam, 20-0-0; Bhadrachalam, 1,000-0-0; Chakrapati, 100-0-0; Bhadrachalam, 1,000-0-0; Bhadrachalam, 1,000-0-0; Bhadrachalam, 1,000-0-0.

22-4-1929—Chakrapati, Rs. 100-0-0; (Rs. 10 Lakhs Paid) Bhadrachalam, Bhadrachalam, Bhadrachalam, 100-0-0; Padayala, 1,100-0-0; Bhadrachalam, 100-0-0; Bhadrachalam, 110-0-0; Bhadrachalam, 110-0-0; Bhadrachalam, 1,100-0-0.

24-4-1929—Chakrapati, Rs. 100-0-0; Bhadrachalam, 110-0-0; Bhadrachalam, 1,000-0-0; Bhadrachalam, 1,000-0-0; Bhadrachalam, 1,000-0-0; Bhadrachalam, 1,000-0-0.

Total up to date Rs. 1,11,000-0-0.

Immediately on my arrival I told Bhadrachalam and Bhadrachalam and other members that the expenses in connection with the tour should be reduced to a minimum and that if they were to be deducted from the collections as I found during several previous tours they were, they should be subject to confirmation by me. The members told me that the expenses had to be deducted from the collections as the local Congress Committees had no funds as their coffers had of they made special

collections in regard of the expenses, it would be in much better from the collections. I therefore agreed confirmation by me. The members accepted my advice and it came to be working satisfactorily.

I gave the first bill of expenses that has already come into my hands.

(1) From Bhadrachalam

New Tour for 11 days from 1 to 11 March to 11th April at Rs. 12 a day for B. P. Bhadrachalam, B. Bhadrachalam, C. H. V. Bhadrachalam all over the district. Rs. 370-0-0

(2) Old Tour for 18 days at Rs. 18 a day for Bhadrachalam and other except work. 100-0-0

(3) Other work on charges.

1. Devi Island. Bhadrachalam out from 25th March to 15th April. 200-0-0

2. Bhadrachalam work of Bhadrachalam for 5 days. 10-0-0

3. Bhadrachalam and K. Bhadrachalam. 10-0-0

4. Bhadrachalam B. Bhadrachalam. 10-0-0

(4) During the tour.

One Bhadrachalam out extra for 3 days. 10-0-0

(5) Bhadrachalam and Bhadrachalam and other paid. 100-0-0

(6) Bhadrachalam and Bhadrachalam and other paid. 100-0-0

(7) Bhadrachalam.

Telephone. 10-0-0

Trains. 1-10-0

Other and other. 1-10-0

Bank interest. 2-0-0

Total Rs. 1,100-0-0

(8) Bhadrachalam.

Rs. 70-0-0

(9) Bhadrachalam for new work.

Rs. 70-0-0

Total Rs. 1,170-0-0

The bill accompanying costs of Bhadrachalam covers a total amount of Rs. 70-0-0. Hence

Total above. Rs. 1,240-0-0

Bhadrachalam bill. 70-0-0

Rs. 1,310-0-0

I mention that I owe Rs. 1,000-0-0 to collect nearly Rs. 10,000. It seems to be a little over 15. I know that in previous years the expenses have been far larger and have included even the charges for station for my companions. This bill includes all such items. It however the tour had to be delayed today, I feel that it would be possible to reduce the

workers still further. As it is, Dr Patil is among the few humanistic peasant workers we have. And he was able to avoid all superfluous expenses. But the number of voluntary travelling men and should be reduced. The utmost attention is necessary in these matters. Only those should be in the party whose services are required. I recognise that numerous villages were like that in not an easy job. It is a new field and means a great deal of personal propaganda among the people. Wherever there has been organised work, the people have of their own accord taken themselves into the movement with exemplary zeal. When there has been no personal influence, "Mahatma Gandhi is in" has not the so compelling and liberally so giving any man with my degree, as voluntary at times has been the case made by what has often appeared to me to be a mendacious cry. I do not think that it has aided to the betterment of the people. Indeed the collection has been positively guided where the people have suggested the desire to enter the cry. Dr Patil told me that the collection this time is his district was larger than his quota when the Tilk Swami Fund was being collected.

Talks on Khadi

At every centre in this different district where I have toured, I have held talks with workers about Khadi, cloth, national education etc. I have found greater talk in Khadi than in any other cloth. Dr Patil is himself of opinion that the production of Khadi can be reduced almost to a fraction unless it is properly organised. Sri Kalam Shastri holds a similar opinion. But I have, I am sorry to have to observe, noticed elements of a systematic and dignified study of the workers in Ambedkarite. I do not know a single expert on Ambedkar like say the late Mahatma Gandhi or Lokamanya Bal Gangadhar Tilak or others whom I can mention in other persons. No attempt has been made to revolutionise thinking among the workers. It is the opinion of many experienced workers and I share the opinion, that unless self-education is introduced, the workers will not be able to hold out for long and that the quality of yarn cannot be much improved.

Now it is universally noticed that Khadi has no market, if the yarn is manufactured by those who need not open to competition their hand earnings. It would be a disaster upon the people to collect funds in the name of Gandhianism, if there are no people for whom the cloth can be the only needed necessary occupation. There should therefore be a map of Ambedkarism the spin where there is growing poverty and where the courage of Khadi would be taken in vain as there are men and misery. I have therefore suggested the following proposition to the workers for their guidance.

1) Spinning for wages should be introduced only in those villages where people are in perpetual want because they do not get enough from agriculture and because they have leisure. Khadi as made may be substituted by way of not adding overhead charges to the cost price.

2) Spinning for one's own requirements should be introduced in all the villages irrespective of poverty

In such cases the help to be given to the people should take the form of teaching them spinning, carding, or spinning as the case may be and supplying them with cotton and accessories at cost price and giving them yarn weaves for them at ordinary rates. In this case, spinning charges will have to be recovered.

3) Sanitary spinning should be promoted wherever possible. Help, as in the case 2, may be given but nothing, as a rule, coming for hand office any money in this work. Sanitary spinning is not of itself when it is regarded as a loss. In this case of spinning, self-cleaning should be learned upon. I am not sure that it is not the worst plan to begin one's spinning hence with money and cotton. As a matter of fact an intelligent worker can learn the elements of the above processes in two days.

It follows from the foregoing that there should be a central spinning mill in all Ambedkar for supply below 12. For four months, heavy rain may be given and when given should be charged against the Khadi. In this connection it is useful to mention the financial position of Rs. 1,200 made by Shri Yashwantrao Keshavnagar of Ambedkar at Hyderabad (Deccan) for the special purpose of running a small technical department in Ambedkar. It would now appear to me as if he were miserably what a demonstration such a department was in Ambedkar. With the situation as in each corner in Ambedkar there is no reason why it cannot run the best department of the type in all India. Only a small house may need an adding back in the wheel and no time demonstration to maintain the workers. If this technical department is to be opened, it is necessary to send one or two promising young men for training to Baburnagar, Scotland or some such place.

Visit to a Young Widow

When we were going from Barwade to Ulhas I was told that a girl who had just been widowed wanted to give me all her property valued at Rs. 1,400 and that she wanted me to go to her home in a village only less than two miles from Patilpur where we had to go. Her caste people observed the purdah and as no one could a girl recently widowed venture and especially in a public meeting. The property had been entrusted for me. In fact I did not believe my informants when they told me that the girl widow could possibly wish to give up all her costly property. But the fact of her being young and only recently widowed (I was told she was a virgin widow) was enough to take me to her house, and I was glad I was. The girl was a Brahmin. She was under 20. Her husband was a well educated accountant. She knows Telugu well. I found her to be a girl of courage and courage. She has both the parents alive. She placed into my hands all her ornaments as far as I am aware. And she did appear to me to be worth fully Rs. 1,400. She put into my hands also a small what, which was in value but to the Ambedkar. The parents were present when I was Brahmin. And they were agreeable to her surrendering her ornaments for Khadi work. I suggested to the parents that they should not keep her confined in the house and that she should be treated just like the other girls in the family. I told the girl that she had no need to dread her ornaments being because

Young India

A Malicious Label

(By H. K. Gandhi)

I have now before me the full text of the Englishman's interview given by an official of the E. I. S. N. Company. I reproduce it below as full.

Interviewed by a representative of the Englishman's newspaper, an official of the company company said:

"Mr. Gandhi had no special privileges when he travelled as deck passenger on the 'A. A. Arnold' but he had his friends occupied a portion of the deck which was already reserved deck space. The captain of the Arnold from his fellow deck passengers was for his or his friends' arrangement. The party were allowed to occupy the space they had taken. The steamer authorities did not set apart a special portion of the vessel's upper deck for the party and did they insist on the usage of and of his and the second class cabins, it was against orders. Mr. Gandhi was certainly a deck passenger there was nothing to prevent him using the alleged inconvenience of other deck passengers."

"The fact that some complaints of could only have been made by the deck passengers themselves."

"The space reserved for passengers, alleged to have been overcrowded upon by many men, first and middle was actually space not made for the particular purpose of carrying the sort of cargo. It was not intended to be used by passengers. The vessel was referred to was carried out to passenger ship's sleeping accommodation but as a deck only required when a full complement of passengers is being carried, for more than on that particular voyage."

"As in the statement that the latter was fifty, four passengers are easily accommodated in keeping the latter and deck area. Deck passengers themselves always slept in having deck and being allowed that an advantage to make to keep their sleep as far as possible."

"Every known fact has no advantage but and also better for doing. There are various in various places around the deck belonging all passengers that if they have any complaint to make they should make it to the Commanders when he is doing his rounds. No complaints were made on this voyage. Commanders of steamer previously go round and inspect all passenger decks at least twice a day, sometimes thrice."

"It is evident that the full number of passengers allowed by the latter Passenger Act is carried and the manner on which Mr. Gandhi travelled there were only about 100 passengers carried and several."

Hospital Occupied

"With reference to the lower or lower deck referred to by Mr. Gandhi as a 'Black Hole' this is the lower deck which the Company always places at the disposal of deck passengers. It is extra space

over and above that required by law even when a full complement of passengers is carried. The lower portion of the deck are always kept wide open which allows for good ventilation."

"The layout of the main deck which he refers to as being a 'black hole' was not intended for passengers but passengers themselves apparently made use of it. The space referred to as the main end of the main deck where cargo, guns, deck and girding are kept (usually there are some big guns) contains the staterooms for the crew."

"There are arrangements for a hospital on board but Mr. Gandhi and his friends occupied it as the primary primary from. Passengers without the permission of the officers of the ship."

"In many weather which Mr. Gandhi speaks about, there is no necessity for deck passengers to get out unless they, through their own wish, prefer sleeping on the upper deck, as all passenger sleeping accommodation is under cover."

The second a week more statement than the First Times statement, I have had the statement in English every telephone but I cannot recall even telephone number is a column of newspaper than I did in this statement. The discrepancy could not be led to detect the falsity, for himself unless he thinks me to be an inventor of his and entirely devoid of malice. I wish stated it was true that I had an special problem since I travelled as deck passenger from Calcutta to Bombay. My own company had gone to buy the ticket and the Company issued a special ticket for me. For deck passenger Calcutta station was not started, made however was a special coupon and bore my name. When I boarded the vessel, the Company's men took me to a place which they said was reserved for me. I thoughtfully accepted that and had had no objection whatever of being moved unless thinking I went to the deck below. That was stated by the officers. A passenger passenger came to me and said that the first officer did not like my using the deck below and that he would like me to use the second class below. I told the manager that I had chosen to travel deck and that I could accommodate myself to the latter would for deck passengers. That led to a discrepancy between the manager's first officer and myself, and in order not to repeat history or malice I avoided myself of the company extended to me. It is not likely that a Company whose officials can be so working and capable in making statements as the statement above has been would allow me or my friends to occupy any uncomfortable place on board as it is not without satisfaction and at our own cost and price, legs to which we were not entitled."

If the space occupied by deck passengers was really not intended for them but was reserved for food, water and medical, it means that the larger and better accommodations reserved for them than the lower cargo. For the space occupied by passengers was the first and the most dry I would naturally have tried to have taken the space occupied by the water men which blocked the way in addition to occupying the floor space, and the suggestion that the Company's officers permitted without hindrance deck

passengers to occupy them, & intended for the purpose of conveying oil inland. I have known Company oil tank India passengers who have it on my mind not allowed to them.

The rest of the steamship's deck work by one man's work.

I am sorry that my article, the subject matter of the discussion, has caused so much, and instead of sending of a week's equity by the Company and satisfaction of the two oil tank passengers, has resulted in an endless circulation of power derived from wealth and Government protection. I invite the Company to make the matter deeply and widely the Indian Government to voluntarily make by the appropriate official and what is worse, with the wrong that is being done to the tank passengers.

South African Repatriation

The Government of the South African Indian Congress have sent me the following letter:

"We desire to bring to your notice that at the tenth session of the South African Indian Congress held at Durban, Natal, in January of this year, the subject of repatriation of Indians from South Africa to India under the Agreement Scheme provided in the Capetown Agreement was fully discussed, and we again before at several times resolutions passed by the Congress, namely:

"1. In view of the reports emanating from repatriation that their welfare in India is being neglected, the Conference feels that a thorough investigation into that matter should be instituted and for that purpose instructs the Executive in its the matter."

"Following upon this resolution, the subject was further discussed at an Executive meeting of the Congress held at Johannesburg on the 17th February, 1918.

"When the subject engaged the attention of delegates present at the Conference, it was stated that the Government of India have taken no steps to assist the repatriation, that they are stretched and are unable to find employment, that the present day conditions in India are not congenial to them, that reports have been and are being by letters from repatriation, that owing to absence of work and movement from the colonies, they are either starving or undergoing much suffering and consequently many of them have, by force of Indian circumstances, migrated to Fiji or Malaya.

"In the Capetown Agreement, one of the conditions accepted by the Government of India is regard to the Scheme is that on their arrival in India, the emigrants will be helped so far as possible to settle in the occupation for which they are best suited by their aptitude or their education.

"Following from the report received from the repatriation, it is desired whether the Government of India are doing anything at all to help the repatriation.

"The Congress will be extremely grateful to you, if you will afford information on the subject so that it may be guided in making full support is given to the repatriation.

I release from offering any comment on the present moment. But I shall write some statement from the authorities. There is no doubt that if these repatriation are to be successful, there must be specially need for India to assist of them in this a large task.

M. K. G.

'War' against 'War'

[By B. de la Haye]

[Mr. B. de la Haye of Ghent, Belgium, it will be remembered, wrote me some letters in the last year on my article towards and especially in view of my participation in the *Revue des Indes* collection in March and the late May. The open letter was published in the European press and I replied myself such merely publishing my reply in three pages without publishing the letter. The concerned publisher has now sent me a document which he calls second open letter and would have me to publish but later. Although it is not long, for three pages I may not answer the writer's request. He has taken great pains over his correspondence and I appreciate the interest which he has in this 'War' and taking as my recent last student. I am publishing the letter in two parts. And after the completion of the second part I hope to write up a final reply.

M. K. G.]

It is in the name of all those who, throughout the world, are fighting against the terrible crimes and violence which is wringing the conscience, that I thank you for having kindly replied so timely and precisely, to my open letter of May 1917.

Your reply sets back ways. It is reassuring on the one side, but disappointing on the other. From the point of view of immediate opposition to war, it is of great importance that you should have declared openly that you no longer wish to participate in any conflict whatsoever on behalf of England. If the course you are with you are ready to accept, as ethical grounds, and will intervene on the part of the Government in London, no longer desirous to give either their gold or their blood, they become a real factor for peace.

As I should write you, movements are being born under the shadow of the whole world, and spreading continuously, is against war. You may be sure that your courageous declaration is received in these regions with joy.

However, you have responded without shyness, that the work of the Red Cross forms part of the greater machinery of war. This declaration was published by the responsible statement of the French war manager, who sent back to the French Government the Cross de Guerre because she had finally become convinced that all her so-called humanitarian work had been, on the whole, only a refined sort of war work. In a happy coincidence, this statement was published in the same number of *The World Tomorrow* (November 1917) as the report of our correspondence. This statement was further mentioned by the letter of Albert de Jong, Secretary of the International Anti-Imperialist Bureau, to the Netherland Conference of the Red Cross at the Hague, showing how this statement, only now, is being forced upon us by collaboration in the perpetrating of our crime. In the same instance, you also are helping us to tear the veil from the face of India.

that the, under view of which the interests of all countries are trying to secure at least a little sympathy for "national defence" is undoubtedly over and done.

On the other hand, however, your reply has caused in western countries profound disappointment. For in the main, you have accepted priori their repeated war, if not on your own behalf, at least, to principle, the your people. All the present time, you see, happily, against India's participation in any war whatsoever undertaken by the British Empire. But, now, what? If, for instance, in a short time, a MacDonald Government is formed in England and it should be fortunate enough to make advances to you with regard to Home Rule and so give you, at least formally the reward which you surely hoped to obtain for participating in the war of 1914-1918, what would you do if that friendly Government in itself be drawn into a new war? That is a burning question. Do not say that such a war is impossible. Everywhere you are preparing for it, even more than before 1914. Politicians are already speaking of an eventual war between the United States and England, capitalists and technocrats are studying it. And like any other would-be Government, an English would Government would consider the existence of "national defence" it would in any case be ready to go to war on behalf of the League of Nations, that kind of modern responsibilities whose final character I have made manifest to my book *Circle in Square* (Macmillan) which I have sent to you. MacDonald, who was formerly among the conservative politicians, has just declared, that as a practical matter, it is for him impossible to conceive the facts of war.

That is why your reply, however frank and courageous it may be, can reassure us, also, but very relatively.

As I have already written you, I also do not hold with a dramatic point of view of civilisation. I recognise impartially the rights of my oppressed class or race to liberate itself by means of arms. I grant that from a moral point of view a people which liberates itself militarily does better than if it did not defend itself at all because of civility or lack of character—although I can quite well imagine a people which, urged by worthy humanitarian motives, resistance was made, even while still incapable of liberating itself by higher means. But today the international situation has changed so much that such an affirmation can only have given us chained slaves. Modern warfare has become a national industrial system, so complicated and so refined that for many years to come coherent must will not be able to struggle against the hypercivilized barbarians who have been unanimously preparing themselves for it for a few centuries past, and have been consciously adapted themselves to it for the last hundred years or so. The great aim, especially for coloured races, is to avoid violence. Their objective right of armed resistance is becoming, from the practical point of view, something more and more uncertain. By the facts of things, oppressed races are now obliged to make, as by rights, a virtue of necessity for that they would not, fortunately, very favourably appreciated, as was shown, by our experiences in

Africa and in India and by the success of the present strikes and the boycott in China.

All that, moreover, is taking place at a time when the western nations are beginning to imagine that they must increase war, the last remaining hope and means of last part for nations as well as for vanquished. The war of the West is increasing the volume of his destructive weapons he can go larger and larger than. "Our production," writes Hans Jungs, is a little book about yourself, "India behind a very small work our moral weakness, our loss. We are no longer warriors, but more certain of latest machines. Hence we have turned away from Europe. Now it will go longer for the one who will take up arms, but the machine which will take up war. That which makes the gods of war, the machine gods, will become the gods for having created machinery which provides for defending himself not more by his own strength." Thus Jungs has, — that while the coloured races are not members of the means of modern warfare, the modern nations are themselves attacked by these weapons,—consequently, what seems to me the right starting point in order to try to save even all peoples of all times in a rapid and powerful direct action against war.

I am therefore not an idealist, but rather more realistic today. Although denying all violent opposition, I understand perfectly your statement as to the necessity for nonviolence in order to be able to live and to act. I also feel for you profoundly in your moral definition concerning the need of defending your struggle by force against the wrongdoers. As a vegetarian who has lived the greater part of his life in the country, I have by better experience that violence can only be applied in quite a relative manner. The numerous politicians on the plane of your universal competition, J. C. Shaw, make the question still more complicated. In any case, as regards principle, you hope, with good reason, to reach one day a more satisfactory solution. You will understand, therefore, how I hope still more to reach, as regards time, a better solution than that false solution of international question by means of war, especially the "last war" of modern times. And I refuse more strongly my object in that field more quickly than in others, because our political and social sciences are neither better nor poorer, but being largely infused with intelligence and human conscience. Thus, indeed, is the reason why your struggle concerning the wrongdoers has scarcely concerned me as an explanation of your conduct towards the States, the Negro, and the Central Powers.

Just while preparing this letter I heard that your advance friend, the Rev. C. F. Johnson, had arrived at Geneva. In the course of a conversation I had with him, you and your work, you may be sure, was the principal topic of discussion, the more so as he was engaged in the composition of a book on your conception of the world and your ideas concerning life and morality. From the point of view of morality, during those and in his forgotten hours, he described to me your life, spoke to me of your services to India, a work which seemed to be extending more and more undisturbed in influence should influence the

novelists. You, who desired only to be a simple servant of India, have become, little by little, one of the moral leaders of the world.

You had it practically only a short time ago you said to the whole people, through an American press house, a statement, published even in the *Journal de Genève*, saying that you reject official Christianity in the name of the message of Jesus as you understood it on his human and his moral. Since the remarkable letter which Tagore sent to you in 1909, we constant people recognize more and more our need of you, of your teachings, of your action. As I write this presently, we even to you some experienced devotees for the world's future.

What more gladness were there to learn from the mouth of your own friend that it is possible, not to say certain, that you may come to Europe soon? You well understood how much I was hoping to see you, so much that we may be able to discuss thoroughly our respective people of view. In the meantime, I shall continue to study your ideas as well as the important books of St. Andrews, who is trying, for the first time, to make western nations understand how your beloved point of view dominates your ideas and your acts.

More Burma Memories

In my rather disordered notes of Gandhi's last in Burma I have inserted certain mistakes and facts which have a value of their own but which I must share with the reader of *Young India*.

Indian Spinners in Burma

I was once present to find Indian spinners in Ceylon, especially North Ceylon which is an arid Tamil land and which is so to say a Tamil province of Ceylon. But it was an unexpected response to find in Kandy and distant Marikandy members of the Spinner's Association. For the spinners in Kandy began their work. A broad firm Jambay Taluk in South District had organized spinning clubs in Burma, the members being Jambay and Kalya from the same Taluk. The Kalya in Ceylon belong to the lowest rung of the social ladder, and many are given to drink. But some of them are skilled artisans and have remained not alienated in my short sojourn. It was a pleasant surprise, so I said, to Gandhi to receive praise from these Kalya friends in Kandy. From him and Chandra, and a pleasant surprise to find that they were Kandi weavers and regular spinners.

"How do you manage about your clothes?" I asked them.

"We tried to get some cotton and made it here, but there was difficulty. We have been here getting our clothes from home," said one of them.

"But that must be a costly affair," said I.

"Yes, pretty costly, no doubt, but spinning and Kandi are our specialties. They help us from the end we do not need have costly dress."

The friend who was in Marikandy was an Indian Christian. He had a photo to present me of half of the Indian Christians. He had two friends were regular Kandi weavers. The only fact that friends belong to Tamil Kandi. The production I was told a

copy of the Autobiography and wanted Gandhi's autograph. In it. "You are a master of Young India, and you know the conditions," I said to him.

"Oh yes, I know them very well. But I do not know spinning. I am a regular Kandi weaver."

"Would you care to learn spinning?" I asked.

"While the greatest pleasure of my life, except it, he said.

"I would put you in touch with some of my Kandi friends who belong to the Railway bridge class by and they are regular spinners. They do not know Kandi, but I suppose you will manage."

He was very glad, and that he could carry on in looking Rotherham, and was eager to be introduced to the spinners.

I did so immediately, the Kandi spinner talking to me my proposal enthusiastically and offering even to go to the friend's place to teach him spinning.

The Story of an Autograph

The nature of the autograph which was made the subject of a student in Kandy who was eager to get Gandhi's autograph. He was a Ceylon student reading at one of the European colleges. I talked to him the usual confidence. "I am quite prepared to open half an hour daily and would make a program in that effect," he said. "Would that enable me to get the autograph?"

"My dear boy," I said, "your proposal seems not I have found friends ready to promise to wear Kandi, but not in you. There is it that you are ready to do what the others did much more difficult and not ready to wear Kandi which is so easy!"

I was so thankful that he was a completely truthful but "One can do the spinning at home, and all I have got to do is to get a spinning wheel," he said. "But as wear Kandi habitually, that is at home had suitable. That is to say, also in the college, is a simple proposition for me."

"You are prepared to wear Kandi at home but not in your college? Then, wear Kandi wearing will be a deliberate virtue and will have an effect on your classmates. And do you know that let us, that is the man who have not to depend for their food on spinning, wearing Kandi is a very much more important than spinning? In fact spinning without wearing Kandi is a failure of the Kandi program."

"I see the sincerity of my proposal, but you do not know my difficulty. A Kandi weaver in the late order of the performance, and the program, and I have not yet being introduced."

"I see, I see. Well, then, I want you to ask it in disguise the autograph. I am prepared to get Gandhi to make the conditions about spinning. He was most be prepared to wear Kandi. I want you to be honest, don't you know Gandhi's program at every meeting that program is action without character and character without courage?"

He saw the thing. He was in a quandary. After everything the story in his mind for a few minutes, he said, "I am prepared to promise to wear Kandi."

"I am glad," I said. "But I do not want you to be lazy. Sleep over the matter, discuss it with

[illegible]

1-4-33-Ashtapuri, 1, 12-4-33-Vijayapuram.
 Indusapuram collection: 118-4-33-Balharappalli.
 12-4-33-Vijayapuram: 12-4-33-
 5-5-33-23-Balharappalli, 1, 12-4-33-23-Balharappalli.
 1, 12-4-33, Balharappalli, 118-4-33-Cadaverah.
 24-5-33-Indusapuram: 24-5-33-
 Vijayapuram (D), 24-5-33-23-Vijayapuram (D).
 Indusapuram collection: 24-5-33-23-
 Indusapuram collection: 1, 12-4-33-
 Total Rs. 1,14,861-11-0.

I need add here that the same reason of the hardship has become more acutely keen and there is a pleasant smile among them in contrast to the miserable lot. The result is that we are at present travelling and taking meetings with the sympathy of an immense town. Exactly at the same time of departure the meeting held at Dattabablu's and hand brands given us in the morning and in the evening. The cordiality and comparative indifference to the meetings make the lot in the extreme heat of summer not only bearable but even pleasant. The sympathy with which men and women bring their respect and their gift like one with love and joy. I am seeing their smile just after a woman's meeting in Tum. An old motherly girl almost nearly 15 years old had double with the weight of her years but with a keen face and strong smiling eyes put into my hands two money without any apology bearable in those areas to be forgotten eyes. Immediately after a Khaddar nightingale 'wrote put into my hands two rupees and a copper I straightway asked her "Where Khaddar is green, yours is this old shoe's?" But when I told quick Khaddar only "Rich are equal." I was pleased beyond measure and was glad to be surprised. I was surprised by this most intelligent and practical reply. She added "I have been interested in the national movement for many years. I have always contributed to the best of my ability. I believe in Khaddar I always wear it." This is only one sample from the remarkable abundance of useful experience in the last few paragraphs is here. I must however pass on to other matters.

Workers Meet

At Tanjavur there was the third meeting of workers which I always have between them and here in the absence of every place, more especially at the end of the year in each district. We were about 100 workers. All kinds of questions were discussed. The question whether Congressmen's meetings with a Tamil Nadu, District Board, Municipalities and Congress did not interfere with Khaddar and other constructive work had been cropping up everywhere. At the meeting a vote with greater majority. When I have heard in that these bodies take up more energy of good workers than they can work. Some of the best men had to leave their Municipalities in order to be able to do more solid work. There is too much emphasis, too much selfishness, too much meddling and too much self-seeking in these bodies to enable honest workers to hold out for long. The one advantage that was decided by a Congressman on behalf of the policy of Congressmen according themselves to these bodies was that the presence of Congressmen tends toward a healthy morality of conduct in the place of oligarchism. On the whole I am inclined to think

that this manner of assistance is questioned at the great a price of a system involving of constructive work. I therefore suggested to the workers at Tanjavur that if they were selected that there was no alternative course possible in taking interest in these bodies or in doing part in the election, they should not stand off from them as they would not if all Congressmen were meeting and participating in these elections. When choice has got to be made, there must be a choice of choice that constructive work in any way be required in working up these bodies. After all, what we have thousands of Congressmen, there can only be a few men in each district who can enter these wonderful election meetings. Let those who believe in these enter them, but let not the others who do not believe in them, taking part in or assistance in regard of those who enter them.

Another suggestion made was that pure should be largely long districts where it was pure in these districts when doing in districts of grinding poverty there was no sign to see but where there were workers who would gladly wear Khaddar if they were supplied with handspun yarn. My answer was as emphatic as, so long as the pure could be used up by the district producing it. The need of successful handspinning has in the past been worse where it is pure. There should be an emphasis about making local workers handspun or millspun yarn as long as there is a handspun garment and we live in them as we grow to be laid in their districts. What can be done in the production of self-spinning is a national movement to make it possible. If each pure is produced a constructive it should keep all the available workers in a district good.

A Model Co-operative Society

It was at Vijayapuram that I discovered a Khaddar Co-operative Society which appeared to me to be by a very successful manner and without an equal in all India. I offer an apology for copying the following from the address of the Society.

"The cloth is our staple as all made by us only out of the cotton purchased by us and we have imported none of it from other places. We have resolved not to export Khaddar when we have plenty of it and we have also decided by our presence, as we believe such cooperation will promote the development of Khaddar even in cooperation of foreign cloth.

"We also believe the cloth of the Khaddar movement is to develop Khaddar in each place by spreading spinning and weaving locally as much as possible and securing livelihood for as many people as possible.

"It is for the same reason that we have been ourselves doing and making our cloth without making it to other places for the purpose.

"We know that in the borders of the Khaddar cloth and other cottons by the A.I.C.C., and pure it and and it is said that each one is not self-sufficient. But we mostly don't and support of each other.

"One of the annual meeting of the Society, a chair is set apart for the workers themselves who join the Society as its members and it is

distributed amongst them in proportion to the work turned out by them. On account of this, more workers have enlisted themselves as members of the Society.

"This Society was established on 21-3-19. There were then 19 members in it. The membership has now risen to 104 and out of them, 61 are women spinners and 43 are weavers. Under this Society last year there were 93 spinners and 11 weavers. But at present there are 100 spinners and 39 weavers. Besides this there are 3 dyers and 3 cloth workers with us.

"As to the wages, the average during the last six months for each spinner has been Rs. 3-0-0 per month, and that of each weaver Rs. 10-4-3. For the spinner named Begula Chinnamma earned Rs. 6-4-3 a month and the weaver Pappa Jayasankhala Rs. 10-4-3.

"We are supplying the necessary implements to the workers and when they purchase them we allow them to repay the price in small instalments. Here goes—

Wages paid	Spinning charges per piece
2,192 Rs.	Rs. 1,128-0-0
	Rs. 9-3-4

"The quantity of cloth produced was 21,192 yards.

"Wages paid for it amounted to Rs. 1,410.

"In the sale price of our cloth, we include the charges such as rent and interest. If these charges could be met out of a special fund, we would have been able to reduce our prices still further. We are not yet so fortunate as to secure such fund.

"In some cases, our prices are higher than the prices of A. I. & A. by Rs. 0-6-0 per yard. We humbly offer a pair of (Ladies) trousers and a blanket 2½ yards wide and 3 yards long, both being the work of Pappa Jayasankhala, who is a weaver and also a Director of our Society.

"We in all humility pray that there may be kept in the Ashram an ashala."

These pieces, the work of Pappa Jayasankhala, will certainly be kept in the Ashram Museum as Ashala. They are both unique pieces of their kind. I also obtained from my host in Vairappan, Mr. Samp. Rao, a beautiful two pieces of very fine Khadi made in his ancestral village Bhandipalem. These two pieces are respectively 31 and 44 yards old.

I have got the histories of the model Society. They are quite excellent. They provide for the membership of spinners and weavers. They make a duty for members to purchase Khadi produced by the Society, so also to bring to the Society the sale of Khadi or yarn manufactured by the members. I reproduce here three sentences from the following which appears under the heading "Notes".

"It shall be the duty of the Board of Directors to arrange for the purchase for each or on credit of raw materials and implements required by members and for their sale to members for cash or on credit on such terms as may appear to them reasonable. They should also arrange to purchase from members all their finished products on such terms as may be reasonable to sell on behalf of them for sale to the best advantage.

"The Board of Directors shall lay down rules to regulate the advance or sale of raw materials or implements to the members of the Society and the recovery of the cost on the same from the members concerned, and they should in particular fix the value of raw materials that may be advancing on credit with a member at any time. It shall be competent to the Board of Directors to alter these rules from time to time.

"A member of the Society who having received an advance of raw materials with such stipulations or otherwise deals with it in contravention of the conditions laid down by the Board of Directors shall be liable to a fine not exceeding Rs. 5 for every such offence, and if he persists in such conduct, it shall be open to the Board of Directors to debar him temporarily from the privilege of membership till he is satisfied or allowed to resume to enjoy the privilege of membership.

"Every member shall, if required by the Board of Directors, tell his finished products to the Society or such rules as may be prescribed from time to time by the Board of Directors.

"It shall be the duty of all the members to deliver their finished products from day to day to the Board of Directors, except on being excused at the end of every month. A member who fails to do so shall be liable to a fine not exceeding Rs. 5 for each offence, and if he persists in a breach of this rule, it shall be competent to the Board of Directors to suspend him from the privilege of membership till the question is settled by the general body.

"Every member shall, if so required by the Board of Directors, purchase all or any of the raw materials of his industry from the Board of Directors. A member who buys his raw materials elsewhere than from the Board of Directors shall be liable to a fine not exceeding Rs. 5 for each offence, and if he persists in a breach of this rule, it shall be competent to the Board of Directors to suspend him from the privilege of membership till the question is settled by the general body.

"Every member of the association shall shall purchase not less than Rs. 20 worth of the Society's finished products per annum and in default shall forfeit one fourth of his paid up share capital up to a maximum of Rs. 1 per annum. Every such member shall further be entitled to such discount or commission on the advertised sale price of the products purchased by him as may be settled by the Board of Directors from time to time. Every member of the work must also shall give 5 yards by weight of yarn or more 2½ yards of cloth per quarter and in default shall forfeit a sum out of his paid up share capital for every such default. The Board of Directors may, for reasons to be recorded in writing, exempt or exempt any member or members from the operation of this rule."

I congratulate the Society on the very useful work that it is doing, and I hope that it will having progress very noticeable soon. M. K. G.

Young India

A Complex Problem

(By H. K. Gandhi)

It is not without difficulty that I approach the question raised by Mr. D. de Lart in his letter to me with regard to my attitude towards war. To remain silent at the risk of being misunderstood is as easy any one of the difficult courses I had myself to. To say that I made a mistake in participating in war in the occasion in question would be correct only, but it would be extremely odd to suggest questions put in the [bracketed] manner, and I need not pretend ignorance when I do not feel it. My anxiety to reveal a shadow on the question does not proceed from want of conviction, but it proceeds from the fear that I may not be able to make my meaning clear and thereby create an impression about my attitude towards war which I do not share. When do I find language in its proper vehicle for expressing some of my fundamental convictions I would sometimes say Mr. D. de Lart and other fellow war supporters can be made my ally in incomplete agreement and still less to reject my participation in war which they may be unable to reconcile with my participation about war. Let them understand me to be unreservedly against all war. If they cannot appreciate my argument, let them accept my participation in non-violent resistance. For I would not extremely want to discover that my action was used by any one in a way which was under various conditions.

Let living and this world I want to live in the position taken up in the world which is the subject matter of Mr. D. de Lart's letter. Let the campaign war violence approximate our vital difference between them and me. They do not represent exploited nations. I represent the most exploited nation on earth. To live an unexploited nation they represent the one and I represent the other. This is a matter with the aspect of non-violence. Is it not a fundamental war with him to strive to effect successful violence before he can be taught to appreciate the value, the character, the expediency of the law of non-violence — a change — in the field of war? May it not be necessary for me as a representative of the masses to take part in my personal's duty for winning destruction even for the purpose of teaching him the expediency of non-violence?

Have the tragedy of the end and the means alike. The enemy has no capacity to live in strict his nature. A human being however debased or fallen he may be has in him the capacity of rising to the greatest height ever attained by any human being irrespective of race or colour. Therefore even when I may do work my conscience a long way on satisfying their need the preparation for war, I should do so in the fullest hope of winning them from war and of them saving one day in this history. Let it be remembered that the largest experiment known to history is their war.

(Young India, 12th September, 1939.)

violence is being used by me even as I want to be lasting myself for the purpose of war. For most of what the experiment may fail, but this was wanted to Europe should then many more to understand and appreciate the phenomenon going on before him in face of the same man trying the last experiment in non-violence which is in keeping with those who would continue for war.

It is part of the plan of non-violence that I should share the feelings of my countrymen if I would ever expect to bring them to non-violence. The student but is that India including the educated persons is violent unless drawn to the belief that non-violence alone will free the masses from the domination of violence. It is true that all have not followed out the logical consequences of non-violence. Who says? In spite of my best that I know the truth of non-violence and try my utmost best to practice it, I had often to follow out the logical consequences of the doctrine. The working of nature's purposes in the human breast is mysterious and baffles comprehension.

Then I know that if India comes to her own democratically through international means, India will never want to carry a warship, an equally good navy and a guard as force. If her self-determination runs to the length necessary to give her a complete victory in her fight for freedom, the world values will have changed and most of the possibilities of war would be bound to be settled. Such an India may be a more day dream, a childish fancy. But such is my opinion is undoubtedly the implication of an India becoming free through non-violence.

When that freedom comes, it is true, then, it will have come through a profoundly understanding with Great Britain. But then it will not be an unproductive treaty. Britain understands that world supremacy but a Britain treaty trying to serve the interests and of humanity India will not longer then be helplessly drawn into Britain's mire of exploitation but have will be the victor of a powerful nation seeking to keep under subjugation all the violent forces of the world.

Whether all these fanciful ideas are ever realised or not, my own life lies in war. I can no longer in any conceivable circumstances take part in violence war. And I have already said in these pages that if India means (what will be by me an ideal) freedom by violent means she will come to be a country of my pride, that there would be a time for me of and death. There can therefore never be any compromise in my participation about or without in any way of exploitation by India.

But I have already pointed out in these pages that follow my country in the War are participants of war even a peace time country as they pay for the government that we have made but it and otherwise create provisions which make non-violence a real preparation. Again all activity for prepared war must prove freedom as long as the forces of war are not understood and radically dealt with. In our the great cause of workers was the violence and the exploitation of the so called weaker masses of the earth.

Maharashtra Provincial Conference A Businesslike Conference

The Maharashtra Provincial Conference which was held in Raipur on the 29 and 30 of this month was a triumph of organisation and businesslike conduct of proceedings. Maharashtra Provincial Conference in Raipur stands something like a counterbalance to many, but it was made possible thanks to the industry of Sri Jayashankar Dadasaheb, and his indefatigable colleagues from the surrounding districts. It was certainly different in character from what it would have been had it been held in some rural place in Maharashtra, and except on the last day when two guests spoke on the Local Revenue matters, none could find a glimpse of the Maharashtra as it exists in its villages. But Sri Jayashankar's organising personality was enough to draw the principal political workers of Maharashtra and the two busy days at Raipur provided Sri Velankar with a valuable opportunity to come in touch with those leaders of Maharashtra and to know them in close quarters. I have some personal knowledge of the good harmony with which Sri Velankar conducted its proceedings during the deliberations of this Conference. As he himself said on his concluding address he went to Raipur in fear and trembling, but on his day acknowledged with pleasure he did not have to regret having accepted Maharashtra's invitation. That looking at trial and error of having done some useful work was no doubt due to the wonderful way in which the Raipur team Maharashtra co-operated with the President of the Conference and made his work smooth by their good country and confidence for was themselves. In fact they so succeeded in Raipur even themselves that Sri Velankar's confidence that he devoted the greater part of his concluding speech to the possibility of bringing about a strong combined flag of Congress and Maharashtra. From that point of view the Raipur success of the Maharashtra Provincial Conference might well stand in a row with the success of the Maharashtra and Congress parties.

Two Addresses

The address of the Chairman of the Raypur Committee, under the usual Reception address, involved upon many a point of commercial character, but it had very great emphasis on the foreign cloth boycott programme, and moved as they did from the Secretary of the Indian Merchants' Chamber his remarks on the value and importance of Khadi was of special significance. "I am a believer," he said, "in the economic and political significance of Khadi which is the sacred game message of Mahatma. Its significance declare that the Raipur team had sprung which is at the most one more per day it is insignificant that it is time to preach that to the petty-rivals and suffering humanity. What I say is that it is just because our brothers and sisters are petty-rivals and suffering that the message of Khadi comes to us having value to them. An acceptance, which brings it to its proper and revolutionary nature is not insignificant in our struggle and the mass has an its acceptance to prove that there are visible industries which are of an general and wide an application to Khadi. There may be acceptance which may prove visible but are distant or province but there is no

other industry which is visible for the whole country. It is essentially a poor man's passion, and has the following distinct benefits and advantages.

(1) It solves the labour problem and cuts at the root of warlike between employers and employees.

(2) It is a social solvent and removes automatically feelings of caste, community and false feeling between different classes and castes.

(3) It brings the educated and urban classes into connection with the agricultural classes and removes the growing poverty of the masses.

(4) It is a living protest against the foreign rule, which, even in the economic sphere does nothing else, has robbed the vitality of the people."

His remarks, however, on Indian mill-made cloth betrayed an ignorance of the existing conditions of things. There is no bag, as he said there is, on the 'Indian made mill cloth'. The boycott programme does not include a boycott of cloth manufactured by our mills out of indigenous yarn, and as regards afterwards we know that the mills are on the side of co-operation with us. Sri Velankar's address occupied all the afternoon and a further with in Maharashtra for the use of our mill cloth and occupied an urgent appeal to the Indian mill-makers to give their share in the foreign cloth boycott programme.

"It is necessary at the close of the day to dwell at length on the various items of the programme. Need Maharashtra which among all the provinces of India had the first privilege of receiving the Swamy service be satisfied of the need and necessity of fulfilling the boycott of foreign cloth? If I am not mistaken, long before any other province entered on this issue on politics, Maharashtra began from Lokamanya. But the nation could not dare to do so without a boycott of foreign cloth. No doubt in those days the means of effecting the boycott was the non-payment and payment of the advalorem mill industry, but it should be remembered that even in those days we are in Maharashtra talked of the boycott of foreign goods or of foreign cloth. The Swamy movement in Maharashtra has always meant boycott of all foreign cloth through cloth produced in our country, whether in the mills or in the villages. If those who advocate the boycott through mills remember the days of the Partition agitation, if they bear in mind the fact that it is physically and financially impossible for our mills to cope with the needs of our cloth-demand, if they further remember that the mills cannot work even a fringe of the millers and weavers of the country unemployed in India, they will cease to talk of boycott of foreign cloth through mill cloth. The mills need an advancement and very special patronage from us. They can advance their work better than any one of us can do, and they stand to gain by an advance, then an exclusive connection, not the use of Khadi. If the mill-makers could be persuaded to regard the mill industry as a national trust, a co-operation with them for the material advancement of the great national programme would be quite feasible. Mahatma Gandhi tried his best to bring about that cooperation last year. But possibly the time was not ripe. I hope the mill-makers will make their minds better, and make common cause with the national

leaders, if only to save themselves from impending ruin. I am sure that if they could be shown, personally, they will at the same time understand more the country, and put us and its industrial revolution, too even the Indians, well within that they are engaged in a great cause in which they must co-operate with their masters. Any member of Trade Disputes India will then be rendered necessary and violent industrial conflict will be a thing of the past, simply because the industrial co-operation will necessarily mean the acceptance of the participation of general leaders in the regulation of production, fixing of the prices and determining the wages. But some of the still larger are those in relation to their duty in this respect, the nation's duty to produce and use Khadi cotton. Is not the acceptance of the self-reliance must make it imperative on us to insist on the exclusive use of Khadi.

I do not think the guards objections about the construction of factories of Khadi ever weighed with Mahatmas, which is known throughout the country but as simplicity and self-reliance. In Varanasi, Durgam, Banaras, Deo, Kashi-Nash, Madras and Madras, Thiruv, Mahatmas have got a band of Khadi workers of whom we provide would be proud if only educated Mahatmas could go there to work to assist themselves fully of the services of these cotton workers, Mahatmas would be made free to the race for the support of handicrafts.

By far the most important and weighty part of Sri Vallabhbhai's address was that relating to the Lord Ramesh problem. "Whatever the report of the British inquiry officers," he said, "in the British Government, be a constant reminder to the presence throughout our country of those self-reliance rights as be found before anything like a 'retirement' is imposed on them. But let them also learn that way of being effectively heard. The policy in Mahatmas, seems to have been to advance the process to refuse to put it upon one of the whole of the demand, or to refuse to the support of the movement. I appreciate, on the basis of the policy, a desire on the part of the Indian race to put the great principle in such form and suffering that a more programme necessarily arise. But the policy has an obvious disadvantage, namely that it has taken the process seriously and to the end a process very much like a game of hide and seek. The movement has an obvious basis, it is not the independence that is wrong but the whole movement demands that according to that movement that is wrong. The policy is to put the whole demand as impossible, the only way and light, as obviously the most effective, have of present appear as a game of hide and seek. I would hardly suggest that in agreement of the demand you may not want for material cost, and of our goal is to make use of our mind and service humanity we must occasion them to go through voluntary suffering and self-denial. You cannot do so without establishing a real, living, vibrant with them, and that sometimes I say in all humility offer you the lesson and the example of Gandhi. One thing that contributed to the success of the British process, which made that Government, remarkably was the large army of workers that we placed at the service of the prisoners—workers ready to do the

work of the day and all hours of the day and night, and ready to go through any amount of suffering. Without the living bond of that organisation we should not have been able to keep the prisoners together and to make their capacity for suffering in the path that was the wonder and admiration of all."

He referred to the way in which some of the days of these 'retained' Gandhi two resolutions of the Council passed by a large majority were lifted by Government and appealed to the Conference to direct its energies to attacking the problem in an effective way. "A Lord Ramesh Assessment Committee was appointed," he said, "but the recommendations of the majority of them were turned down, and those of a narrow clique of officials in the Revenue Department adopted in the Government Resolutions, and finally this was suggested which was calculated to defeat the very objects of the recommendations of the Joint Parliamentary Committee. Two classes of officials seem to meet the very suggestion of the masses claiming a right to prevent workers, and seem to be welded in a conspiracy to prevent any attempt to develop these from their independence. That conspiracy has to be fought tooth and nail, and I want you to give that matter your constant attention."

The Resolutions

He went to the credit of the Subjects Committee that they always tried to understand the view of the Provincial and the most important resolutions were passed after considerable discussion and in a healthy spirit of give and take. The question of the resolutions regarding the constructive programme especially Khadi and self-reliance seemed a well and determined on the part of the speakers to do their best during the year, and the resolution in Lord Ramesh was almost in terms of the President's address. Those who talk of Gandhi and impact of British goods will do well to study the resolution with which a working resolution by the Mahatmas Conference was worked. I reproduce here the resolutions I have referred to:

10 "The Conference reiterates its wholehearted support to the programme of the Council of Foreign cloth passed by the Working Committee of the Congress and calls upon the Congress organisations in the Province to put back their best efforts in the course of the next winter season to advance and intensify the production and adoption of handspun and handwoven Khadi in so to make the programme a great success."

11 "With a view to increasing Indian industries the Conference reiterates the people of Maharashtra to continue in a similar Gandhi articles in preference to foreign wherever the houses are available."

12 "The Conference is of opinion that the high time has passed when we take for the removal of unemployment which is a kind of life-or-death as currently widespread today and where Hindu is take the following among other steps in that direction:

1. Shutting up all public temples and wells for the so-called purification,

2. Shutting up all schools to the children of the untouchable communities,

- 1. encouraging the scattered communities to attend robes, meetings and other public functions, and
- 2. devising measures for their security and mutual harassment."

30. "The Conference considered the high-level manner in which the Government of Bombay have given an extraordinary average settlement to several Talukas of Maharashtra such as Nagpur, Jalgaon, Raigarh, Jalgaon and Dahanu, in the teeth of the resolutions in that behalf of the Legislative Council of 1931 and 1937, expressed its deep sympathy with the agitation which is being carried on at present in these talukas and calls upon the Bombay-Government which Provincial Congress Committee to take immediate steps to constitute an advisory and representative committee to consider the question of representing its effective opinion to the Government of Bombay against the whole revenue policy which tends to deprive the poor of any voice in the settlement of revenue."

Gujarat Maharashtra Confederation

The speaker of the Committee of the Executive Committee and of the President were both in English, though they might well have been in Gujarati, for a large majority of the gathering were Gujarati. As it was, Shri Vallabhbhai, having read his address in English, conducted all the proceedings in Gujarati, Shri Jayashankar also spoke in Gujarati on the last day, and the concluding speech of the President which detailed the message through and through was in Gujarati. In fact part of it was a summary of his presidential address in full in Gujarati given and after have been made on the first day instead of the English being read—a custom which might now be given up.

"After these two or three days that I have spent with you," he said, "I feel completely at home with you, and am tempted to pour out my heart before you. We have passed some resolutions of a controversial character. Sometimes the conference as I know matters, but I believe neither in conference nor request. A system which is fundamental day in and day out goes backward and dead in all cases of change and forget remembering those who consider it. I believe in something which are the experience of our strength and which lay down a programme, adopted it and it can through. It is such resolution that Government will not be there specially adopted in them. Other resolutions they will not have over the time to read. The solution may be the development of our movement, they are some enough to give us strength."

Referring to an ill-conceived speech which was made in support of a resolution, and in which the speaker suggested that any one was willing to adopt any path he chose, Shri Vallabhbhai said: "I am positive that a day, if appropriate, transformation is coming over Maharashtra. Think of the attitude of Maharashtra in the question of non-cooperation seven years ago, and compare it with what it is today. The question is that resolution needed a breadth of courage and determination that was never so evident as it is today. I know Maharashtra has not always got about the methods of non-violence. But I ask you, is the present an age of the sword? We may take the name of Talwar but do not think we are in a

position today to adopt the means that he showed. God gave us a Shavir when we needed a Shavir, and a Lokshavir when we needed a Lokshavir. Today we are in need of a Shavir leader to give faith to the 'leader of non-violence,' and God has given us one in Mahatma Gandhi of Gujarat. Who does not know the tactics, the temper, the culture of Mahatma? Let us combine it today with the human sense of Gujarat, Maharashtra is lying before today. The moment Maharashtra shakes off its tiger and leopard carved skin will also begin advancing."

"How high of the silence of Gandhi, seeing it in the respectable silence of a monk. I am not a monk. I have taken my step in my life without cool calculation and deliberation, and I know that a day is coming when the world will recognize what this way of a man and was the right thing to do. If the Bombay would listen to me, I would ask him to make to plunge the sword in India and India. For what else is he doing? He suddenly studies Parliamentary procedure, proposes a learned ruling of the typed sheets and delivers it to the Assembly, only to know that the very next day the Viceroy comes and takes it to court. The President will not allow himself to be taken by the Viceroy on his own merits, and the latter will open some door with something else. I do not do so like this little game. Why not come back to Gujarat, I am telling him, and we might give this Mahatma Government a through shake."

What was done in Gujarat can be done in Maharashtra, proposed that in a suitable atmosphere. But yesterday talk of the Viceroy, if the Mahatma to adopt any course he likes. A man has certainly the right to show a hand and go to the police, but how is he going to help a non-violent movement seriously confined? I tell you, as an exponent of that doctrine, we may say back from the non-violence, even less a little personal might upon the whole hand by offering violent resistance to a policeman attacking his bullock. And why do you talk of the salt of the hand and the rule of non-violence? There can be no salt of the hand. There is a salt of violence as opposed to the salt of non-violence, but both are dangerous. The hand has come a million in India. Look at the salt history of the hand in India. How many taxed applicants, how many were turned out of their houses, how many lost desperate hands here? You can never take an atmosphere of the hand. You can have an atmosphere of violence, but an atmosphere of violence is an unattractive country the way. If any organization is possible it is for a peaceful revolution. Consider the atmosphere for it in Maharashtra and I will stand shoulder to shoulder with you. For Maharashtra is now with determination and business. A little controversy is right over the holding of a Shavir Lokshavir Conference in Gujarat? Forget of these questions and merge in steel, iron, wood. Personally for you, you have no office in Maharashtra and no office. Come, show the way of this I might tell about them, but why you talk of this and that state I do not understand. All that you need think about is how to make a present more for people possibly instead of one."

The resolution in Maharashtra are not directed from

more in Gujarat. Only you need a partial atmosphere where there is no dominant race. Your power will penetrate the whole of coastal military towns. We did so in British and I challenged Government to provide us to work so they could. They failed. I appeal to Maharashtra to make up its mind, purge itself of domination, create the suitable atmosphere and prepare itself to fight the good fight. My humble service is at its disposal."

M D

Adventures in Andhra Land

The present Andhra tour is almost not to be remarkable in more respects than one—remarkable for its extent and penetration into the interior, remarkable for its lightness, one might almost say breathless speed, and as it has turned out, above all for its uneventfulness.

It went well, comparatively speaking, in the West and the East English Doctors. Difficulties encountered with the permission of permission into the interior of Guntur, Distabhartha, South Vaidyanagar's and Inamra districts. The distances to be covered were long—on the last day the journey covered more than one hundred miles. These distances could not be measured long by means of the roads were such. Our means had to make through the forest, facing the problems of both darkness and obscurity. Comparisons of the forest were to be hopefully more, but before these problems had been met, all average means went out of gear.

From Guntur was one of the places visited. As a result of the recent changes mentioned above we reached there at 10-30 P.M. instead of 2 P.M. the time originally fixed. As some members of our five thousand people were waiting there, we were told, from 10-30 P.M. And as the programme of the meeting was given through us that evening hour. Late hours because the order of the day.

Trying to these experiences were in all concerned, I do not think that they themselves suddenly came that they did the Distabhartha himself who had been with us throughout in spite of a partying with flying on foot and a daylong battle commencing. Guntur and members in a degree he noticeably reminded me of Guntur's Uncle Toby. I keep it would have been the even to look of a fly that was worried him. The daily commotions were a very real to him. At the end of the day they would say, Guntur and members have this road and in a word, as he would heartily say, "in fact a road would," the town full of people. "Yes, as you say, during the day," the Distabhartha would have with a serious and childish simplicity that showed all persons, and instead of having the devoted every started the one would put the experience a couple of hours' sleep, turned up for another day of adventure and uneventfulness.

The morning speaks came on the 2nd April. Guntur visited Distabhartha a village in the far North Telugu, southern Guntur at about 11 A.M. after crossing 70 miles and miles. There would be a movement of 1,000 persons, while at Distabhartha, he was told. On reaching Guntur and a short way to be seen. A police had but had been

reported for him. "Guntur the road" is a common feature, in the north of a building for police. "That arrangement," Guntur and other members of it, I only the road will have as in police's own office work, however, but in fact there a quarter of an hour a crowd of the thousand people from all parts of the Telugu had come to it and the police had started were added to a point of junction and through through which passed a thousand persons came to see what might be going on in the town—including the bulk of it. And Guntur himself so important of going peace in the party and having come himself. He shifted himself to the door under the porch to which the meeting was to be held, and sitting up his legs began standing in his correspondence as it came out to see about him. The visit would be probably at peace and no movement of the meeting was. He then left for Distabhartha and had his party and the meeting at that time. Meanwhile the party was shifted to a campsite in the present factory. It was an experience for all of us, probably to experience visiting uneventfulness, but there was. The night had to be passed in Guntur's village of miles off from Distabhartha, which was reached at the end of night around 2 P.M. The car carrying the necessary baggage of the party however broke down in the way. Another car that was sent in the morning broke down likewise. The risk of going was not great and thus we had ourselves started in the end of the way village with hardly enough petrol in the tank of the only remaining car to enable it to cover 10 miles and not a drop more to be had for hours at a time under a tank of 10 miles! The nearest railway station from which we were to return for Guntur at night was 11 miles off. Thus Guntur was approached. "We must start in the morning a couple of hours earlier. We shall meet us but in the present town, and last on the morning distance, he simply said as he was more crossed his stretched wait. But the circumstances were quite hopeless. Petrol came last, in fact the baggage. And at the morning when the time came at 11-40 we found ourselves in possession of a whole tank arrangement which seemed to us all full of empty uneventfulness, a new luxury for that that passenger.

P

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War against War

(By Dr. de la Haye)

II

Let us venture, for the moment, to explain to you how the greater number of Western war-mongers conceive their attitude towards their Governments, and moreover just why has made, and how we feel, as its consequence, an eventual subjugation of India.

In the first place we all know that modern governments are only manifestations of capitalism and imperialism. We identify all-voracious Mercantile and capitalist—conspicuous that the present governments have been in view, peering over us a mile, do good more or less. But they can never be for us a sufficient motive for collaborating unreservedly with them in all their enterprises. I am supposing, for instance, that some day—in some process—there will be a great service. Am I then obliged, from the moral point of view, to come to the assistance even when he acts badly, offends and kills, and forces violence upon us in flagrant opposition to our religion or humanitarian conscience? No, says the contrary. The more grateful I feel towards him, the less can I collaborate with him in evil work. Quite apart from our own consciences, it is not my duty to hold him back so far as possible from wrongdoing? In the nineteenth movement of the Netherlands, we have always had to convince. Our first duty is to persuade the Dutch Government—the Government which is, besides, rather too sorry than too kind—from committing the great crime of taking part in collective murder. However, if we do not oppose military measures on the part of our Government, we ourselves shall be obliged to take part in such savagery of man, the Government compelling us even to attack and kill other men who are not our enemies, but enemies or neutrals on the other side of the frontier, directed by their enemies who, like our own, are leaving above all capitalist and imperialist interests whose definite by violence is in conflict with the essential needs of all peoples. Even if we suppose for no further that foreign wars should really be our business, well, also in the extreme case we would like to defend ourselves in a different manner, in a manner which would at any rate give us as a moral victory. Doubtless that mode of action might fall down a practical point of view, but the other might feel also, and the first alone secures the advantage in the world of that which is only because it is good. We wish no interruption in all conscience the power of direct action against war, in such a way that no Government would have the courage to count on war, that it would even be impossible for it to do so for lack of men, arms and resources.

During the world war, the greater number of the radical consciousness abolition, English, American, Australian, Canadian, German, Austrian, etc., were convinced that it was their duty, as good citizens, not to participate in the great crime. Indeed, what better could they do from their point of view, than remain during that terrible time beings truly conscious of their human duty, representing the conscience of

their nation wisely war without scruple? What better could they do than just honestly before their conscience fulfilled, so as to give even to that same not only their consciences but, in the long run, their official consciences also? However Holland has expressed this point of view when he says that no one has the right to betray his conscience for love of his country, his race or his nation. In doing so, does one not betray a small thing which is lost in one's nation, in one's race, in one's country? We have always been told that if Christ had acted in this sense, he would have become the ally of Judas, he would not have been crucified and would have become the liberator of those of his countrymen who did not wish to renounce national defence. Tolstoy has told us several times that we should know the courage to risk the murder of our country in favour of humanized the national conscience.

But well understood therefore why your participation in those wars of the British Empire against peoples, who were not even your enemies, is for us something very painful. For we know that you betray humanity in favour of a narrow and unscrupulous imperialism. You exempt, in principle, all the consequences of those enterprises of violence, the death of 25,000 women and children in the concentration camps in South Africa, the death and maiming of hundreds of thousands of little children of the Central Powers by the poisonous chemicals, the unemployment without end in which the British working classes are condemned, etc., etc., all the horror and shame, physical and moral, consequent upon the Great War. We are assured that you did not foresee such an excess of misery and slaughter. We warmly believe you when you declare that you never wanted to see otherwise than in the name of文明. But we ask you whether the world has not shown sufficiently that if one desires above all otherwise for men, one must at once break with any system of national defence based on violence.

Do not imagine that we refuse to defend our rights and liberties. We wish, indeed, to defend them in the most noble manner, by convincing mankind to the widest measure of social Christianity and modern socialism. Even if we considered it to be just the same for which our nation would be fighting in a supposed war, we would only come in on and in one way failure, because even had above our country, as well as in the side of the country, we would have to uphold national humanity.

These arguments hold good till some today, when, as everyone knows, the chief question is this: In what manner will humanity live itself as greatly as possible from that unscrupulous capitalism, not, as capitalism which is an irreparable menace for all, unscrupulous and never satisfied? We were certainly once international relations to a higher level, then humanity will be increased to such an extent, physically, morally and collectively, that it will perhaps never return.

Now, just when the consciousness of the American action of the latest and Western League for Peace and Liberty are meeting with success that all war is today civil war, because of the economic and industrial interdependence of all nations, just

when Winston, again, has a delightful expression, are beginning to struggle in the meaning of your message and the practical character of the methods of peace resistance, the efficacy of which is proved by our Asian people, you wish that it is possible, that some India is intended, you might vote for the military training of the Hindu people. This declaration coincides with the publication of the Nehru plan, according to which India not only demands Home Rule, but also asks to be allowed to equip her own national defence. The articles published in *Foreign Affairs* of April 1938 by the *New York Times*, conversations I have had with Swami Satya Deva, Dr. Datta, and other disciples of yours, have led me to feel that India also may one day be found to stand away by the total control of armaments. It is for that reason, that a few months ago, at the International Conference against War, at Southampton, I warned those present of the possibility of a differentiation of the Asiatic nations, founded on a very important reason by Kinross and the *Oil International*, announced by the means of a similar misinterpretation of Africa. Making almost desperate efforts to rid the world of the momentum of modern war, and just when our action is beginning to be taken seriously, we all at once passers on the Eastern horizon a new military danger, which seems to be pointed to me colleagues to say "But we must now be able to be able to defend ourselves against the awakening East." Thus, the consideration, on the point of being India, seems to be closing inevitably.

You know afterwards is becoming understood. One Mr. Chitt, has already declared that China will have, in about 15 years, a kind of war and a powerful army. A Chinese friend, formerly an enemy of all war, whom I saw again in Europe a few months ago, assured me that not only a rebellion in China—was now totally unknown—growing steadily, but that the world is threatened by something unheard of in history, a Chinese imperialism! He, who had formerly declared to me a love for the most unwarlike traditions of his country and a profound sympathy for the position of its national sage, acknowledged that he too had broken with his well-beloved past. His spirit almost like you, Gandhi, who now may constantly what has always been preached by the clergy of the West "We are the best and spread all weapons, in which principle we shall never participate. But if it is necessary, we shall support military training and national defence, even without wars to be able to defend their rights, to give their liberty, to be themselves, which the masses have not the spiritual strength of a Jesus, a St. Paul or a Francisco d'Assisi."

Perhaps in happier days, this conviction had come already. But today! The Japanese professor Inazo Nitobe, who understands and loves so intensely the basic traditions of the Institute of his warlike country, writes in his book on the Book of Legation, in which he encourages us such to understand without the relative right of the fighting nations which declares as each individual "It is not a to believe history, the truth, but of an entire nation—whether it be a city like Sparta or its empire like Egypt—will never be able to hold upon such a double way."

Late has walked out unconsciously in the present era. Millions suffer and groan more than that of armies are today violating our situation. . . . You have become more than religious, being moved in the state of intense what I want! They are never there, instead, they are gone. . . . The history of the world confirms the prophecy that the world shall about the earth." And he tells without Jesus has a wider light in the most profound teachings of Christianity, of Buddhism, of Chinese philosophy and in the religious and moral tradition of his own country. They express himself a man, as an idea a revolutionary, who, on his opinion, but too much confidence in presenting political methods. But he is right in principle.

It is necessary, in fact, finally to break with the system of scientific society which characterizes modern war, as much from the practical as from the moral point of view. We are therefore guided and encouraged by having you declare yourself ready eventually to vote for the military training of the Hindus, you who seemed to be the appointed confidence in making such moral issues in your conversations that they would have been and been used of means of defence as barbarous as hypercivilized.

We wonder whether you, Gandhi, always so determined with regard to the individualism of the West, are not to last, now inclined to accept, along with a military training for your people, the most pernicious consequences of the individualism, the new war. The Mohan Committee, has it not already proposed to army, a naval fleet and an air fleet for India? This is to say, by your last declaration, you encourage the individualism and your country of industrial war, of war industries, of chemical, electric industrial and even technological war. Once launched upon this path, there is no stopping. It is a question of all or nothing.

Why not keep in the mean the most efficient for Gandhi, that is passive resistance, boycott and general strikes? Even if these means fail, their consequences will never be so serious as those of modern war. For if a modern war were successful, it would state finally the power of the people in the emerging state as to be surpassed. The military system is no longer a source of defence worthy of confidence. But confidence in the deepest form of man himself is an inexhaustible source of energy which is poorer could more and more abundant in feeding men in mind and's ground, as a man, a nation or a race. And if this energy is not yet sufficiently developed, what better can we do than arouse and strengthen it everywhere?

I am profoundly sorry to find myself again obliged to write you a letter concerning the question of war. I understand how much you love and your energy are taken up with the work which you devote to the education of your people. But you have also become a world leader. The most inspired moralists, the Schweitzer, the Placide, even, are already using your reply to my letter against those in all countries who finally appear to the so-called national defence. You are at the same time moving a pyrotechnic movement in the hands of hundreds of men and women, of a

"Tobacco is driven by an immense army," said the woman, "and we sell it. For the other stuff, we make money too to be paid for our sheep and mutton?"

"The Government tax and the business profits make the same thing, but really costs only a centime or so more when it is a healthy food, cost two annas and more after it has become a worthless poison which makes you cough all sorts of coughs."

"Oh, no, there that drink it would you even have seen it right away at anything, then it put on it, once they start it," said the old man.

"Do you take it?" I asked.

"Oh, no, I haven't touched it since during my last ten years when they stopped it in all these places when Congress came, and they all made noise, and even here women signed out to let them not let tobacco."

"Are the plagues still observed?" I asked.

"No, no, not by all. Some however keep on. I have not counted, but many have. They wear what our dogs do when the sheep are there? It is an evil thing and a powerful stimulus."

"If we make up our minds, what does it matter if all the sheep are there?"

"True, master. But all are not strong-minded, and there are friends and bad company."

"Will you all help if we start again going to the village and taking plagues?"

"Oh, yes, we shall. Why should we hesitate in a good cause like this? Drinking liquor is not of the first deadly sin. But it is one of the sheep you should drive."

"How much does a man willingly spend a day on tobacco?" I asked.

"Oh, no," said the old man, "no one used to spend much money at a time, sometimes even a rupee."

"How do they find the money for that?"

"Well, they come at. They work hard and earn and give it away at the tobacco shop. They know, they plagues at sell their properties. Once the habit is acquired it leads them anywhere."

"How come it could be, I said, "if the tobacco and other things were all closed, and men did not drink and smoke all the money was wasted on liquor? Why'd it be so much on the money then a good used to be?"

"Hm, no, were tobacco money," said the young man. "Where do you live, sir? In Trichangpore?"

"No, brother, I live in Pothaplayam. Do you know the place?" I asked.

"O yes, where the Congress goes often and where you."

"Is it a good thing? Do people in your village sign?"

"Oh, yes, lots of women sign in Pothaplayam. Otherwise, it would have gone hard with them. The State paid too little."

"Suppose every house gave us liquor then in the name and the tobacco shops were closed and no money was there, would it not be over so good?"

"Oh God! The whole land would then be prosperous and happy. We would need nothing else."

"Then are you all willing to help if we give your village nothing people to stop drinking?"

"Oh, yes, we are prepared to do what you want. Do please."

Now this is a typical instance of the mind of all these poor people. They want the dreadful cure to be made. But we want to live on their vice, which is the plain meaning of the "financial exploitation of prohibition." Their jobs of tobacco and health would break too many. They had it and make it into good or better signs which is considered very much healthier than smoking, and it would then break two and half annas. But two annas tobacco becomes ten times today if kept close to demand and turned to this wretched people. And then we may take over the difference to turn on what we call government. Then at last we make ready our course in Madras. In other provinces they make much less, but it is only a question of time for them, too, to get in the way of cheap. First we pretend to ourselves and to others that we try the device to make it too costly for the people to take themselves, and to hunt and control it. But soon we get habituated to spend the proceeds of the vicious control of vice, and we cannot dispense with it. The more costly we make it, the more the wretched people pay for it, and the greater the sum that is raised. We always take care to turn the device gently to us so long as the convenience is paid the minimum rate, for we do not really wish to lose the revenue. We want to carry on a virtuous government, we do not mind moral houses or the parents being sold out of their lands or their women in their shame or their degradation. We think the cause and the tobacco will take care of that. So foolish we are that some of us even think that drink and tobacco and prostitution are necessary conditions for cheap agricultural labour and agriculture peace.

Alas! accomplished the thing in last year's meeting with powerful resistance raised against her. She gave up drinking in the following of which which "second" had been brought. She is now making the revenue in increased proportion all round. Shall we not do it, with all the popular sentiment and religion on our side, with the wretched condition of our people demanding prohibition as an essential means of set on a moral reform, in some cases where really this is impossible enough already from that which would lead them to a more wretched state still, if we keep these houses of temptation scattered all over the countryside?

CONTENTS

	Page
A Different Case	M. B. Shastri 221
In Calcutta	M. B. 222
A Simple Parable	M. B. Shastri 223
Shikharis' Proposed Scheme	M. B. 224
Interview in London Land	P. 225
The system that	D. de Lila 226
A Meeting With	C. A. 227
Book India Relief Fund	228

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Young India

A Weekly Journal

Edited by M. E. Condit

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The following activity will give the students ideas of the plants and the animals collected during the last week.

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Index: Do 1.91/500/10.00.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

3-2-1938 - Khatanga, Ku 141-5 Malov, 7-11-0, Chernya, 173-2-0 Pilyayus, 1410 34
Gostan, 440-2-0 Br. 115-1-0 Loh-Tsod,
Tadiga, 1400 12-7) Suvorov & Dzerzh
Mi-14-0, Ku yanyus, 711-2-0 Pila
Khatanga 10-0-0 Malov, 40-12-0

44-1151- Volung, 24.1.73-2-6. Krasnodarskiy
provint, 2.3.71-4-4, Vols, 2.8-2-4. Arzavskiy
RA-2-4. Dzharkhans, 2.1-2-4, Gulyayevskiy
RA-2-4.

9-9-68	- Chanderam, Dr.	26-6-8	Mandapam
11-6-8	Kannan,	1-8-8	Pattadakur
28-8-8	Selvaraj,	1-11-8-8	Mudichavadi
24-4-8	Ananthagiri,	11-8-8	Gangathottam
22-8-8	Pethipati,	22-14-8	Ammaluram
1-10-13-8	Balchakravani,	18-6-8	Norvay
18-1-8	Rambhaksh,	18-1-8	

6-2-2019—Raph. B. 1,201-14 Tanager, 1,201-15
Mangrove, 100-0-0, Kariakap, 101-0-0
[B. 25 (late) Fend] Raph. 1,2-10-0 (late)
100-0-0, Viti, 101-0-0, Puntarenas
101-1-0, Wai/Gabara (subsequent collection)
110-0-0

P. 5000—Dentaltopia, No. 500-A, Highways 1, 100-10-1 (No. 100 Laid Ford), Estimated value of jewelry of West Coast Co., 1,000-A-1

2-3-0120 — *Parus*, 200-2-0; *Regulus*, 100-0-0;
Parus, 10-0-0; *Chloris*, 100-0-0;
Megala, 1-0-1-0; *Eukaryon*, 100-3-0;
Yodanis, 110-0-0; *Parus*, 100-0-0;
Regulus, 115-0-0; *Parus*, 15-0-0; *Sol*
mon, and *Chloris*, 2-10-0-10.

4-5-1975—Palmerton, Pa. 553-11-3, *Scaphiopus* and
Tamias 5, 212-1-2.

Received 12 May 2004; accepted 12 May 2004

Exams are so designed as to open families that it is difficult to write about them, all as to make a relative. I must therefore be satisfied with group only as a part of some of the most successful ones.

Abstract

The steady state of unemployment is established but not destroyed. It shows no particular harm even when you may have hoped to see them. I was certainly not prepared for the following letter:

²¹ I regret my failure to bring to your attention the following fact which occurred soon after the "Indian" meeting held at Tuxedo on the high street, at about 5 P.M. There were present three or four hundred Indians in the meeting. It was addressed by some on the morning that the young lady who was sitting by you was a Shanab girl.

"He said at the meeting way over, all the ladies who attended for meeting directly went to the canal and took a plunge in the water to purify themselves from the contamination of attending here. I saw such my dear eye you small children, my dear, nothing below you were spotted with help would be seen there also they said the W's are shoving you and discouraging you. It is a most unusual time with us.

² People are sleeping in libraries and restaurants. "They combined with the profit of higher rent are rising as well as to be more powerful than the current Government."

As it is to happen for your ladyship by me with all other than Edmund Pemberton Park, the daughter of Archbishop Deke, the well known leader of Peter Pan has been with me in the Johnson for some time and has been travelling with me during the London tour. By the way, my dear people who has been taken to be my daughter, by some to be daughter in law, but it was removed by the Times ladies to comfort her with Ladyship, the lady girl, whom I have adopted as my daughter in my own manner. And as being pointed by the world travelled through me of the company, my dear the good ladies passed themselves and their children by a lady talk or a more speaking. This may come to be a lesson for us. Nevertheless though we have having rejected the women folk, have allowed the lady to remain in such a comfortable. After I got the letter, I became transparent and began an acquaintance of the composition of unknown unknown. I found that at most marriage the uncomfortable was intermingled with the comfortable. I asked the unknown people about whether they had any objection. And they said they had none. I was of the volume was. Apparently I was, a well educated young lady, young with good to the comfortable, uncomfortable and woman in that respect which I was a trap for her. 'I suppose you have already answered this in order to make the uncomfortable?' The poor unknown who answers my question, readily left me the trap and said, 'Yes, no.' I answered afterwards that he knew very

only English and had not understood my question. For I straightway asked the audience whether they had any objection to respectable women as their model. They showed by a clapping of hands that they had none. I was still not satisfied and therefore asked whether they would have me read the extract which is their model. They again raised their hands approvingly. I asked them to repeat the same with their voice. And they did so, it felt really I asked for a loud voiced dedication. And all went out at the top of their voices 'very, very.' Then I turned the respectable women to sit in their midst which they did without any hesitation and without any fear. Then I based my speech to the meeting on respectable ladies telling them that they had done a commendable act by having the respectable ladies sit in their midst and that it was a sign, it signified my human being as an respectable. If in spite of this social discrimination entered by the caste system that I gave, the women or anybody had a preliminary bias, it will be a question for psychologists to discuss and consider. Let me finish this story by adding that the women who had taken part in upholding this respect to the respectable ladies, and as a result of that the so-called respectable and with caste men and women teaching each without any previous arrangement on the part of anybody to avoid them in a village near by, a school is being conducted where both respectable and respectable boys and girls in large numbers without any income. And so while I deliver addresses such as happened at Tachai, the fact must be proved that respectability is not doing of education.

A Great Institution

The visit to the fifth village was preliminary to our entry into the area created by the activities of the Ghandi Rajghat Institute founded by Dr B Subramanyam in 1954. He left his business practice as Rajghat for dedicated himself to national service. He was at one time he could not make that service unless he himself lived in the midst of villages and put himself in direct contact with them. Hence he established himself in Sattapattanam, 12 miles from Rajghat, here, it was in a cluster of villages surrounding Sattapattanam that the people had put up a bitter fight with the Government in the hey day of non-cooperation. Many were the village officers who had given up their jobs. For their efficiency they were subjected to a punitive tax of nearly Rs 1,000.

The Ashram comprises about 10 acres of ground. Much is its central activity and auxiliary activities are conducted in the modern and, respectively, many development, publication of a Telugu journal, service of depressed classes and general Congress work. According to the statement lying before me 'spending has been incurred in all the surrounding villages within a radius of 5 miles from the Ashram, so as to be within the reach of a single worker in every 20 to regular weekly visits from home to home.' 8 workers are kept permanently at work in ricefields direct at the rate of 3 annas per 3 lbs. Professional expenses on the campus of the Ashram number 125. Conduct has up to now cost Rs 700, the expenses Rs 5,000. It is estimated that a worker turns out from 5 to 8 lbs. of rice per month making

her to cost from Rs 2-5-4 to Rs 2-4-0. The cost of the rice ranges from 5 to 23 annas. The wage to turn out 3 lbs. of rice is less than wages between 12 annas to 14 annas. 15 women belonging to the locality where the rice was grown, Gundlacheri, Ghandi, Chintamani, etc. The average monthly earnings of a worker are Rs 12. Since very few special work is also done at the Ashram workshop. The workers have earned from this work Rs 3,114. Housing and food has absorbed Rs 1,203. Altogether Rs 2,116 have been disbursed amongst 220 men, women and boys in this year. The Ashram has a branch at Pithapur where 100 wheels and 12 teams are controlled and their survey shows that 800 more wheels are working with a capital cost of Rs 100. The cloth produced in the centre was a mild model at the Ghandi Cloth Unit of 1947 for the best plain cloth. The Ashram has also its own. There are 4 workers who regularly work Khadi in the neighbourhood. The process amongst the workers is the old method of the Satta system. She is the most modern amongst them and with her husband carry personally the largest system. Ashram with Khadi at full pace is developing Pithapur. The report says:

"A word about general Khadi possibilities in the village will not be out of place here. A close survey into the 12 villages will not fail to reveal the fact that the process of cotton industry up till a decade was in an ill order. That cotton was grown in every village and spun in every house, and that an outpouring of work in the direction of developing home-spun is necessary and can be carried on with encouraging results. As it is the women giving us her hands for spinning will observe that not a few handloom weavers and spinners for hand were seen, at the Sattapattanam village alone, were sufficient for 400 yards of cloth was spun by 8 families last year for their own use."

I was taken to several places where self-spinning was being done by families that were doing it for pleasure and not for any economic reason. I saw two widows amongst them whose sole occupation was the spinning wheel. Dr. Subramanyam, as he introduced me to one of these young widows could not suppress his tears as he was describing her love of spinning to him.

The Ashram library has been replenished with the gift of the whole of his collection by the late Andhra Pradesh Sahitya Akademi of Chanda Prasad. There is a reading room attached to it, which is well stocked with journals from all over India.

The Handspinning work is a special feature. P. V. Subramanyam is at the head of this work. From September 1954 to the end of last year an average of 145 have been made, and there is a regular class conducted at the Ashram for those who were willing to learn Khadi. Rs 1,500 have been spent on this work including Rs 5,000 as salary of the teacher.

The work amongst the depressed classes is also development. The Ashram is running a free night school for them. There is also a school where both handicrafts and respectable receive instruction. Rajghat parties are organized regularly there.

There are 3 line Sattapattanam under the Ashram and there is a weekly fair held there.

remembrance about 1 patient. Contact patients have up to now numbered 62,119, the impact patients 125.

The *State* contained 700 Congress members, called by 18 Ministers, and 400 Congress C.O. there 400 leaders, 41 are arrestable.

A Telugu weekly called *Congress* is published at the Ashram, and is now regarded as the practically only newspaper. In about Dec. 1934 Annapurna had the longest of being arrested and imprisoned for sedition. The paper however was not allowed in the 1st place was taken up by Sri K. Ramachandra Rao who was also arrested in Feb. 1935. Dr. Babasaheb's hospital stopped into the place and continued to edit the paper till 30 Annapurna was released and continued actively. The paper began its career as a brochure sheet printed as a cyclostyle which has now 14 pages of rapid news and letters to selected subscribers, including those for foreign clubs, ligures and British goods. And it stands for complete independence as against Government India's so the paper before me proudly says. The publication of a *State* paper in Telugu character is its regular feature. The Ashram had covered up to the end of last year its dues: Rs. 14,491 as cash, Rs. 1,717 as grain, Rs. 1,230 as voluntary gifts from patients, and Rs. 4,000 as the share of member. It has substantial buildings in which the inmates are accommodated. Rs. 14,102 have been spent on their maintenance. There are 10 members in the Ashram. The Ashram is Rs. 20 for a single man, Rs. 30 for a family of two and Rs. 1 for every additional member. This includes clothing allowance. The charges per head of inmates with their families, including Rs. 100 for Rs. 3 per month.

This bold statement of facts hardly gives an adequate idea of the great suffering. However, during the interview last time I was in touch with one of the group of villages. Though living their own lives, they have become part of the village, and have therefore acquired great influence over them. The collection in the group of comparatively poor villages amounted to Rs. 1,000, a collection that has not been in Ashram. I know of that have donated at the meeting addressed by me, a small quantity of the produce of the Ashram amongst the villages. The Ashram families are object to the village community. Living in the midst of the villages they are bound to respond to their needs and inquiries and they are bound to extend their influence in the measure of their ability and individuality. I observed that Dr. Babasaheb was very close to the work personally. He says "We live an ordinary gentleman's life and we have not restricted any private property but the Ashram, through the inmates, possess very little of their own. There is no provision in the Ashram for the maintenance of other domestic persons. We have encouraged the love of members. We had that we are quite ordinary retained without. All honor to them for being ordinary workers. Why should it be considered extraordinary for an elected laborer to live in the village of India? The extraordinary thing is the situation that is based upon the nature of India that the village life and village work.

Police Attraction

From the Ashram we went to go to Polavaram, a village about 5 miles from Srisaigam on the other side of the river. We could therefore only cross by a ferry. Polavaram is situated in an Agency area. Agency means, I believe, non-revolution. The police here I was told succeeded in frightening the ferry man away from the work and he refused to carry on. This was an unfortunate situation. To be then attracted by the police appeared to me to be humiliating. A crowded programme had preceded the morning of the visit and a crowded programme was in front of me. And instead of having to give one hour if I was to visit the village it meant I had to give four hours and a half, but the time seemed to me to be of no consequence, and I gave to the village because a duty. The workers could get another launch to take us directly from Srisaigam to Polavaram instead of our going by boat in front of the village and then crossing the river. I accepted the offer. To go to the launch meant also some additional delay and time, but we successfully overcame the river. And I was glad that the original purpose of mine was facilitated by the slightly higher who handles the police and arrangement of the launch and the transport.

In Polavaram there is a little Ashram conducted by Mr. P. K. Ramachandrapuram and A. Venkataswamy. They are bringing up some boys of the Ashram amongst whom they are working and it was they who had planned this visit. It is apparent here to maintain that throughout the visit we have been followed by a party of police. They have been coming as spectators and what not. As a rule I have not liked them to be humiliated. They have been coming to see me personally at least. Once when the car in which I was travelling had broken down, they gave the car of their own. We went to their drink. But they have also been found ready to show their hand authority and they have not hesitated to approach upon the way. At Srisaigam, but for the Ashram remains all evidence they would have accepted the little launch that passed as from Srisaigam to Polavaram. The reader of course must not therefore think that it was the same police that interfered with the ferry man. I simply mention, the fact of the police always to show that if a man like me, who, I presume, is not regarded as a suspect to let an isolated intention be converted, tends to have his feelings that stopped, what must be the fate of those who are under a shadow of suspicion and who are not content to accommodate themselves to the police situation. Throughout my life it has been part of my great art to avoid the police but in order that it is great into all my work, for, I have always obtained money and it has made my life and work easy. Because of my indifference to the fact of surveillance. This indifference and admirable quality shown in the police result in the almost conversion of several innocent men. My indifference towards it was not only not pointed to me. As a typical the police surveillance cannot but be described as a deplorable thing necessary of a good Government. It is a serious burden upon the already overburdened taxpayer. For the whole of the unnecessary expenditure, it must be remembered, comes from the pockets of the laboring millions.

M. K. G.

Young India

Indians in South Africa

(By M. K. Gandhi.)

The office of the Agent of the Government of India in South Africa is certainly not a bed of roses. Sir R. V. Bhabha, I see from the mail lately received from South Africa is having his hands full. The greatest cause of anxiety so far as I can see is in connection with trade between the two countries on the Gold issue in the Transvaal. The largest number of Indians (about 100,000) in the Transvaal are to be found in the area and these trade between the two countries is the life and death for them. They have built up huge business on the hope of being able to have their business renewed from year to year. Having avoided the danger in the Kruger region of their businesses being completely closed at any time, they have rightly or wrongly come to believe that their business will be progressively renewed so long as they carry on as honest traders. I have seriously thought that the settlement of 1914 reversed all these business and their economies. If these were not treated right, I do not know what vested rights could be in the Transvaal for them. But now I understand that Missions are not relaxing in these these business, taking away under a variety of the Gold Law. Legally speaking perhaps the Gold Law would prohibit Indians trading. But that law was in existence even during the Kruger regime. It was in existence in 1914 when the settlement was arrived at. Therefore Sir R. V. Bhabha should have no difficulty in securing permission for these traders. The agreement which was brought about by the High Commissioner representative looking up of the Dutch Indian presence in South Africa. Looking up will be a consequence here for these traders if the only means of earning their bread and butter is taken away from them. It is necessary therefore for public opinion here to strengthen the hands of the Agent in South Africa and the hands of the Government of India in preserving the claim for the protection of these Indians. The matter is not free from difficulty I know. There is the present election pending in South Africa. The Union Ministers left to themselves will probably grant the permission that is so desirable. And that should be considered as obligatory if there is to be an honourable settlement of the Cape port. But the electioneering in South Africa are not very different from these conditions in other parts of the world. But however difficult the situation may be these traders must be protected. There is a proper, legitimate, very very real of the difficulty apart from their legislation. Law 3 of 1922 of the Transvaal is still in existence. The Gold Law does not prohibit that law. Therefore the Gold Law has got to be read in conjunction with the Law 3 of 1922. Now that law enables the Government to declare with, stores and business as proper for Indian labourers and traders. It is upon therefore in the Union Government by administrative action to declare with stores where Indians are now trading in the proper places for Indian trade and residence.

There are other matters, usually delicate but I need not refer to them at this stage in the danger in connection with them is not imminent and as it is necessary for public opinion to be crystallised and to concentrate over this single imminent danger.

'Alcoholisation of Thought'

As someone European friend approving of my discourse on poisoning the European mind that was overplayed but was rather among other things the following personal observations on the conditions in which the European press is cultured in the present moment.

"I would like to put before you a few sentences, on the subject of this international movement for India. You know the conditions of modern combat. You know that the last will of a modern state, when at war, is to run her machinery on the railways of the rest of the world, and for that she studies its views, and like the world with her eyes. You know that the British Empire is possessed in that art, and that she is preparing by every means to blockade India, to isolate her from other nations, and to maintain these sieges with her own propaganda. It has already begun! Last month the events in Bombay were a protest for giving to the world the impression that India was in a state of law and blockade and every day, on these leading pages, our big papers obediently receive and repeat (not accurately!) all that I have my friends) communications, coming from England, such headlines as 'The Bombay Jail,' 'The slave markets' as if the people had spread over the whole of India, and as if there were no London, no Athens, no Moscow except in India, as if it were for the millions of the whole of humanity that the good poster was keeping the doors of the Indian prison locked, so as to protect the world from the Indian Hydra which in shape was equivalent to a deadly pestilence, well stamped up! One can imagine to what a pitch the force of this propaganda will be raised, at the approach of the decisive hour and when the gunshot is heard, it will have no blockade.

Now, I have the much experience of the printed propaganda movements, in which the people of Europe are at present busy. Since the first days of the War of 1914 that propaganda has been reduced to such a prevailing domination by the whole European press that they have become incapable of resisting themselves. It is an alcoholisation, alcoholisation of thought, which comes as less strength than the other. One can practically see that there is longer words, in the German, a useful line newspaper, there is one man, in which, a free man can write except the poor says which have no means of resistance."

Nevertheless the terrible handicap which this campaign of internationalism puts upon us, if we are strong in nature, we may afford to disregard them and feel confident that our action, if it is free, will express the opinion that is being spread in Europe and even in America and make itself felt.

M. K. G.

The Bardoli Report

An Analysis

1

The "Report of the Special Inquiry into the Revenue Settlement of the Bardoli and Choras-Taluka" prepared by Messrs Beauchamp and Maxwell was published last week. It is a document covering 72 closely printed pages of folio-size and containing statistical graphs, appendices and maps. It is a remarkable document bearing evidence of much industry and patient study and a sincere desire to do justice, and is a landmark in the history of land revenue in the province, if not in India, for more reasons than one. For no thing had revenue has been a close question, beyond the pale of law such as it is, land revenue has been a matter entirely for the executive to determine, "without any reference to the legislature." Secondly, a campaign against what seemed to be the evils of a system of palpable injustice was launched, involving terrible suffering and hardship, and the whole legislature with the Government of the province at their head was engaged against it. The Government, in the course of the campaign, addressed several letters to public men in which he explained the Government's "unshaken right of sovereignty" and expressed opinion about the Bardoli settlement which made it extremely difficult, if not impossible, for officials, however high-placed, to contravert that view. Thirdly, serious criticisms are being made in the press for the last few years according to a system, of which the conditions have been severely and repeatedly challenged, and no consideration was the alleged injustice of the Bardoli settlement avoided, however indirectly, as a consideration of that system. Under the circumstances the task before the Beauchamp Committee was one of exceptional difficulty and they have nobly performed it with remarkable courage and scrupulous regard for truth. That is as far as the descriptive part of the report is concerned. So far as the constructive part of their task went, it was even more difficult, and I wish I could say so much about it as I have said about the first part. That part of the report is weak and boring and unconvincing. But to show that requires a detailed consideration of the report which is beyond the limits here. For the present I propose to analyse the outline, and, in the present case, only those revealed in the descriptive part.

A Complete Wreck-Down

To render the comprehension with which the people's case has been considered, it might be useful to summarise the people's case, and what Government originally said in reply to it in those days.

The people had contended that "Mr Jayakar had made no inquiry with the owners, visited five villages, attended no representations by villagers of wrong representation. He prepared the most sweeping statement in his office, without consulting the slightest surveying and asked for his recommendations on the sole basis of view in the view of price problem. If Mr. Jayakar drove a coach and four through the five villages in making no real inquiry, Mr. Jayakar must not be better in considering the evidence received" by relying on rural questions which were entirely unrepresented,

and assuming that at least half the area, if not more, was leased. Hardly more than 5 to 10 per cent. of the area of the Taluka is leased. (Honey India, April and June, 1915).

As against this, the Civil Government said

1. "Two are generally known that the information was prepared by an experienced Revenue Officer, Mr H. S. Jayakar, who was in charge of the Taluka in which Bardoli Taluka is contained. For a period during which he made his rounds throughout the Taluka and inspected each and every village. His inquiries were conducted in the fields and in the villages and after conversation and consultation with the cultivators." (Letter from Mr J. W. Smith, Revenue Secretary to His Excellency dated 16th February.)

2. "His Excellency is satisfied that the modification in the grouping has made has removed any trace of unfairness that might have been present before, and he is further satisfied that since the date of the previous settlement which was made 16 years ago, the profits of agriculture in Bardoli Taluka have increased much more than 25 per cent. and that consequently it is equitable that the assessment being Government's share of those profits the increase of which is nearly due to Government action, should be 25 per cent. over all." (J. C. Rao, Esq., Private Secretary to H. E. the Governor, in a letter to His Excellency Dadasaheb Dhere, dated 16th April.)

3. "A study of the facts and figures of the assessment and revenue are introduced with that Government has noted made that consistently and very generally in the question of assessment. . . . It is a fact, however, that a further enquiry has been made, for it so happened that Mr Rao, the Revenue Minister, went on leave, and Mr Haich a very experienced Revenue Officer took his place. Mr Haich has gone through all the papers with an entirely independent mind, and has come definitely to the conclusion, leaving aside vested values altogether [a factor to which objection has been taken], that the increase of assessment proposed by Government is very low and that Government is more than justified by the figures of prices, sales etc., in increasing the assessment as it has done, and that if any further enquiry were to be made, such enquiry would result in raising the assessment instead of lowering it. I can assure you that there is not one member of Government who is not fully satisfied as to the justice of Government's action—and, in fact I should really not the word 'generally'." (Sir Leslie Wilson in a letter to Mr K. H. Stewart, dated 16th May.)

[The difficulties in the foregoing questions are all sides.]

Let us now see what Messrs Beauchamp and Maxwell have to say in response of all the points in question.

They have first subjected the data relied upon by the Settlement Officer, and then have relied upon by the Settlement Commissioner, in a slight modification and have come to the conclusion that the people's complaint was substantially justified. I take a few paragraphs from their closely reasoned conclusion.

Mr Jayakar's statement of "facts" are first examined and then the conditions on which he based his proposals are reviewed.

1. Much was made by Messrs. Jayakar and Ambekar of the improvement in communications, especially the opening of the T. V. Railway, and marketing facilities. The Deputy Officer remarks that "it is difficult to see, how the opening of this railway can have benefited them in any appreciable extent. . . . Another, and a still more important point which it is necessary to bear in mind is that, though the railway had not been actually opened at the close of the first season, it was practically completed, and was taken into consideration in the proposals then submitted. . . . Taking the whole and varied as a whole, it would be unreasonable to say anyone is regret the T. V. Railway as a new factor in the situation which has made a real difference from the point of view of agricultural economy."

As regards the roads, the Officer says, "not one of the old main roads, and even the road through Barilong to Nivara, can properly be described as good. There are few stretches of them. There are also numerous patches where, if the roads were any worse than they are, they would not deserve the name of roads at all."

2. As regards marketing facilities. "Mr. Jayakar in his report speaks of Baselli, Mulla, Vajal, Kamalichand and Fatted as the centres of the growing and growing industry as though they were more or less of equal importance. The gin at Kamalichand closed down about five years ago and must have been worked at the time Mr. Jayakar's report was written. That at Barilong, at the present time at any rate, has very little importance."

3. "Turning now to reports other than cotton, it appears that a great majority of villages give it not prominent report at all. . . . Mr. Jayakar says, 'that large quantities of grain are grown. . . and brought to Shani Kumbha for sale, where good prices are said to be realised.' Curiously enough, out of nearly 35 villages in Baselli Taluka in which we made enquiries, it was only in one that we got any evidence in substance of this trade."

4. As regards the 'speculations' mentioned by Mr. Jayakar in support of enhancement, the Officer says "Some, taken by themselves, would suggest, not an enhancement but a reduction of the land revenue, namely the abnormal increase in the price of food grains (as has largely given rise to) and the fact that agricultural wages have doubled. The features which he presumably reports as reducing the capacity to bear an increased land revenue assessment are (a) increase in population, (b) increase in wealth as evidenced by the large number of new well built houses, (c) increase in corn and cattle, especially milk cattle, (d) improvement in the condition of the Malpura people, (e) increase in trade, and (f) the high prices realised for cotton."

As regards (a) the Officer says "The increase of population in Barilong, according to available statistics, is as small as it is negligible. The Census there is practically no increase and the birth and death balance are neither abnormally unhelpful. Population, therefore, is not a factor which seems materially into the enhancement of all."

not been taken out of the profits of agriculture, at any rate in this country. Large houses, mans, are seen from evidence, not in much of prosperity in of extravagance and ostentation."

(d) The increase in trade and agricultural stock "are hardly remarkable enough to lay much stress upon, except in the case of the milk business."

(e) "The Malpura still remains a backward and isolated class, heretofore under-civilised. The social uplift of the community may be said to have been well begun, but in the nature of things it is bound to be a slow process."

(f) and (g). "Mr. Jayakar has given as details in support of his statement that "trade has increased," and it is not quite clear to what he refers. . . . The cotton boom was by no means an unusual thing. Starting from the year's point of view, indeed, as a comparison, one of all the circumstances, it may be regarded as less a blessing than a curse."

Finally as regards the increase in the profits of agriculture due to a "rise in prices" to which Mr. Jayakar attached so much importance and by which he based a general increase of 15 per cent, the Officer says, "He might well have suggested 25 or 15 or 10, the whole thing being guesswork, such as the Settlement Commissioners represented it in his forwarding report, he left the main door of the last wide open."

As regards "one of the main grounds of which against the present enhancement," namely "that the years 1934 to 1935 were abnormal years," the Officer says "So far as the available figures are relied upon, they appear to show, not only that the high prices prevailing in the decade 1904 to 1929 were abnormal, but further than in the case of food grains at any rate, the permanent increase over previous prices need not be expected to be very marked. . . . The position does not appear to give much reason for pessimism, though Mr. Jayakar's very statement based on the grain produce have to go by the board."

The Officer said here in his summarising of the data relied upon by the Settlement Commissioners, viz. the usual statistics. This part of the report is by far the most important, and a critical examination of it would require a series of articles. I roughly summarise the Officer's findings.

"It would therefore be to be reliable evidence of social value, it is essential (1) that they should be completed in a manner which enables them to comprehend the situation of individual cases, and (2) that they should be applied with a proper understanding of their real meaning. Mr. Jayakar's appendices have not been so completed as to be applied. The first point we desire to emphasise is that conviction is that recovery of the land can only be properly carried out in the villages or the presence of the picture of the people acquainted with the fact. . . . Mr. Jayakar's Appendixes H and I, which purport to give detailed accounts of houses in practically every village in Barilong and Chavara for a period of no less than 31 years, cannot possibly have been worked in any real sense by the Settlement Officer himself. It is rather remarkable that the language in which Mr. Jayakar has described the heads of houses (and sales) of

we happened to have had confidence in the money he advanced, either to him or to capital, previously used for food, from previous Government reports of pages 27 and 41 of the Barabati report and 22 and 26 of the Chasra report with pages 26 and 78 of Mr. Banerji's Report on the Pabna Tahsil and pages 22 and 40 of the same officers' report on the Chakraborty Tahsil.' [Indian note:] "There are 157 villages in Barabati and 78 in Chasra. In all of which figures are given in the appendices. Mr. Jayakar has lost these three months available for working before the work of compiling the appendices was commenced at the tahsil head-quarters at the beginning of March 1933. It cannot be believed therefore that he had the materials necessary working away at the houses of the last three months' period, and though we do not work as slowly unless experience in what village officers and others have told us as to the preliminary character of his village inquiries, we are bound to record that in so many villages of the country which we ourselves inspected with we able to discover that he had made any personal examination of housing transactions there. It is only fair to Mr. Jayakar to point out that he has not in either of his reports actually claimed to have made a personal examination of housing or sale transactions, though we think that he felt it to be implicit that he had done so. We did not tend to ascertain therefore, whether any effective working had at any time been rendered on the completion of the appendices, if not by the Settlement Officer, then by other tahsil authorities."

The last appears to be that the preparation of the appendices was practically left to the tahsil, the circle superintendents and paid staff, with very little direct check by the Area Officer, and even so, not to come by the Settlement Officer himself. . . . From what has been said above it will be clear that, in our opinion, Mr. Jayakar's chief mistake was, not that he failed to attach sufficient importance to his final statistics, compiled as they were completed, but that he failed to explore the true character of the statistics which had been collected, and by presenting, as otherwise it is apparent, that they had been properly examined and verified (which they had not, have except by endorsement), misled the Settlement Commissioner and Government into supposing that these plausible appendices might be made the main foundation of the settlement."

Coming to the actual values of the villages for which the above records "Alone" throughout his example on these tahsils the Settlement Commissioner has made a serious mistake in overlooking the value of the statistical material placed on record. He has relied on the last period for which the said transactions have been compiled in Mr. Jayakar's Appendices I and II, viz. the 7 years from 1931-32 to 1937-38. The Appendix figures for this period, of course, represent the years transactions of these 7 years, without regard to the number of years for which each survey number may have been limited. Yet Mr. Anderson has almost always referred to them as though they represented the net area leased, i.e., the total area of the default falls leased at any time during the period. . . .

Mr. Anderson is entirely wrong when he goes on to say "I think there is little doubt at least half the land

was in held by landlords who do not cultivate it," and when, further on, he remarks, "The cost on the overhead of the total area is Rs. 2,30,125 and amounts the whole of the existing investment of the whole estate and total (Rs. 2,14,702) and does not fall very far short of the proposed new investment," it is evident that his mode of presenting the figures is seriously misleading. The statement for the period in which the total income is said to have been collected would have been Rs. 20,11,234."

What there is, however, based on! After a detailed analysis of the figures and the survey numbers conveyed by them and then derived, the officers came to the conclusion that "the preparation of the whole area of the Barabati tahsil covered by these statistics would fall from the alleged figure of one third to something between one-fourth and one-fifth" [Indian note].

After discussing the variability of rents and number of villages, the officers remark "A very wide margin indeed must always be allowed for the reconstruction of the true material, and any attempt to use the figures as though they were capable of giving a direct calculation of the full standard assessment should be regarded as wholly unwarranted. . . . Obviously it is so far as the settlement under survey are based on incorrect or insufficient data wrongly used, the resulting grouping and rating do not make very serious misstatements. . . .

What we actually find is that there has been no constant reference to either one principle or the other. The general principle of grouping was embodied by the Settlement Commissioner when advised by Mr. Jayakar, yet an assessment evolved in support of conclusions actually based on the values, and occasionally even applied with responsibility for groupings made on the basis of reliance on the latter. In other cases, the total figures are actually allowed to override considerations of grouping issued by the actual facts of the villages concerned, the results are in many cases such that no one who had not determined to believe in these statistics in the confidence of some person's consideration could possibly have believed them to be right. . . .

Although it is repeatedly stated that the grouping is in accordance with the actual evidence, when we examine the actual grouping of individual villages on relation to their values, we find in many discrepancies of treatment that it is difficult to discover any principle in the matter. . . . We can only express our astonishment that any one professing to believe in these values as a means of rational grouping should have used them in so capricious a manner."

As regards the rate involved the officers observe, "Having observed on 12 out of the 18 (man) a clear indication that the provided strategy and evidence had not been placed, we did not consider it worth while to spend further time and labour in that direction."

The general conclusion is, then summed up.

"We are bound to hold that the complaint referred to in point 1(b) of the terms of reference is substantially justified. The data in the reports, apart from rental and sale statistics, are absolutely not

william) is wanted either the present estimate mentioned in the interview notes, or the much higher estimate in the case of particular villages. The social and educational levels have been carefully examined, are demonstrably low, in a large number of cases, and in general must be regarded as completely so. Further, the mistaken method of using the statistics is in our opinion exposed in theory and facts in a way which is positive in other districts, is not capable of giving satisfactory results in that part of Orissa, whose houses and village communities are affected by such a variety of disturbing factors. In view of the conclusions we reach that the present estimate cannot be altered in detail in either of the two villages.

M. D.

The Way to do it

In one of the addresses delivered by me in Andhra Pradesh, there occurs this passage:

"We are gravely to admit that we are doing nothing to get credit in the way of removal of untouchability, temperance propaganda and Hindu-protest. We request your help and guidance in suggesting to us ways and means of securing the necessary capital and willing workers for the above objects."

This is an admission of helplessness which, it would be difficult to understand perhaps in any other part of the world. For I am asked not merely to show how to secure the necessary capital, but also willing workers. The address comes from those who describe themselves "poor men, trained, most humble followers, members of the Tyre Congress Committee." If I have any followers who are "trained and humble," I expect them above all to be willing. Members of Congress Committees are generally to act as a Congress Committee if they are not willing. Of course I know that in the present moment there is an extremely lively spirit in Congress Committees for action. Yet every Congressman would admit that a Congress representative is nothing if he is not willing. Asked the "only love to secure afterwards shall it be solved?" If my followers and these Congress Committee members are not willing, where shall I find willing workers for such people? The only way therefore I can turn to my questioners about finding willing workers is, "be such workers yourselves, and then I promise that the necessary capital will follow." Shouldn't naturally follow the line. It is one who makes money. Money has never been known to make men. It may give us buildings, but buildings will never be able to remove untouchability and do temperance propaganda and even real Hindu-protest. Money has no doubt a place in the world economy, but they come in after reform, they have never been able to initiate reform. Congressmen have therefore to carry out the high reform. When untouchability has become a thing of the past, when temperance propaganda has become a popular thing and when everything wants to be done Hindu, there will be no dearth of men who would give their services on life and limb and for such that laugh at death.

What unfortunately I notice throughout my wanderings in that vast Congressland is that even so much the constructive work as for untouchability and work that will keep them and temperance without making them more ignorant, if any at all. This monetary has to be changed, before we can have a steady supply of workers. Everywhere I am surrounded by health-thinking intelligent volunteers who agree to come to make me comfortable and who under the impulse of service do not mind making day and night. If they could but be induced to transfer this devotion to a person who really does not need all that volume of service and who is more often than not embarrassed by such attention, to the cause which he represents, the problem is solved. Everywhere I am holding meetings of workers and I have found them to be enough for the work to be done if they will only apply themselves to it. But it is these very workers who compare addresses of the type I have mentioned and who were at these quiet meetings with me to produce money and work. I therefore suggest to every Congress Committee to become business-like and find out three workers, in the name of persons but them and all the constructive machinery given. For this, Congress Self-Committees need not look for guidance to provincial bodies or to the central body. Provincial bodies may have their provincial service or may not. They may be too heavily encumbered to attempt any such thing. Not so Taluk or Village Congress Committees. They are absolutely unencumbered. There is nothing to prevent them from making collections and initiating any reform they choose. Indeed during the preceding tour in Andhra, I have noticed that a small group of self-Committees have been doing work which other Committees have grossly neglected.

Let Congressmen and Rank of 1939. The first of January 1940 is not going to make a mistake. It would be an exact conflict of national activities during this part of gain and production. No sudden change will come over the scene on first of January 1940. Let individual Congressmen therefore do their little best. It is then possible for them to realize the nation. Let them not think that two individual men make an impression upon the nation or a cause. After all money and headed by the appropriate of individuals. Some one has to make the impression. Let every one therefore who understands the secret of success in any undertaking do his own duty earnestly of what the others do or do not do.

Let there be no thought about sweeping remunerations. A laborer is worthy of his hire. And he is so his willing because he accepts remuneration. As a matter of fact, a most willing man has to give his all to the nation—body, mind and soul. And he has had to find himself. The nation gladly feeds such men and women and yet expects them to be willing. The difference between a voluntary worker and a laborer lies in the fact that whereas a laborer gives his service to whosoever pays his price, a national voluntary worker gives his service only to the nation for the cause he believes in and he serves it even though he might have to starve.

M. K. G.

Notes

Paddy Sander's Book

The U. P. Government is not satisfied with the ambiguous confession of the copies of Paddy Sander's book *History of English Rule*, but it is more particular every one suspected of having received a copy before the ban was declared. Whether agreed or by the U. P. Government or of its own motion, the C. P. Government has copied the U. P. Government and proclaimed the ban on the book. The service a correspondent gave me is what has the press people to do who have got these books. In my opinion it was part of the programme of their intention to surrender them to the police. There is no moral lesson in possessing the volume. And those who believe that this confession is a wicked act of robbery are not only not bound to accept the process of confession but by every legitimate means to demand the restoration in their notorious attempt to take possession of the books that have gone out of the publisher's hands. If I were a possessor of such a copy and I did not want to run the risk of a prosecution, I should burn the copy. If I wanted to avoid prosecution I would return the police of possession of a copy and challenge them to arrest me. If I did not wish to create prosecution, but did not want it of course, I should not return possession leaving the police to their own conscience to leave the case to my conscience.

I understand that the C. P. notification says that since the publication of extracts from the book would be considered a crime. I hope the notification is not true. But if it is, it makes unnecessary to show tangible sympathy for the author and the publisher as also to dissent the purpose of the Government concerned by publishing extracts which are in fact by those who are in possession of the volume. The Central Government and local Governments are prepared to work agreements for efficient and civil disobedience which those who believe in it should not hesitate to take advantage of. Fearfully debilitating though the atmosphere is at the present moment, those who have not yet lost their nerve need not be affected by it, but they should seek every legitimate opportunity of protest, hope and courage to the end of by challenging the Government to do its worst.

Alding Ashram

The members of Young India are not members of this important national institution. Its report of activities for the year 1948 has been received. It is a record of advanced progress. Its Khadi department is its largest activity. Here is the record of its progressively increasing sales.

1939 Rs. 21,122	1940 Rs. 1,12,000
1941 Rs. 78,420	1942 Rs. 1,42,800
1943 Rs. 1,45,151	

The total wages distributed were Rs. 78,115 to a total of 1,000. Rs. 24,400 Spinning Rs. 25,000 Tailors Rs. 1,000 Washermen Rs. 1,000

The work is done through an 11 Khadi centres which support 52 which are workers controlled by an annually elected board. The capital invested in the activity is Rs. 1,21,000, of which Rs. 11,000 is a loan from the All India Spinners' Association. It has to pay to the banks from which it has the balance of

the loan a high rate of interest, about 10% to Rs. 1,000 per year. It is because of this financial burden that the interest on the loan has to be paid.

The Ashram is making experiments in dyeing and it claims now to be able to dye fast colours of modern shades without the use of any mordant. The report proceeds, 'Our Khadi which has been long to suffer, spinning and preparation, are specially recommended to our buyers.'

The other activity of the Ashram is related education. It controls 31 primary schools of which 17 are in the district of Dacca, 4 in Tippera and 1 in Barisal serving 1,200 pupils. It has three schools for secondary education, serving 100 students. The total annual average attendance is Rs. 4,750-0-0. It has also a medical department with an outdoor dispensary, a hospital, a medical school and a Government. The dispensary served 1,150 patients of which 721 were females. The largest number of cases were patients of malaria. Next came women 237 cases and third Khadi. The hospital has 20 beds. 115 patients were admitted during the year under review. The expenses of the dispensary and hospital amounted respectively to Rs. 1,200 and 1,000. The medical school is training 20 students. The main function of the Ashram is to be to help the Khadi of the Khadi to be the maintenance of poor patients in the hospital. The Ashram is also a factory in cotton spinning and handloom work. It has a 1000 looms and 1000 spindles of which 100 are in the district of Dacca. It has 1000 looms and 1000 spindles. An attempt is being made to have model dairy farms at Dacca. It has 1000 cows and 1000 goats. The Ashram collected Rs. 10,000 for the different activities from the public. Altogether it has received donations of one lakh and a half of rupees during the last year of its business. Its expenditures for the last year are 50 thousand rupees for the Khadi department and Rs. 10,000 for the other departments. An institution like this should have no difficulty in obtaining necessary funds from a generous public.

Foreign Cloth Boycott

[The following from a period of information published by the Foreign Cloth Boycott Committee should stimulate the other Khadi workers and Local Boards to action. M. S. G.]

"1. The Foreign (C. P.) Khadi Khadi has accepted Khadi from national tax and adopted it for the dress of Mahatma's people.

"2. Khadi (Khadi) Khadi Khadi has accepted a resolution accepting the principle of boycott of foreign cloth and has done so with the Khadi as its Khadi and not in its 'own' Khadi.

"3. Khadi (Khadi) Khadi Khadi has accepted a resolution accepting the principle of boycott of foreign cloth and has done so with the Khadi as its Khadi and not in its 'own' Khadi.

"4. Khadi (Khadi) Khadi Khadi has accepted a resolution accepting the principle of boycott of foreign cloth and has done so with the Khadi as its Khadi and not in its 'own' Khadi.

"5. Khadi (Khadi) Khadi Khadi has accepted a resolution accepting the principle of boycott of foreign cloth and has done so with the Khadi as its Khadi and not in its 'own' Khadi.

"6. Khadi (Khadi) Khadi Khadi has accepted a resolution accepting the principle of boycott of foreign cloth and has done so with the Khadi as its Khadi and not in its 'own' Khadi.

Winnipeg tax. The *Manitophy* has also decided this. "The *Manitophy* will continue its battle both made or hand-picked and hand-sown. Khadi."

"**Malwa (Karnal)** The *Manitophy* has resolved that 15 days be levied as *Manitophy* tax on all foreign cloth imported in Malwa and adjoining districts be obtained from the Commissioner's Division for the same. This is the second *Manitophy* to impose a duty on foreign cloth, the first being Lucknow *Manitophy*."

"**Almohat** The President *Almohat* *Manitophy* in the matter of his letter to the Secretary F. C. B. Committee says that the *Almohat* *Manitophy* has in its revised order decided the terminal tax to be payable and a-synthetic hand-pick and hand-sown Khadi from the land for."

"**Khadi (Bihar)** The special General Committee of Khadi *Manitophy* has decided that "whatever cloth the *Manitophy* purchases should be Indian hand-pick and hand-sown cloth."

"**Sikhar** The *Sikhar* *Manitophy* has decided to accept hand-pick and hand-sown Khadi from *Manitophy* day "provided proper certificates of ownership are given such as Khadi Singh are provided." It also resolved to make all *Manitophy* cloth purchases in hand-pick and hand-sown Khadi as far as possible during which *Manitophy* cloth to be purchased instead."

Copied Khadi

The long-term Khadi movement has generally met up to the Khadi side and production has been the of production of Khadi is to be finished the quality of Khadi must be better for a time. By using cotton and woolen, A. I. S. A. has been able to show a progressive rise in the quality and quantity of Khadi. But when workers go out to new quarters and ask them for yarn they get not Khadi yarn. The new quarters will not be able all at a sudden to spin the hand-sown yarn. The public therefore if they will help the Khadi movement and throughout the Khadi movement, should at every new yarn and new quarters for Khadi be provided with comparatively cheap and cheap the Khadi movement. To the Khadi side is very the great a yarn in (or) the Khadi movement of foreign cloth or for Indian Khadi's property.

A. I. S. A. Membership

The order will have given a value of the A. I. S. A. in the Khadi side of Young India movement that it had decided to discontinue the "B" class membership. I think that this is a step in the right direction. "B" class membership was introduced only in order to compensate those who purchased their clothing to meet 1000 yards per month of hand-pick yarn. Experience however has shown that not over many have been able to purchase only 1000 yards per month, which meant payment only 1000 yards per year. And when a limited amount of yarn for the purchase of members to the Council was increased the difficulty of "B" class membership became great. "A" class members, especially applied for being changed as "B" class members in order not to lose the right of voting. The Council did not want to go back upon the rule that was framed for voting. So the original list remained unchanged. But for all future members it

was decided to have only "A" class members. And as the policy of the Executive Committee has been from the very commencement to have there only as members who have the fullest faith in the success of the spinning wheel, it was considered desirable to have only one class of members with strict qualification. This would no doubt considerably reduce the number of the Association. But the Council has no intention in making this rule. It does not think much less in the success of the spinning wheel of members are not willing to devote even half an hour to spinning from day to day.

Another of this the Technical Department of the A. I. S. A. has written to the General Committee that the yarn which is used in these as substitutes for membership is not uniformly good. It is, indeed, very low and it is not clear without considering the cost of spinning. The rule says "In most cases the postal charges avoided the price of the yarn used in the spinning wheel the postal charges for all the yarn used amounted to Rs. 11, namely, 60 per cent of the price of the total yarn. The suggestion therefore made is that the yarn should be used from one place in each province and it should be by good yarn."

In some cases the yarn used was so heavy and rough that it was useless. I have repeatedly said that when the yarn is useless, it really should not be accepted as substitute. This suggestion means that a suitable part of the spinning wheel should be used that would be accepted as the market and not otherwise. The Technical Department should really have all the details about spinning and picking and this work is much more than the spinning wheel used to be.

M. K. G.

Padappallayam Gandhi Ashram Famine Relief

It is difficult to get good news from India. We had to get our last communication from Devanagar in Mysore state. The high railway bridge, the great one, is now broken. The Agent of the South Indian Railway refused to give us any information. We paid Rs. 4 in each box of 100 lbs. from Wardha, which is nearly half the cost price.

Twelve more families have been added to the relief register. The names of grain were as follows:

Wheat costing 20-4-1939-4,500 measures

" " 27-4-1939-4,200 "

Mrs. Gopal Rao of Mangalore after reading my description of the water scarcity in this area kindly sent Rs. 20 for deepening the well owned by my uncle in the dry season. The work is continuing again. The local Government officers came, I understand, during my absence to study the newspaper reports about the drought. It seems they spoke to the people chiefly about the duty of self-help. The District Health Officer came when I was in the village. We went to the Elapattanam well and found a woman at the bottom nearly drowning up water into her pot with the help of a crooked stick which she could be dipped into the shallow pool in the rock surrounding some water. The District Health Officer remarked that he was not surprised as the well was a typical one and could be seen in many villages in the district.

C. R.

A Survey

"Every project please with class or via."

The Context

The Varanasi district where Mr Gandhi has laboured and now presents several peculiar features of interest. It is the largest district in India, the most populous and at the same time the poorest district in India. There is a conspiracy the Agency trust is unscrupulous and covered with dense industrial growth. Its inhabitants are classed as "black world" in whom it is considered "unproductive" to apply the whole of the law of the land, one of the exempt ones, by a curious anomaly, exempt from some obligations as to the drinking and consumption of food. The result is that these people have become gradually adapted to the Agency order as a result of which, as the Congress Committee's address put it, "in ignorance, benightedness and religious they have become an underclass." None touch the area of the district, except, in order the various Plasmas estates, the Japanese Government alone consents two thirds of the district. In view of these realities, except Viceroy's orders, the rest except anything like a duty of labour. The real majority of agricultural are no better than menials, sharing for a handful of shewas taxes. Their condition is anything but enviable and is reflected in their 'mean houses' 'low standard of sanitation' and 'strikingly low standards of wealth in the shape of good clothes and civil dwelling among the masses,' and thus in spite of the admitted fact that is the richness of soil and the unfailing supply of water the district is one of the least favoured ones in the province and in spite of the rapid extension near the Great Way, of ground - not cultivation with its waste 'jail of' 'unproductiveness'.

Devotee organisations there is hardly any trade or industry in the district to provide a healthy middle class occupation to the people. The only provider who looks in the district is a happy looking crowd is the representatives of the foreign exporting firms who take the fullest advantage of the economic straits of the rest of the agents of their various labour recruiting depots with which the district is dotted, who look in that oppressed and exploited peasantry selling sugar who are easily to be lured to Assam or Burma or distant Tel to be exploited there for the benefit of the foreign exporters. The rate of emigration in Assam alone is about 7000 per year, while the total net loss in population in the district between 1901-1921 is a result of emigration into Calcutta, Rangoon and Ceylon districts stand in the working hours of 1,50,000 persons. It is wonder that even the official apologists in the pages of the Varanasi District Gazetteer is based on admit that the inhabitants of the Varanasi district are not particularly interested with class in.

The Deeper Tragedy

The picture is no doubt tragic, but by no means unchangeable in India. The real tragedy consists in the contrast between with the spirit of unemployment and a vast undeveloped field for Khadi work, which if properly utilised can provide cheap living to thousands of families and provide the break up of what is a home under sustained stress. Take the example of Ambedkar, one of the Khadi centres that

we needed. It produced trained persons. It was got my number of skilled rural and operators who produce excellent yarn of 8 to 12 counts. It has got a sufficient number of persons who are trained to work in their skill in spinning and dyeing. With a little organisation, a little capital, a little experience, the work can produce sufficient funds for the needs of two districts. Similarly there is the Kankapuram centre and a number of other centres that possess immense possibilities of Khadi production of every variety from the coarsest to the finest. But workers are lacking. The complaint that one heard is that sufficient help and encouragement from outside is being denied. I happened to discuss this point with one of the prominent workers. "The atmosphere is lacking, there is no encouragement," he bitterly remarked. "Do you labourers open and do you know how to work? I asked him. He was rather taken aback by the question. It showed to a fault in a way, what it was that was lacking.

The Ministry

It is a pity that owing to the strictly limited time at the disposal of the speakers it was not possible to arrange a more extensive tour in the interior of the district. The distance between places of interest was prohibitive and the itinerary had necessarily to be brief. As it was it covered hardly a dozen places, beginning with Varanasi, which was a beautiful sighted harbour, was under construction and the subject of Walker, aptly described some times as the Dybbuck of the East, visited an old place of rest in Daudpur for the couple of days that he was there under the hospitable roof of Sri Shree Ram, a member of the Madras Legislative Council and ending with Mithapur the nearest place of Sri C. V. S. Narayana Rao, the President of the Madras Legislative Council, whose guest for the night Gandhi was and who contributed Rs. 1,100 to the Khadi fund.

Addendum

The addresses of welcome presented to Gandhi in the Varanasi district involved a distinct reference to the previous addresses. They were so interesting in they were banalities. All of them were extremely helpful, about practical and possibilities of future work. Some of them were painful of useful admissions as to the nature the address of the District Congress Committee. Among other things I suggested that if the A. I. S. C. could commit a little of its power in developing the Pancha Sha spinning centres, based for its fibres 'as fine as the cream of silk,' it could become an ideal Khadi production centre for all India to emulate Ambedkar's Congress Committee's address actually advanced a plan for the development of the Kankapuram and the Ambedkar centres. Gandhi's reply to these representations was that if a reasonable scheme for the development of these centres was placed before him he would see to it that there was no death of energy.

A Warning

The Varanasi Municipal Council's address made a claim which afterwards proved to be a rather empty one, of having introduced spinning in the Municipal schools. The experiment is being conducted in a most perfect manner. It appears the only about two classes have got at present concerned

unwashed complexion but not in colour. It is true that the English realized that they are deceiving themselves and the people if they think that they can ever make a nation of their dependent by sending a score of schools in their schools on which a score of boys do spending over a week, and have been returned as done in the present instance. But to build and perfectatory expenditure instead of in the least helping the cause of opening, serves only to give it a setback by creating an atmosphere of irresponsibility and pessimism as a result of failure before which a school is overthrown down at the end. If the English really want progress, they should immediately replace the schools by institutions which will enable all the boys to possibly spending daily upon in their class without improvement of additional space by any considerable additional expenditure. And nothing need be made compulsory along with schooling if the expenditure is to be given a free trial. Nothing is to say that the opening character however efficient he may be will prove to be a failure and unless the teachers themselves begin to take interest in the expenditure and not themselves about to answer the art.

An Example to copy

One of the most interesting and telling address presented to the Youngmen's Council was perhaps the one presented by the Youngmen's Monoparty. It is reproduced below almost in its entirety.

"We are proud to say, that in all the elementary schools conducted by the Council, children of all classes are freely educated without distinction of caste or creed. We have been maintaining a public library for the dissemination of knowledge among the masses both men and women have introduced lectures on health and child welfare, delivered from time to time. We also maintain a separate school for orphans which works during their leisure hours. They are especially taught about cleanliness and domestic business. We spare no pains to collect them from the deplorable habit of drinking.

"The policy of the Council has always been one of total prohibition, and it has so far succeeded in doing the noble things in the out-look of the town. We have provided 25,000 cups for one-third population. Though we had that what we have to let suffered a lot little to derive the value, we continue to believe that we are not nearly impotent in supplying good habits which we have been successfully addressing ourselves to the task before us."

An address worthy alike of those who presented it and to whom it was presented which other Youngmen's may well copy.

A Painful Mistake

I must not want to record here a little tragedy that took place at the Youngmen's public meeting on Sunday afternoon by C. Mulla and his family who have been previously high class spending party as a time as presented to Gaudley a piece of their class which had been prepared from the year upon especially for the occasion by the District, his wife and his daughter, as a score of few days and before Gaudley's arrival it was accompanied by an earnest request that Gaudley would please reserve the price for his personal use, which Gaudley gladly presented as he,

Unfortunately the previous piece was lost in the mud made at the end of the meeting through the intervention of one of the members of the party in whose car it was returned and Gaudley had to carry it on and sent to the District. None in the good of the Mulla family could have been of this meeting I wonder whether the good of all of them put together could be greater than that of Gaudley himself by whom, such a labour of love is infinitely more precious than the most precious gift that the world's power can yield.

F.

Training Village Workers

The Gujarat Vidyapeeth recently announced through *Shikshapatri* the establishment of a school for training village workers. A summary of the scheme having appeared in English in many papers in India, applications are coming in from various parts of India. The Gujarat Vidyapeeth by its very nature has confined its activities to Gujarat. The new school also is intended to train workers who could be posted in different parts of Gujarat. Under present conditions this is not only desirable but highly desirable. It is necessary to inform the public that all persons the scheme is confined to Gujarat both as regards the category of students and the field of work. The expenditure is full of potentiality and there is every likelihood of its securing the most striking need of the people like of our country. But for the very reason it must be held under the best of conditions and on a modest scale. When it has proved to be a success it may be difficult to reduce its expenditure and it is necessary to allude to this. For the most thing would be to open similar institutions with personnel stationed in different parts of India. Gandhiji has clearly given the lead.

But it is worth while for workers in different provinces to start study circles for collecting and studying first-hand information about conditions and social conditions. We write student workers to do something in this direction and would be pleased to act as a centre for exchange of notes.

D. B. Bhatnagar
Principal

Self-Government or Self-Indulgence

[First Edition]

In this edition we included two more articles and a new preface by Gaudley, pp. 266 down where, Price Rs. 1. Postage extra 2½ p.

Bombay, Young India

CONTENTS

	Page
In Introduction	A. B. C. 101
Letter to the Public Address	A. B. C. 102
The English Nation	A. B. C. 103
The Way to the Future	A. B. C. 104
A Survey	A. B. C. 105
Education in England	A. B. C. 106
Public Instruction in India	A. B. C. 107
Alloyed Iron	A. B. C. 108
Foreign Trade System	A. B. C. 109
Green Steel	A. B. C. 110
A. B. C. of Education	A. B. C. 111
Self-Government in India	A. B. C. 112
Training Village Workers	A. B. C. 113

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addresses have made mention of his character. It is in the *Journal Address* for the remarkable Naperovans builds the substantial block of buildings for it, it is a relief that has caused attention Naperovans has been the subject of it in Dr. DeScherer's who wrote a preface for his address, it is again Naperovans who came to the center. He is never so happy as when he is giving. And so far as I have been able to understand, but he has been with not what has night growth. I do not wonder that a public worker concerned during the time, is aware of my job about the "personal look." I wish to tell to be able to tell, words more than he did. It will then all be used to help public education. I have been severely criticizing the Indian Government of India on national workers. But the Government has accepted me in the title he has deservedly earned. But I must pass on.

A Remarkable Address

I must have several important matters for the next issue. I propose to show these human words, written against past time, with the message of a remarkable address composed at Uthrapali in Malabar district. It was in Telugu, and Hindi both written on ordinary thick paper with an ornamented border by a local artist such as could be produced in a little village. The language of the Hindi address was what I should call standard Hindi without any attempt at Sanskritisms or Persianisms etc. It was written in the language one hears spoken in the U.P. by those who have been developed and Hindi as a distribution principle. The opening paragraph had more attention reference to my visit but contained no reference to literary objectives. Here is a translation of the body of the address.

"In accordance with your instructions in Young India we try to be before you as fully as we can the information asked for by you, in the hope that after perusing it you will recognize in us such qualities as may be warranted by the peculiar circumstances of our village.

"1 Uthrapali is a general name given to a group of three villages, viz. Uthrapali, Kollar-gudi and Raperudi. Their combined population is 2,126, 1,861 men and 1,947 women.

"2 Classified according to religion the population of the group of 3 villages consists of 1,673 (1,273) Hindus, 184 Musulmans and 13 Christians. No religious differences exist among them. The Musulmans have chosen from among local. There are here two schools, one for boys, the other for girls. The greatest hardship that the people have here to suffer is from scarcity of drinking water. This village has got a temple of Vishnu as also a Panchayat. At the latter last night we gave to artists and Brahmins.

"3 There are 557 members of the 'Depressed classes' in this village. They dwell outside the village in a special position and are divided into two castes. These two castes which are otherwise acknowledged as among themselves do not interfere. Nor will one caste allow the other the use of its wells. The untouchables would which these people live are of the different. They do not their living by both men and women working as laborers in the cultivation. Most of them are well clothed for wear. They are

carried more when usually have died of infectious diseases with the result that leprosy is very prevalent among them, particularly in the Hindu caste. They are also very much addicted to the liquor habit. They are named by two schools in which about 100 of their children receive education.

"There is also in this village a 'Savarnan' community called 'Panch'. The members of this community were nothing but a low caste. They live by herding cattle, though some of them live as laborers rather else, which they obtain from the villagers. They follow the 'Savarnan' system of marriage. They are fairly good people. These untouchables, however, are said to be not so hardy as the savarnan.

"4 There is no Congress Committee in this village.

"5 There are 140 shops in this village and also some shops in that village. The members of this who are given to drinking in 10. Development is fairly common among children and children (women) on festive occasions during the seasons of drinking of toddy.

"6 There is no branch of the A. I. S. A. here. There are 22 spinning wheels in this village of which 20 are working. They are worked mostly in winter time. The monthly average output of yarn from these wheels is 15 mds. The average monthly average per head runs to Rs. 1. The cost of yarn runs is from 20 to 25.

"7 About 100 mounds of cotton are grown in this village every year. The whole of the cotton is usually spun and converted into cloth. The cultivation of Cambodia cotton was experimentally attempted here this year.

"8 The spinners do not card their own cotton, but get their cotton made from professional carders who charge at the rate of one anna per ear of cotton which they card.

"9 There are 45 looms in this village. Twenty out of these are ordinary pit looms, 12 of these are both mill run and handloom type, 94 are mill run only. The rest are handloom looms. None of these are handloom type.

"10 There is no primary school in this village. There was one Hindu Panchayat here which was attended by 25 students. Fifteen of these were chosen candidates for passing various tests. The school had to be closed owing to the untouchables of the Indian School Hindu. Panchayat. There is in this village a library and reading room. It was established by the youth of this village. It contains 1,200 books and issues on an average 3 books every day. 3 regular Hindu in this village present. For the last two years Government aid to the library has been stopped in the Government could not continue in certain restrictions ought to be imposed upon them by the authorities.

If the village was an advanced Congress village, it could not have presented a more exhaustive study of its life. The summary is that this village has no Congress Committee, no workers of the A. I. S. A. The work in this village was only in the morning. Through no fault of the villagers, I had no address copy. And not received the full account of the

advice, I was unable to give the guidance the former had asked for that I may give it now.

(1) The village shikhs should insist to form a Congress Committee and make it a point of having in their cell every adult village whether male or female.

(2) They should insist the shikhs attack shikhs, make them give opium and drink and show them about to them. To do so and they should send distant leaders to visit their opium.

(3) The village shikhs should insist opium and make the help of some philanthropist superior of the district and derive a scheme for a better supply of water.

(4) They should systematically introduce hand spinning in every house and aim at producing at least all their Khadi.

(5) They should stop the distribution of their library as a blessing or deign and make it thoroughly national in character and a centre for spreading adult education.

M. K. G.

Prohibition Campaign

The Working Committee having entrusted Sh. C. Bhagabhai with the work of organising the prohibition campaign, he has circulated among the Provincial Congress Committees the programme of work suggested by the Working Committee. It is as follows:

"1. Each Provincial Congress Committee shall appoint a Prohibition Sub-Committee as yet a single person in charge in order to prosecute the Congress anti-drink and drug campaign in the province, and act as sole sufficient body for the people.

"2. The Sub-Committee as member in charge in each province shall call for necessary workers who are willing to support the anti-drink campaign in the Taluka. The Provincial Sub-Committee shall therefore select from these one worker for each Taluka who shall be the anti-drink Secretary for the Taluka, provided that the Sub-Committee shall have power to change the Secretary if it deems necessary.

"3. The secretary of each Taluka shall proceed to form Anti-Drink Societies in as many towns and villages of the Taluka as possible, enrolling as members all persons sympathetic with the object, viz., the eradication of the drink and drug evil and the enactment of laws for total prohibition. Members of these Societies read and necessarily be members of any Congress Committee or Talukal Suroots of Khadi.

"4. Attached to every such Anti-Drink Society and subject to its control shall be organised a volunteer corps in which shall be enrolled men and women ready to render necessary active service chiefly adhering to the principle of non-violence and carrying out the instructions issued from time to time by the provincial Sub-Committee and the Taluka Secretary.

"5. On the second Sunday of every month meetings and processions shall be organised against the use of intoxicating drugs and drinks and demanding total prohibition.

"6. Besides the holding of the above monthly meetings, it will be the duty of primary organisation and the Taluka Secretary to continue as

many gatherings as possible in their respective towns and villages in villages and towns to focus minds for conducting the anti-drink campaign.

"7. Anti-Drink Sub-Committee Congress Committees shall organise whenever possible healthy amateur exhibitions in such places and towns as may be available in order to divert people from the drink habit.

"8. At such anti-drink meetings, pledges shall be taken in advance from those all persons promising to abstain from drinking drink and drugs.

"9. Societies may also obtaining the sanction of the Provincial Sub-Committee organise peaceful picketing of liquor and drug shops whenever the same may be usefully done by their volunteers.

"10. Societies shall ensure their influence to prevent legislatures and houses from being used their time for lobbying for manufacturers of intoxicating drinks.

"11. Societies shall dissuade people from holding at public notice of the right to vend drinks and drugs.

"12. On or before the third Sunday of every month each Taluka Secretary shall submit information and send to the Provincial Sub-Committee a brief report of the meetings held on the Sunday preceding and other work done during the month in the Taluka. The Provincial Sub-Committee shall consolidate these reports and send them to the Working Committee and in the press the publication.

"13. Written pledges shall be taken from voters and others regarding total prohibition in the following form with names and full addresses legibly written.

"I hereby pledge myself to support the enactment of laws for the total prohibition of intoxicating drinks and drugs as indispensable for the moral, economic and social welfare and progress of our country. I further declare that in any election to local bodies and provincial and all India legislative bodies I shall not vote for or support any candidate who has not signed the pledge in support of total prohibition. Scribble here for where three pledges shall be distributed by Provincial Committee."

"14. The Provincial Sub-Committee may appoint a District Prohibition Secretary when the amount of work within the district calls for such appointment.

"15-17 and when elections to the Legislative Councils and Assembly are held and Congressmen participate in them the prohibition and active promotion of total prohibition shall be made a part of the election pledges of Congress candidates."

It is to be hoped that the Provincial Committees will respond quickly and efficiently. The success of all the three campaigns, viz., prohibition, non-violence and foreign cloth, which the Working Committee has brought special emphasis has been, even specially deputed upon the speech and effective response of the Congress organisation. It is in anything but unambiguously confident of the present moment. It should be the duty of the forthcoming A. I. C. C. meeting to encourage the success of the frontiers of the organisation and the demand for its effective and efficient organisation.

M. K. G.

Young India

The Need of the Hour

(By M. R. Ghoshal)

The Madras District Congress Committee presented me during my last visit to that district with the following interesting statement about its condition:

"On such an occasion as this we thought it our duty to submit an account of the Congress work in our district since 1921. Our object in doing this is to give you a correct idea of the situation so that it might help you in discharging your relations with. Since your kind visit to this area many changes have taken place and we try to report them below as fully as possible."

Year	Congress collections	From activities	Congress membership	Religious activities	For sports activities	In other activities
1921	15,750-0-8	535	30,000	13	30	3,400-0-0
2	12,000-0-2	27	1,000	21		617 13-10
1923	3,600-0-0	30	100	11	13	900-0-2
1924	1,100 15 10		(Not available)		12	3,500-0-0
			(Not available)		2	770-0-0
1925	800-0-0		"	2	"	440-0-0
1926	640-0-0		"	"	"	"
1927	520-0-0		"	"	"	"
1928	300-0-0		" 125	"	"	"
1929	150-0-0		Not known	"	"	"

Congress Funds and Workers

"The above table shows how the Congress collections fell from year to year. With decrease in the Congress funds the workers also began to disappear until at last we have almost at present who is able to devote all his time to Congress work. The number of honorary workers has always been very small and we have at present only two or three to devote a portion of their time now and then. All the workers who willingly subjected themselves to many hardships could not hold on and every one of them has shirked himself in some profession or other. Many went back to the professions they were left at the call of the Congress. Two were taken over the A. I. S. A. One is working in the local national school. The two are employed under local boards as teachers. One is making a bare living by hawking. With the disappearance of paid volunteer Congress workers, the Congress work also began to decline. From 1927 to 1928 we could not even afford to

have a Congress office. The present situation is anything but satisfactory. We don't very much if we can do any substantial Congress work in future. We have not even a plan to spend for Congress work. We wish to suggest to you that it is indispensable for the Congress movement to have a paid volunteer staff working under an all-India scheme.

Anti-Drunk

"In 1921 our district successfully completed drink. As a result of the anti-drink propaganda the annual drink revenue of the Government fell from 1,70,000 to 500 rupees per year. But with the commencement of all the Congress workers (20 in number) towards the close of 1921 the consumption of liquor again boomed up to its normal level. We had from our experience that it is very difficult and even impossible to achieve substantial and permanent results on a large scale in the case of prohibition so long the Government is determined to oppose us. The demand in hospitals and tea stalls to give up the habit, the magistrate, the first arrest, and the Government has failed to enforce the revenue. The Congress movement is still at present inefficient enough to enforce its prohibition scheme. Prohibition will be successful no doubt but only for a time. It is gratifying to note that still we have some villages in our district which have totally abstained from drink. The epidemic of 1923 destroyed all economic and moral life of the district and seriously reduced the sources of supply of drink but the Government made up the loss by increasing the value of excise.

Directions to Local Bodies

"As we enter districts we at our district also directed attention to local bodies and also to the Legislative Council. Though we did not succeed in the Legislative Council elections the success achieved in the local bodies is appreciable. Congressmen occupied offices and offered many good changes. Speaking was introduced in schools, Khadi was produced and special attention was paid to improve the condition of the impoverished classes by way of improving their education, education and other necessities. But we will be untrue to ourselves if we fail to declare the other side of the shield. The elections have demoralized with the loss of our men and withdrawn them to sell produce and generally exploit. The election scene has left us time for constructive programme and we may say that elections have had their share in weakening the most movement started by you.

Unreliability

"The part of the constructive programme is making a steady though slow progress in our district. The All India is no longer the object of contempt and derision though it is not yet able to stand on right against the rich and the privileged. We feel that the All India is not efficiently attached towards the Congress programme. The unreliability and the Khadi scene have no doubt helped him to some extent but he has not yet identified himself with the movement. We feel strongly that unless better organization and

continued fight for reform of the municipal government may drive the supposed labourer towards the General movement. The risk was in fact meeting from the Congress an estimated one million members on its part. The poor municipal labourer is not able to appreciate the Congress mode. The few educated persons who have till now directed their life and interest towards education in the name of Swaraj are being compelled to enter in such other walks of life, owing to their starvation and poverty. We request you to meet this particular point speedily.

Khandi Sales

1921 to 1924	Figures submitted and Accepted	
1921	Rs. 4,336	
1922	Rs. 11,751	
1923	Rs. 14,701	
1924	Rs. 16,204	

"Out of these sales except Rs. 4,000 worth of Khandi in total, all the rest has been consumed in the district itself. The requirement of the A.I.S. in the same name of the increased output. We believe there is very much scope for the production of Khandi in our district.

"Your personal visit may be of great use in refuting those lies who the movement. But we have to say one thing. The substitution of the words that rather surely caused you to get a glimpse of your white self in genuine thought not feeling. The people where you, worship you and even think that you really are our Swaraj for them. They do not seem to take your movement seriously, they think of it merely and not their heads apparently at everything that falls from your lips. They do not care much for the Congress Committee or Congress members as such though they have high regard for individual Congress workers as amongst of their individual merit. They rarely discuss politics and even scarcely think about programmes. They feel confused if a Congressman takes up any one of their local grievances and fights for it, but at the same time they are not prepared to run great risks along with the worker. The Congress worker commands a fairly good reputation in the whole though petty examples of bad types are not missing."

What is true of Madras is, I am sorry to have to say, true of most Committees with which I have come in touch. I share the opinion expressed by the Madras Committee that the entry of Congressmen into the so-called elective bodies has disorganised and demoralised the Congress. It is difficult however to discover the remedy for the evil unless Congressmen can be persuaded to stand to the boycott of 1919. There seems to be no room for duality in the Congress as at present. Swaraj or other constructive work and councils do not seem to be feasible. Those who sit in the councils and local boards have little time or sympathy for constructive work, and those who are doing the latter have little or no time for the elective bodies. Both however perfect faith in the constructive programme of their votes and their speeches are proof of that faith. A device therefore should be possible whereby the Congress machinery may be worked at full speed and efficiently. The A. I. C. C. should really begin that problem in the autumn

of everything else I much believe becomes necessary. I have a great deal about the financial state of local committees being empty. Those who speak there do not realise that the committee has profitable business waits away for Congress business. If it becomes really a people's institution, it will have to be vast. Nations almost alone had the financial members in 1911. The Provincial Committee should have more than thirty thousand members. That means ready annual income of Rs. 1,500 enough for smoothly running a provincial organisation. And no organisation that commands such membership should always be able to raise contributions for special purposes. An honestly worked Congress organisation should easily have on its roll more than six millions which is equal almost to the total strength of the elected roll for election to the legislatures. The need of the hour therefore is a complete reorganisation and enlargement of the Congress. Would that the forthcoming meeting of the A. I. C. C. will realise its glorious duty.

Liberate the Women

(By M. K. Dasgupta)

Dr. S. N. Mukherjee, Editor, the well-known social worker of Madras, has written a long letter based on one of my earlier speeches from which I take the following interesting extract:

"Your observations on the urgent need for reforms and for a healthy change in the daily habits of our people, during your journey from Secunder to Gunder, have awakened in me very much interest.

"I very heartily admit that I as a medical woman fully agree with you. But will you kindly permit me to say that if education is really going to bring in the true social reform, better sanitation, and improved public health, it is going to achieve this result only through the education of our women."

"Under the present social system, don't you think that very few women are given sufficient opportunities for education, full development of body and mind, and self-expression?"

"Don't you think that their very individuality is being ruthlessly crushed under the burden of customs and conventions?"

"Does not early marriage stand at the root of all development—physical, intellectual, and even spiritual?"

"Do not the usage of child wives and child widows, and the unregulated intercourse of our widows and divorced women demand an immediate remedy?"

"Is the Hindu society particularly inebriated or unawakened at a custom that in the name of religious practices deprives young girls to a life of degrading sex and vice?"

"Don't you think that as the result of social tyranny, Indian women, with a few exceptions, have lost the spirit of strength and courage, the power of independent thinking and initiative, which awaked the women of ancient India, such as Madhvi, Gargi, and Savitri, and even today attract a large number of the best men belonging to the liberal circles like the Brahmo Samaj, Arya Samaj, Theosophy, which is only hindering freedom of all its unregarded customs, rites and creeds?"

"Should not the members of the Nationalist Party, who make the Congress, have with a share

and reformers to had to concentrate mainly for all these social evils, the source of our national weakness, and the cause of our present degradation, or at least educate the masses to liberate their women from the servile bondage in which they are subject, that they may develop to their full physical, mental, moral and spiritual height, so that they may set an example of conduct and wisdom, and show all that they owe to men and mother rightly and truly fulfil the sacred task of training, guiding, and forming the daily habits and character of the future administrators of India.

"If the members of the Congress believe that freedom is the birthright of every nation and individual, and if they are determined to achieve that in any way, should they not first liberate their women from the evil customs and superstitions that retard their physical healthy growth, which capacity lies in their own hands?

"Our poets, saints, and sages have sung in the same tone. Swami Vivekananda has said, 'This country and this nation, which do not respect women, have never become great, nor will ever be so before. The progress means only poor race if it is much degraded to that you had no respect for these lower images of God. If you do not raise the women who are the living embodiments of the Divine Mother, don't think that you have any other way to rise.'

"The late Subhaschandra Bhattacharya, the great Tamil poet, has echoed the same idea.

"So, would you kindly in your last address get me to follow the right and the correct way to attain freedom?"

Dr. Bhabhachandra has a perfect right to expect Congressmen to shoulder the responsibility. Many Congressmen are doing great work in the development individually as also collectively. The age of the evil however has its deeper than would appear on superficial observation. It is not the education mainly of women that is at fault. It is the whole of our educational system that is rotten. Again it is not the custom, or that which needs condemnation, it is the caste which refuses to move even in the face of an educated evil that needs to be removed. And lastly the condemnation is not only of the middle class, the lower division, i. e., hardly 15 per cent of the vast millions of India. The masses living in the villages have no child marriage, no prostitution spread under casteism. It is true that they have other evils which impede their growth but it is common to both. What is however necessary is to overhaul the educational system and to devote time to better of the masses. The system will be even possible that does not let by stress on child education equally with that of children. However no system will reach over the doors of the quarters that does not give the youngsters that natural sense of responsibility. This work can only be done through the existing educated class such as it is. Before freedom reform on a large scale takes place, the necessity of the educated class has to undergo transformation. And may I suggest to Dr. Bhabhachandra that the few educated women we have in India will have to

desist from their western habits and come down to India's place. They are undoubtedly to blame for their neglect, say that it was of women, and they have to do adequate penance, but these women who have shed superstitions and have become conscious of the wrong have to do the constructive work of reform. This question of liberation of women, liberation of India, removal of untouchability, emancipation of the economically condition of the masses and the like centre themselves into penitence into the villages, reconstruction or rather reformation of the village life.

The Bardoli Report An Analysis

I have spent so much more difficult part of my task, viz. to present a summary of the constructive part of the Bardoli Committee's Report. That, as I have said, was much more difficult for them than to make a clean sweep of the Jeyash and Andover reports, and for several reasons. The basis in the destructive side was so overwhelmingly strong that we are with a sense of human and a sympathy raised for them could have come to any other conclusion. But in the constructive part they were faced with a serious difficulty because of the extremely serious character of the revenue law. The Government have repeated times without number that the movement represents a share of the profits, the assumption always being that agriculture cannot but be a profitable occupation. Indeed Sec. 107 of the Land Revenue Code assumes that agriculture is profitable and provides that the Settlement Officer shall have regard among other things principally to the profits of agriculture. That assumption has never been proved, indeed no serious attempt has ever been made to prove it. A serious attempt was made by us to disprove it, it has been abandoned by the Committee as "specious" let "unsubstantial." I shall not discuss this and other statements in what afterwards is a summary of the results of the Bardoli Committee's enquiry. A third consideration which has to be borne in mind is proper the difficulty of the Commissioner's task in the traditions of the Civil Service type, which it was not humanly possible for them to disprove themselves, with all the will in the world to do so and justice fairly and rightly. Lord Curzon's Government's famous resolution lying down that Land Revenue policy says that the law of Government is among other things "to preserve maintenance of enhancement." It does not say "protection or maintenance," and a Settlement Officer would readily to start with the view that he had to do get what enhancement he can get. I am afraid I cannot complete the Bardoli Committee from that stage as will be pointed from the bare summary of their statement and recommendations that I have to present and from the sense of history in which I prepare to prepare their Report.

But I shall proceed to summarize their statements here. "The general economic position of these talukas, particularly as regards communications, marketing facilities and prices," they say, "do not show any material change which would affect the growers." Further, "the industries yielded by the method of cultivation, the profits of cultivation, and by the problem of untouchability are by no means to

afford a basis for conclusions. The are then left with the evidence of the value of land, and more particularly the total evidence, as the area basis for any conclusions. "It is true," they add, "that these statistics cover far less than the whole of India's details, but the land knowledge gained in the course of many important studies is possible to interpret knowledge gained and to apply the data of one village to another with very few mistakes indeed almost every local circumstance, geographical, physical, agricultural, or otherwise is identical to the composition of these statistics, and it is only by a study of all the facts in the spot that any effort is enabled to apply them."

To render concrete only to Spanish, let us see what the claims we have collected in the imaginary question covers. "For less than the whole of the whole" means a handful of villages out of 117, not really speaking only 10 out of the 40 which were suggested, because rural statistics were available or suspected only in these 10, and were really speaking only 10 villages out of the 40, somewhat as the data in the real work, ultimately, has this is added my suggestion of the actual and per cent. In average the area of which the statistics were furnished was 1,000 acres out of something over 1,200,000 acres, i. e., a little over one per cent of the total area. According to the Commission's description the leased area in the tables is something between one eighth and one twelfth of the cultivated area. The rural data on which the Commission's description has based their proposals are admittedly faulty, in the present a little over one per cent of the total cultivated area, and in the map 1 to 10 per cent of the total leased area. But in spite of the weakness of qualifications and conditions with which they have begun in the collection of and release on the rural statistics, and in spite of "before the night village" being "when let this is survey any very definite meaning," the Commission "have found that the great amount of time and labor involved in the collection and organization of these statistics has yielded valuable results, and while we have used our judgment entirely in the interpretation of the figures we have based our settlement proposals more largely on these data than on any other class of material."

That is what it is to estimate the Commission's proposals and estimated statistics, or my suggestion of more and expenditure. It is followed to say that the method followed by us interval in them is "being to be a period of six to ten years," and the estimate "after in the nature of a plan or study, and of course, this is evidence in the actual cases of the land," and deriving "most of their value from the Commission's way in which they were compiled and added by our friends from the Ashram." "It was quite obvious," they add, "that whatever the position might seem to be in regard, the people have did not allow that they were unable to make both ends meet." But did we suggest otherwise, except in many of the Tribal villages where even the most perfect per head did not mean to us to exceed Rs. 2-6 to Rs. 2. The explanation were collected as to how they were able to make both ends meet—one of the most important of them being the ability of the people to do out their agricultural income, to get off their agricultural

land, by means derived from the sale of the. But the Commission "see no justification" for not regarding the profits made by the sale of the and with an "profit of agriculture." "We are not on justification for this disposition, a disposition which, as far as we are aware, is not made anywhere else in the world," they say, "and saying that it is the possession of agricultural land which makes lifeless keeping possible, we think the income derived there from ought certainly to be taken into consideration in any estimate of the capacity for payment of land revenue." A large assumption indeed, which demands separate examination, and which in the face of it is not justified by any process of the Land Revenue Code. That "the present of agriculture is not a business and is not part of the world" is admitted by the Commission. "It is not," they add, "the result by which farmers are made. Where conditions are favorable, however, it may be so, pointed to provide at least a competence, and it can hardly be denied that in these are within the conditions are on the whole inevitable signs of the conditions, presumably, being the ability of the people to 'make profits out of the sale of milk and ghee,' which profits are an important 'agricultural profits'."

During this paragraph themselves that the people are able to make "at least a competence," they proceed to recommend the case being raised to the income, "understanding as replacement."

Now as the table concerning the Commission's proposals regarding British,

Group	Old Taxes	Rates proposed by the Commission				Increase or Decrease per cent.		Remarks
		Ry. Dary	Ry. Dary	Ry. Dary	Ry. Dary	Rs. a	Rs. a	
A	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	6 out of 40 villages increased to Group II.
	0	0	21	2	16	0	0	
B	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	2 out of 11 villages increased to Group III.
	0	0	10	0	10	0	0	
C	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	12 out of 10 villages increased to Group IV.
	0	0	5	0	12	0	0	
D	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	10 out of 10 villages increased to Group V.
	0	0	10	0	10	0	0	
E	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Increased to Group V.
	0	0	10	0	10	0	0	
F	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Increased to Group V.
	0	0	10	0	10	0	0	
G	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Rs. a	Increased to Group V.
	0	0	10	0	10	0	0	

In (D) concerning the group (D) to which they have followed from rates. It will be seen that for dry crop lands a general increase in all groups has been suggested. Even the new group V, which seems to have been devised to separate some of the Sahyadri villages, which are the best of them were very poor, has a dry crop rate which is higher than the old IV group rate.

As regards group I, which is considered that only a set of 10 villages were suggested and rural activities in 3 villages were "too thin" to support the area yearly crop. Out of the remaining five, two showed very low multiple and one struck the Commission to be "really a poor one." Only one village Sahyadri entered in the Commission "to supply the best evidence" and observed "that the evidence of assessment is not very high." Let it be noted that the lower rainfall covered only one year 1937-38, and in area of 45 acres 30 gardens out of an area of something over 1,000 acres. On that ground the dry crop rate for the whole group is increased by 1.5 per cent. The only one village which seemed to supply the best evidence also reached the best evidence regarding the evidence of assessment on one hundred-40 per cent. But that seemed to be no more than sufficient in the crop rate.

In group II, 11 out of 31 villages were inspected, 4 of which indicated no reaction sufficient to suggest the same rate. Nearly half of the Sahyadri group are contributed by two villages one of which has the qualifying factor of "increasing before long" "Land in that group is," again, "to some extent affected by (1) grassland and (2) cotton speculation." But will the Commission think that "some increase of assessment is possible," and "some" means 10 per cent.

In group III 11 villages out of 31 were inspected, the situation is very poor "too thin" for any basis. Only one of the remaining seven has an evidence lower than 25 per cent. Vadavala being affected by increasing and unimprovement. In five the working evidence is 25 per cent. And yet this and some other villages have appeared to the Commission "to be clearly up to some increase in their dry-crop assessment." Here "some" means 11 per cent. Some of the villages are lowered in group IV, but the new group IV rate at the time as the old group III rate.

In group IV, 10 villages out of 30 were inspected, and they failed to indicate sufficient data. One village in the group seemed for nearly "one third of all" the high multiple rate, and in two villages, "the range of rate at the top is clearly affected by the Revised methods." And yet the Commission think that the "scope of the group as a whole do not indicate circumstances." Also they must be over-assessed? If out of the 30 are considered to be worthy of being lowered to new group V or some of them are "the poorest in the whole table and rate," and yet the proposed dry crop rate for them is 4 times more than the old IV group rate, and 3 villages in the table belonging to that group are thought to be proportion enough to suggest an increase of 15 per cent, or, a larger increase than was Mowra Jeyana and Andhra had suggested? Let it be remembered that two of these three villages are Sahyadri villages, which have come under no influence, and "where the work was being carried

on by the special settlement from the Ashrams" appears in the opinion of the Commission, to be "poorly"?

The whole seems to have indicated a very high incidence to suggest the rate table, and on a slight reduction has been suggested in two groups and a reduction of 11 per cent in group IV. The Commissioners think that "the evidence of assessment on one hand is already as high that no general increase to the rate assessment rate can be justified. On the contrary, the figures show very clearly that the burden of assessment is not as present as might be expected between the two wide classes of land and it becomes evident that the proper division of the present revenue will be to transfer the burden in other degree from one kind of land to the other." The way in which it has been introduced has, however, resulted in a net reduction of Rs. 1,314 only for rice and a net increase of Rs. 54,023 for dry crop! But I, must bring the present summary to a close. I sent Chohan, and consideration of some of the various anomalies in Sahyadri by way of space. Before it is said that among the traditions in which the Civil Service system is to be worked, one is a belief in the theory that a reduction of assessment actually adds in rather than reduces impoverishment. The Commissioners quote with approval a passage from Sir Fernando, an old Settlement Officer, and repeat with added emphasis the proposition that they do not believe "that any lowering of the assessment below a standard rate would have any effect on doing it [improvement]?" M. D.

Lalaji Memorial Fund

MEMBERSHIP REGISTERED AS PER MEMORIAL FUND

Previously acknowledged as p. 125	As 5,131-7-0
Sayarambhai, through Tammachand, Surat	20-0-0
Vasuprasad Valjee, Bhopal	1-0-0
Michael Shrivastava, "	1-0-0
Pranabharat Shrivastava, "	1-0-0
In memory of his late parents by Shrivastava	10-0-0
A. Tripathi, Varanasi	2-0-0
Parshadlal Majumdar, Narain	1-0-0
Harnanath, Narain	1-0-0
Mah and Prayag, Prayag	11-0-0
Shankar, District Congress Committee through Narayana Karyadas, Jaunpur	2-0-0
Asarilal Dattatraya Prasad, Jaunpur	2-0-0
Devraj, Nalanda District, Jaunpur	1-0-0
Prasad Mohi Shrivastava, Jaunpur	2-0-0
G. S. Joshi, Banka-Luxor	21-0-0
Members of the Kanyasas, Alwar, Alwar	2-0-0
Indubala University College, Alwar	2-0-0
L. S. Pannagya, Alwar	2-0-0
	Total Rs. 5,131-7-0

On page 120 of V. 3 - is Lalaji Memorial Fund and Wajidul Feroze, Jaunpur, District B. L. Joshi, the Banarasi Brahmin, Jaunpur, Jaunpur.

CONTENTS

	Page
In Ashrams	2-0-0
Prohibition Campaign	2-0-0
The State of the Union	2-0-0
Liberty and the Union	2-0-0
The British Report	2-0-0
Lalaji Memorial Fund	2-0-0

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Young India

A Weekly Journal

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No. 22

From and about Sarojini Devi

The latest letter from India's unofficial ambassador to the West reads:

"The of course being an expert can wield with equal ease both pen and speaking stick in a forum. But I, being a common, uneducated person with a crippled right arm, regard it as a feat to utter this letter in a whispered tone that issues me from the dimmed white stone recesses of the central window pane in the temple and reaches the ears of the reader. Now, I want you, did the taste of my Urdu associates ever catch a perfect Orator to Narys Dams to do in the glad hour of deliverance of the skilled and uttering tongue from a my body

"The flying language reveals already the magic of the spring in unknown words and embracing languages. I like the spring that brings back beauty to the new world brings to my heart a deep nostalgia for the light of sunset, pinkish and the voice of honey-dropper among Mianis!

"The second chapter is my Book of Thorns is duly noted and I am now about to begin the third section of the story which will embrace the Southern and the Northern states from Florida to New England including every Dominion and College of the same considered, as well as the more propulsive kind, among them the Harvard University in Washington which is widely for the Empire

"I have had since I last wrote to you one month of strenuous and continual travelling across many thousand miles of country from Chicago to Los Angeles and back through the wheat, cotton, oil, cattle and corn country, a vast area that bears testimony to the triumph of man over nature, of his courage, enterprise, endurance, resource, industry and more that could come to compel such rich results in such a short period. And yet, all the power of man becomes so more than a leader in a 'ball of thorns' in the presence of Nature in the Grand Canyon of the Arizona Desert where time itself has withdrawn magnificent temples to the unknown God out of rocks they are dyed in all the colours of youth and flowers. Deep dells are imprinted into plains and where it manifested into worship in the midst of such overwhelming beauty and splendour

"The Arizona Desert is the home of many God Indian tribes, who live their own primitive and primitive lives, so strongly about and about in the

land that was once their ancestral heritage. They are more able to do than in the Young Western people who have taken away their heritage. There is a kinship that binds all primitive people of a common bond, for the folk speak, whether in India, Indonesia, Cambodia or the Arizona Desert, languages that very much in the same symbols and sounds very much the same primal notes through the folk songs, ballads and folk dances. Indeed, I think, a man of the ground, the Indian and American does find more striking resemblance than in the dance I saw of the Hopi tribe on the steps of the Grand Canyon, the Hopi Dance, the Dance of the Buffalo Hunt and the Young Dance. You will be very much interested to what a great power representation of an Indian tribe and in one of the members of an address I gave in the Presence. He was obviously well educated and may have been a graduate of one of the Universities. "Thank you for your language talk about your country. The country once belonged to me and my people. We are dying out, but they may kill us, they are never conquer us." Yes, those desert children are children of the Eagle and the Wolf and Thunder. Who can conquer their spirit? I felt the truth of the poem I read when I sang in Arizona.

"California I loved, every flowering road and transformation of this lovely land. But one sorrow waits a day for me in that because of America too, almost the unhappy plight of the Indian nation who after twenty or thirty years of prosperous labour on their own lands have been by the desert imagination been deprived of all right to land and ownership. They are reduced to working, most of them, on the Indians on the soil of which they were not so long ago masters. They are rarely all from the People, the country and State. I do not suppose that many of them regularly come with the intention of making a permanent home in California. Every year they leave that the following year would see them rich enough to return to their own village homes in India. And as they drifted on, never bothered about establishing a social position or educational standard in the service of other companies men who became in the real sense Americans, and therefore an integral and indispensable part of the new nation as it grew, they remained also born of the period and legitimate citizens and representatives of America. They have created great

kindness and I have not subsequently wanted debt usually to their moral welfare.

"But seven years I experienced such profound and permanent change in their manner as in the hungry hearts of these tribes of christians. My own knowledge heart was moved to tears at the depth and extent of their hunger and love. What are his drive to combat the material and moral difficulties and dangers of their lot, and to achieve first sustenance, to create a better life between them and the living heart of India? I think the Hindus should make a part of the christianity duty to send from time to time their wise, religious and patriotic Hindu leaders of progressive social and religious views whose presence and influence would be of considerable help and value to the Sikh nation who, as I have said, from the birth of the Indian population. The real story clearly demonstrates from the Punjab who actually present the same or similar problems. Some of them have married European women and created tension for themselves. There are also a few Sikh families with daring Indian and growing eyes and daughters, but all too few, all too few among a community numbering over five thousand people.

"I have come to the conclusion after my visit to Africa and America, that the status of Indian women has never in satisfactory anywhere all the status of India is definitely national among the five nations of the world.

"You are aware of my persistent belief at studying the human document in all its places and there is no record, place of origin that does not interest me and which I do not try to interpret and understand. In the course of my travel, I sample not only every kind of climate and society but also every type of knowledge. Temperament and civilization are so much the product of climate and landscape and environment, surroundings, opportunities and the limitations of christianism. The temperament and knowledge of the middle west has been of long cultural and significance to me. The interest of a country is always more conservative and typical of the authentic characteristics of the country in their deepest and narrowest sense than in the more cosmopolitan civilization. The middle west of the United States therefore is, as the reader knows especially, what is called 'hardened and cold, American'. . . is all the explanation of American violence and war which are far from being a synonym for facts but might be termed another name for moral permissiveness that might be all the better for a touch of the touch me from a wider world. O yes! They do welcome a touch of fire as from a wider world as I can hardly tell. My audience on the Atlantic or the Pacific coast have not offered a more cordial reaction to a winter campaign in the west of the Wandering Slaver than the audience of the wheat and oil and copper provinces of the north.

"The week I received heated reports of all fronts and conditions, I was almost going to my

children, of the Great National Week in California. Paleontologists and paleontologists were more vocal and illuminating than all the paleontologists themselves. She wrote, 'The little Wharf has had view of the ancient mages.' But the response, the last mages and such expressions and influence in a true and faithful homage for Hindu Hindu friendship and unity of values and action which alone can achieve India from her ancient overcast bondage.

"Hasten to the company of a Wandering Slaver, O little Wharf. Find the formula, work the magic and help to ensure the redemption of the wandering dream of a Wandering Indian God too."

This letter is dated at Kansas city 11th February and would have been before the reader earlier but for my Indian tour. I have received from previous letters all personal references, but I dare not remove the reference in this letter. It demonstrates Swamiji's passion for Hindu Hindu union. How I wish I could realize her hope. But the world has lost her want. The Hindu temples though her passion for heart union is as lost this land and though her faith in the mind of 'the wandering glower' is brighter than ever. It seems however that India's spell is not yet broken and that they want for a while till she can emerge before valiantness and union of a re-awakened.

Turned however from the self-interest and returning to the company, I give you my to quote the following from Swamiji's *Autobiography* letter:

"Swamiji Swamiji's visit has been amazing. She has won all hearts, and I have been hearing nothing but praise about her visit everywhere I have gone, both in Canada and in the United States. She has the gift of eloquence, which is so greatly treasured here, and she has given herself unreservedly to service and devotion for the cause. It has been very beautiful to me to come into close touch with the Chicago, or Winnipeg, or Montreal, they share her visit, and in two days all whom I met what a fitting expression she had made. It would be impossible to speak the dignity of what has been accomplished by her long stay in this country. She must certainly come back again and again. For she has won the heart of the West, and they will never forget her. Everywhere, such as she has won, must never be lost. Those who know Quebec have told me, that the next time she comes she will have a much warmer reception. (If this were possible!) even that that which was given her on her present visit. For she will start with a strong group of earnest friends eager to help her in every part of the country.

"One reason why I must come back in the future to this country and to Canada is because I too do so much more now to emphasize what Swamiji has said and make it finally rooted in the hearts of these very affectionate and warm-hearted people. In the great struggle for freedom which has before us, we must have the good will of the West in this New World. There is a heritage of suffering for India long which

Young India

National Organisation

(By M. K. Gandhi)

For the assistance of Congressmen, I quote the working resolution of the A I C C as follows:

"In view of the campaign of repression which the British Government is waging against all over the country as evidenced by the conviction of Sri Subramanyam, a member of the Working Committee, and many other national workers, the wholehearted and unhesitant co-operation of the members of the All India Congress Committee, Labour leaders and workers are essential. At Meerut, the Government's house-arrests and the violent conduct of Punjab Constabulary's Ministry of Health Rules, the All-India Congress Committee is of opinion that the nation should be prepared for efficient resistance in such matters, and as it is clear that no nation-wide resistance is possible unless the whole Congress organisation is reorganised on a satisfactory basis, this Committee, therefore, calls upon the Provincial organisations to reorganise their respective provinces so as to fulfil the following minimum requirements:

Minimum Requirements

"A Provincial Congress organisation shall have not less than 1½ per cent. of the total population of its province as original members and not less than fifty per cent. of its districts represented by it.

"A District organisation shall have not less than 1½ per cent. of its population as original members and not less than 25 per cent. of its taluk represented by it.

"A taluk organisation shall have not less than 1½ per cent. of its population as original members and not less than ten per cent. of its villages represented by it.

"A village organisation shall have not less than one per cent. of its population as original members.

"For the Province of Bombay the original members shall not be less than 1½ per cent. of its population.

"For the Provinces of Madras and the Province of Burma the Working Committee shall issue instructions as may appear to it desirable also consultation with the workers in those Provinces.

"Populations of Indian states and of agencies subjected to foreignisation shall not be included from the computation of members.

"No Provincial organisations will be recognised by the Committee that have not already the foregoing test by 1st August next.

"It will be open to the Working Committee to dissolve an organisation that does not carry out the instructions issued from time to time by the All-India Congress Committee or the Working Committee."

The substance of this resolution is that before the end of August next there should be in the Congress

district at least 75 taluks of men and women who have received the message of the Congress and who have accepted the Congress creed and that they should be free of all the yoke of Indian ruling villages. This is an insight of what I had originally intended. It is also the right of the members of districts registered as qualified as vote for members for the legislatures. Moreover Indian states, non-regulation taluks, Burma and Frontier provinces are excluded. Every amendment to the steps of making the British rule was accepted. The resolution was enthusiastically passed. If the members were to accept the resolution could it be carried out long before the time limit is reached. It is already marked, we should have in 1939 an actively working organisation responsible to the demands that may be made upon it from time to time. This is necessary if the special circumstances requiring three months, i.e., Foreign Office, Lower and Unrepresentability, are to be well improved.

The question of the Khadi franchise was raised. Surely, Khadi is an part of the franchise. Any person of age enjoying the Congress creed and wearing a dhoti can demand to be accepted as a Congress member. Many voluntary Government open have their hand themselves up the Congress register. But at the time of voting at Congress meetings there have to be helped women of Khadi. This class may be a hindrance to the proper running of the Congress machinery but not to voting it up. Whether the class should or should not be removed from the constitution is a problem which may be specially presented by the Congress and solved on merits. If even at this hour Congressmen do not believe in Khadi, the class should certainly be removed. If believing in Khadi they do not want it in the constitution, it should also go. If it is retained, for the good name of the Congress it should be strictly enforced. If the 75 taluks of members are honestly recruited, the workers would naturally talk to the men and women whom they only invite to work themselves on the work being done and expected of them by the Congress. If I were a Congressman I would use the Congress for selling Khadi and for carrying on non-cooperation and non-association propaganda. If the present approach is at all politically inclined, I should wish to then about the Indian constitution and tell them that if it is not accepted by the Government as or before 1st December next, the Congress will be expected to accept the constitution and declare the Congress independent. I should finally tell them that as the great of such dedication, the Congress would expect them to use any language of non-cooperation or non-association that may be required by it. I know that if we have a true life organisation fulfilling the minimum requirements and adhering to discipline we should have little difficulty in working out civil resistance if a economic emergency arise just as it is highly likely to be.

Self-restraint v. Self-indulgence

(By M. K. Gandhi)

In this article are included four more articles and a new edition by Gandhi, pp. 100 down to 100, Price Rs. 1. Foreign extra 25 p.

Aligarh, Young India

Progress of F. C. B.

The F. C. B. Committee presented the A. I. C. C. at its meeting last week with a report of its work which, I hope, every one interested in the movement will receive from the Secretary, Chaghai Khana. Briefly, I would advise correspondents to send on their money for postage. The report covers only two months ending 30th April. Satisfactory as the progress may be considered, it would have been far more so, if we had a responsive Congress organisation working full speed. Manipulation and local leaders are slowly working to help to Mr. Jawahar's appeal. But even then study here is not fast in their progress. Every local body that has been organised by the Congress should really carry out the boycott resolution. Money as the Congress from industrial public bodies has been, the movement has already made itself felt. Thus the many columns printed in the report I take the following from a speech of Mr. J. C. Roberts, President of the Delhi Trade Guild Association:

"Another disturbing factor which was causing no little anxiety in the commercial community was the present unstable political situation in the country and its effect on the steps of the threatened movement for the boycott of foreign cloth. Manufacturing centres were also not free from the effect of the present depression in India and by reports from home it was seen that about one-third of the total textile mills in Great Britain had to be closed down on account of shortage of demand from India and the fallow of the Indian buyer in India favoured countries. . . . Orders were going from bad to worse and the future looked rather gloomy and uncertain."

The paragraph has produced a marked effect on the sales of Khadi which show a rise since last year for the same period of 1934.

But says Taitelbaum regarding Calcutta:

"There have been indications of more damage to plantations. . . . With regard to India there are some signs of Calcutta being in need of bigger supplies especially in district and further from having been taken place."

Under this the report says:

"Calcutta imported last year 1,111 lakhs of rupees worth of foreign cloth out of a total of Rs. 2,115 lakhs for the whole country. Its share came to 41 per cent. It is thus the chief part of every of foreign cloth. This has only increased the importance of the boycott movement."

Let Calcutta Congressmen take note of the warning.

Many people seem to fear that presently there will be no Khadi in the market and that time we shall be as before in the hands of the foreigner with all the danger of being again more handicapped and loaded with taxes being levied. This is the policy of Indian mill, made clear in at least paying workmen's wages. The danger is not if we will not develop our time in producing Khadi as all the ways come to us. The ways are:

1. Spinning for self.
2. Spinning for hire, and
3. Spinning for export.

The first is the most important, second and even in failing case it is important. Time to elaborate prog-

ress in this direction has only just been reached. Mr. Subramaniam, Director of Khadi Production has realised this and is organising it all a large scale. It is the largest method of Khadi production, for it does away with the bother of having to find a market for the production. The second is spinning for hire for which there is great scope. For this needs capital for working cotton and spinning spindles. But of course it also means our business capacity, makes an economical and enables us to build up a vast organisation and find inexhaustible employment for the middle class people. The third method is viable but can be taken up only by a select class. If the nation realised the necessity of overwork, it could be a source of producing an enormous quantity of yarn. All the wheels embodied by manipulation can give us yarn in double tens of people. They develop given half an hour per day in the wheel can give at least 100 yards of good yarn. Let us not thoughtfully realise that they can learn to spin their half hour than by merely spinning yarn. A higher feeling himself absorbed in a warlike demand cannot learn to spin by collecting back water. An Indian hand spins whatever quantity of spinning cloth during the year cannot better employ the rest of even the last of last millennium than in spinning yarn till that beyond is achieved. We do not see this simple obvious truth because we do not feel the necessity of the boycott. At any rate all the three methods are being tried and there is no danger of Khadi leaving it all of us would work at them to the best of our ability.

M. K. G.

Notes

Almost Year

I hope to leave Calcutta for Ahmednagar 11th June. It is hardly necessary to remind the workers that

1. There should be no show or decoration during reception.

2. No more than the absolutely required number of local volunteers should accompany me during the tour.

3. There will be subscriptions called for, for Services women.

4. Nothing but simple food should be provided for the party accompanying me.

5. I should like at least one hour during the day given to me for attending to editorial and correspondence work involving the lower of looking etc.

6. If expected of complete set to be donated from the parties that may be collected without assistance should be volunteered to me, and

7. My party will travel at its own expense, the reception committee kindly providing for transport facilities.

As the tour has been delayed by Pandit Jawaharlal Nehru for health and work, I am taking with me some who will not be required for the tour but who will accompany me for health's sake. They should in no way be a burden on the reception committee.

M. K. G.

For Linguists

Pandit Jawaharlal Nehru writes.

"The Foreign Department of the Indian National Congress seems to keep a record, as complete as possible, of Indians who have foreign languages other than English. Such a record will be of great

A Tip to Organisers

I may draw the attention of workers to the carrier platform which I may claim to have discovered. It is not a discovery of substance but of necessity, which is the mother of most inventions and discoveries. I have a weak body which objects strongly to rise and sit to descend. To get off one and push through affluents and ebullient currents, whilst platform employees threatening to give way and at times saying "good bye friend," to descend, push again through more pressing currents and with difficulty to re-visit the car and finally to walk to the seat to be again called upon often wastes time to go through the same ceremony a second time my body would not tolerate. I therefore suggested to my local guides that the car should be brought to the centre and should serve as platform. I should sit on the edge of the back of the car and address meekly freedom. He readily agreed. The ceremony saved time, energy, space and money. No platform, no chairs, no decorations were the despised hearts of the people. The arrangement proved to be perfect. And when many meetings have to be addressed, I suggest it for adoption by organisers.

Khadai-chal Barber

Generally I do my own shaving. This time I decided for safety not given by a friend and returned to an old Indian barber left by Mahatma Gandhi. It is a first class instrument, if it is kept properly. I have not yet mastered the art of using the stone and the strip which our barbers use with stone and stone skills. I therefore sent for a Khadai-chal barber as an early sign of the time. It is the easiest thing to learn to possess a Khadai-chal barber, it is difficult on my Sunday. I gave him my tools and had a lesson there. I saw that due to secure a Khadai-chal barber was good Khadi propaganda for the chairman of the Foreign Cloth Boycott Committee. It gave me an opportunity of preaching the message of Swadeshiprinciples in a class time when we cannot describe better propaganda agents. But I am glad if I got the barber to use my tools. I could not carry the message of full Swadeshi to him who gave him a lesson in swadeshi hygiene. Next time therefore I allowed the barber to use his own instruments, which had to be first washed and cleaned. At one place a Khadai-chal barber was produced with the latest come from the West, a Western shaving equipment, a Western brush, a Western looking glass etc. neatly packed in a Western box. I have suggested that all this belonged to my Khadai-chal peasant heart. I realised the futility of the situation. I had now to see that the instruments the barber brought were Swadeshi so far as possible.

Next time as another tip for workers. Let them carry the message of Swadeshi to their barbers, waitresses and others with whom they come in daily contact. Let us not trust them as absolute dependant and security of our action. Let us trust them as fellow citizens whose services are as necessary for the advancement of the nation as those of the labour union etc.

There was another lesson the barber contact brought home to me. We often think that we have carried out the full message of Swadeshi when we have

adopted Khadi. We tend to be a purport for the use of everything else than Swadeshi sources and for the introduction of the latest fashions from Paris. This is a betrayal of Swadeshi and a denial of the message of Khadi. While Khadi is an obligation for all time in India, really it is equally an obligation to use India made things wherever we can get them even though they may be inferior to foreign articles. There are several Swadeshi things on the market which are in danger of disappearance for want of patronage. They may not be up to the mark. It is for us to use them and require the makers to improve them whenever improvement is possible. Rule of the best and the cheapest is not always true. Just as we do not give up our country for one with a better climate but endeavour to improve our own, so that may we not discard Swadeshi for better or cheaper foreign things. Even as a husband who being dissatisfied with his wife looking well goes in search of a better looking woman is delayed to his partner, so as a man delayed to his country who prizes foreign made things though better to country made things. The law of each country's progress depends on the part of its inhabitants preference for their own products and manufactures.

M. K. G.

Vital Importance of Cattle Breeding

[The following is taken from the evidence submitted by Mr. W. Smith, the Imperial Dairy Expert, before the Royal Commission of Agriculture. V. G. D.]

Memorandum

India, speaking in a general sense, does not run with the best, and consequently much waste and plough buffaloes are her main requirements, and as it takes a cow to produce a bullock, and as the country cannot afford to have any cows which are not milk-producing cows, it follows that the dairy industry includes the whole cattle-breeding industry, the two are one and indivisible. The development of the dairy and cattle-breeding industry is by a long way the most important agricultural problem in India. The Indian agricultural has more of his money invested in cattle than in any other capital form. It is more important than the growing of wheat or cotton or rice or any crop, it is more important and essential to the growth of all crops. India is a country of small fragmented holdings, and the cultivation of the land cannot be done by machine or by horse or by man, it can only be done so far as machine is concerned by the agency of the bullock, so that the introduction of every crop depends upon the efficiency of the working bullock, not only so but the primary time part of all crops produced must be done by the bullock. There is no doubt whatever but that the use of improved implements and machines for the cultivating and harvesting of crops has been and is being seriously retarded, because the cultivator does not possess a bullock of sufficient strength, size, weight or speed to work these improved machines and implements. The health and physical welfare of the whole of the people of India depends upon a plentiful, pure and clean supply of dairy products. Great masses of the people of this country are vegetarians and I think that it is a sad fact certainly that

in no form of vegetable than was that potatoes grow in plenty in forest which is no necessary for the proper development of the forest. The growth almost can only be forest as animal fat, and as one people in the world do not eat fish, the only kind of animal fat they can use to obtain the growth condition is milk fat. The milk supply of India today is substantially bad, it is dirty, expensive and scarce. No wonder the Indian mortality in some of her large cities equal 504 per 1,000 million from birth to one year old.

The milk-breeding and dairy industry is also important because in the present state of hygiene a national deadly disease is the wealth of the country. In India, including the Indian states, there are at the present time 145,000,000 of all kinds of disease stock, the total value of which may be taken as some one hundred million of rupees. The majority of the people are Hindus and in the Muslim it is wrong to take animal life, not only to eat it is a deadly disease offence to take the life of any member of the ox tribe. . . .

Finally speaking, the milk-breeding industry in India is in the hands of ignorant people who have no scientific knowledge of the principles of breeding or the practice of milking, and consequently millions of absolutely useless cattle are born in the country every year. These animals are so poor that they cannot do any work, nor do the largest yield any milk, yet having been born they cannot return to the Hindu movement be killed, and the country must keep them until they die. These animals not only paid the country no return, outside of the value of their hide and bones when they die, but they consume the food which the working and milk-producing animal ought to get, and as the milk are not gathered, they perpetuate their degenerate species all over the land. In any other country in the world these animals would be killed and utilized for food at the end of their third existence when they had sufficient flesh on their bones to pay for what they had eaten. Here they have a third period of plentiful feeding each season, followed by milk or more months of semi-starvation until they die. . . . A writer . . . calculates that the loss to the country due to the stupidity of these useless cattle is not less than thirty-two crores and twenty lacs of rupees per annum. I cannot reach for the consequences of this figure, but the state of the wealth of the country due to this state of affairs is truly awful, and the following shows the shocking deplorable state of the milk-breeding and dairy industry. It will be seen that not only is the development of the milk-breeding industry the most important problem facing Indian agriculture, but owing to the Hindu movement . . . it is the most difficult agricultural problem in India. The improvement of the quality of crops or methods of cultivation and the abundance of the cultivators are so many times as they are in any other part of the world, but the cattle problem is helped round by Hindu sentiment, and by reason of this sentiment it is not only the loss through the neglect and milking of sufficient cattle, that India has to face, she has to bear a large bill in supporting the otherwise useless cattle which cannot be killed owing to the sentiment of her people. There is only one solution of the problem. Hindu movement will not change for a long time to come, and the milk-breeding industry must be

raised to their high level of efficiency when the breeding of cattle will only produce efficient and profitable animals to be born, and those only in such numbers as the country requires. . . .

Appendix III

The value of the milk produced in India yearly cannot be below the 1,00,00,00,000 per year, and it is no exaggeration to say that the existing system of the manufacture are crude, wasteful and filthy. These conditions are not only wasteful in the nature of milk which they give from a given quantity of milk, but they are doubly wasteful in that they waste the resources for the proper utilization of the by-product of milk manufacture, namely separated or butter milk. In many of the districts where milk is made in enormous quantities by people who have very large herds of buffaloes, the better milk is simply thrown away in the drain canals. The better milk contains more than half the essential constituents of the milk in a highly digestible form, and the present value of dried separated milk is India at the present time Rs. 700 per ton. It is certain that under present conditions India deliberately wastes a sum of not less than Rs. 5,00,00,000 per year in India to make proper use of the by-products in the manufacture of milk, and if to this sum there is added another Rs. 2,00,00,000 per annum in expending the animal loss in the system due to crude methods of manufacturing, we have the truly colossal loss in the wealth of India of Rs. 7,00,00,000 per annum due wholly to want of technical knowledge and dependent ability on the part of those engaged in the milk industry. . . .

The stagnation of the milk industry about 1000 (about of the dairy industry) is certainly of equal importance to that of the steel industry in India, and yet the Government of India are paying yearly in subsidies to one steel manufacturing company more than the total cost of the Imperial Agricultural Department. . . .

Trials of Punjab

It seems as if the Punjab Government is trying to thrust the Co-operative movement in the Punjab in every way open to it. The use of the central milk scheme by the P.C.C. has been refused. New schemes are being initiated, still houses cancelled and in other ways restricted. Even the Secretary Dr. Shyamsal has been left free. It is however a happy sign that the Punjab are interested and are promoting their programme with confidence and, I hope that the Punjab will make a modest effort to ensure the success of the forthcoming Congress and show the Government that assistance will only follow instead of restricting their spend. M. K. G.

CONTENTS

	Page
Form and other limited text	M. K. G. 171
Supply of Electricity	M. K. G. 172
National Organisation	M. K. G. 180
Progress of P. C. C.	M. K. G. 181
In India	M. K. G. 182
Real Importance of India's Position	P. C. C. 183
Electricity	P. C. C. 184
For Electricity	Just 185, 186
For Electricity	187-188
For Electricity	189
For Electricity	190
For Electricity	191
For Electricity	192

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Governingbody (Cow Service Association)

(The following is a translation of the constitution adopted by the Standing Committee of Governingbody, that met on 28th and 29th March at the Udaypur Mandir, Sahaswan. I hope the reader will not be disturbed over what may appear to him to be a strictly a translation making in which mistakes have no rights and strange details are expected of them. The members of the Standing Committee have come to the conclusion that the very difficult work of running the cow is not possible without a large number of men and women devoting themselves to it in a special party of persons equipped with full books and paraphernalia for learning the secrets of cow protection, and need the reader to be prepared with the alternative schoolships in the shape of learning establishments both on self-run basis. It is my day want to pay five rupees yearly than to find two lakhs of annually dead cattle. The very act of protecting such lakhs by one's own effort and not through deeply scientific a certain amount of trouble and the passing of some knowledge about lakhs. This is a definite gain. And if the reader will but remember that the most sure is to be taken in the village name and includes all the that serves enabled and demands protection, the connection of religious give with the Governingbody will become immediately obvious. H. K. G.]

The Cow Protection Conference held at Udaypur on 28th December 1933 resulted in having a permanent body called "the All-India Cow Protection Association" and appointed a committee to frame a constitution for it. The Committee met on Delhi on 19th and 20th January 1934, and the constitution drafted by it was adopted with some amendments at a public meeting held at Khatting, Bombay on 26th April 1934. This "All-India Cow Protection Association, having not been able to command such public attention and sympathy as it wished it to be called an all-India organisation, its members met at Sahaswan Mandir, Sahaswan on 21st July 1934, adopted it and adopted the following resolution:

"Inasmuch as the All-India Cow Protection Association has not been able to command public attention and sympathy commensurate with the all-India character of the object, and inasmuch as its activities have been confined to the slow spread of the objects of the Association and especially to helping to control a story and history at the Sahaswan Mandir in view of the objects of the Association, and inasmuch as the religiousness and discipline are nearly confined to those who are interested in the experiment, and inasmuch as the permanent protection and preservation which were expected to be secured in and be attributed to the religiousness have nearly entirely failed to do so, the standing members of the Association resolve to defend it, and not relinquish the members of the Association in any shape or form, to adopt the best practical rule of Governingbody (Cow Service Association) and accordingly to extend the effort, management and control of the funds and stock of the Association in

the following permanent Standing Committee of management of the Society [The names of the members are below], with full powers to declare the funds, control the said experiments, to add to their number, to fill up vacancies caused by the resignation or the death of a member, to expel a member by a majority vote and otherwise carry out the objects of the standing Association and to have a constitution and rules for the management of the Society and to make such amendments thereof as may from time to time be required."

In pursuance of the resolution the Standing Committee of the Cow Service Association hereby adopts the following constitution for it:

The object of the Cow Service Association and the means by which it shall carry on its work are defined with the object and the means of the late 'All-India Cow Protection Association,' which are as follows:

Object

Whereas the Hindu have failed in cow protection which is an obligation imposed on them by their religion, and whereas the cows are lakhs and their progress are deteriorating day by day:

The All-India Cow Protection Society is formed by the proper fulfilment of the religious obligation of cow protection.

The object of the Society shall be to protect the cow and her progeny by all moral means.

"Cow protection" shall mean the protection of the cow and her progeny from cruelty and slaughter.

There will be against the fundamental policy of the Society in being physical force or pressure to force on those concerned whose religious does not prohibit, or require in obligatory, cow slaughter.

Means

The Society shall carry on its work by the following means:

1. By planning with those who may be Hindus or cow, including cow, and by carrying on propaganda against such Government by means of letters, houses etc.
2. By taking charge of distressed and straggling cows and calves, from their owners wherever the latter consent to maintain them.
3. By superintending and respecting the administration of existing dispensaries and cow protection hospitals, and by helping to their better organisation and management, as also by establishing fresh institutions.
4. By housing straggling cows and straggling cattle by means of cattle houses etc., and by providing them and along with strength properly kept houses.
5. By spending resources for housing lakhs of dead cattle and thereby stopping its release the street abroad of straggled cattle.
6. By releasing cows of slaughter and otherwise in the owner, and learning relationships etc., for trying them in the work.

Young India

Atrocities

(By M. K. Gandhi.)

Though known earlier, serious violent acts against life's greatest enjoyment, all sentiment, and respectability were, judging from its title and handwriting as in the case, I was wholly unprepared for the march of the editors of the well known magazine the Modern Review, much less the house of its usually well known Editor Sir Ramaswami Chettyar. Therefore when I heard of the march I went for protection and Sir Ramaswami Chettyar has sent me the following letter:

"On the 24th instant when I returned from my office at about 11.30 A. M., my servant came and said that a English police officer had come to search my house in connection with Dr. J. T. Sambasivan's book on *Swarajya: How High is Freedom*. Since I should tell you that I live in a bungalow in Alwarpet (M. T. Sambasivan's book is about 5 miles from the house (N. Upper Circular Road), also here, where my home and office are situated.

"On being told that a police officer had come to search my house, I entered the sitting room, where I found a man in plain clothes seated in a chair. The two individuals in uniform who were with him had been kept waiting in some distance from my house. The officer asked me whether I had any printed report of *Swarajya* for, my own checked, and my correspondence with the author relating to it in the volume of my business agreement. Thereupon I gave him one printed copy of the book,—there was no other copy in my house, and one typewritten copy of the Indian and American editions. I also gave him the original copy of the agreement with the author signed by Dr. Sambasivan by which I had bound myself to give him 25 per cent of the face value of each copy of the book and I gave him also the original letter also. He said that they were a few other letters, including Sambasivan's Thacker's opinion of the book, but up with one of the same, but those he did not take. He then went out in company of the three others, got a signal by two local street policemen, gave me a courtesy wave, and went away. The warrant he had with him was only for searching my house. He was throughout polite.

"In the meantime, another English police officer had gone to my press and office, as I learned by telephone a little before leaving. The warrant was for searching the premises and searching Sir Ramaswami Das, B. Sc., the printer and publisher of the book. From my press and office, the officer took away 42 copies of the second edition of the book, two copies of the first edition, the one from which the book was printed, and a few stick notes and other documents to check that copies of the book had been sold and sent by Mr. P. G. The printer and publisher was also

arrested at my office and released on bail then and there on his engaging a bond for Rs. 1,000. He had for sometime well over one on June 4 at the Presidency Magistrate's Court. At my office also the police officer was polite.

"I have asked my office to send you, by post a copy of the second edition of the book so that you may be able to have your own copies of it, if you can make time to do so."

Let us thank the police that they were courteous. It would have been monstrous, if they had been otherwise. But a search is a search even though it is courteous. Quicker letters are not so good as a self-respecting man than one does. The story has in the letters, not in the mind. The search itself was wholly unexpected. For Sir Ramaswami Chettyar is not a secretary of an office. He is one of the foremost writers in the field. He and his magazine enjoy an international reputation. The *Modern Review* is known for its sobriety and correctness of statement. It is one of the most cultured magazines circulating in India. There was the reason for the search? If Dr. J. T. Sambasivan's book is righteous, let the publisher be governed by all means, but the authorities the police required could have been obtained without any dramatic performance. But to the Government of the day a dramatic performance is the thing they want. The other thing is what he unconsciously lost, but no larger success. Hence the exhibition of the red flag. There used to be in the early days a rehearsal of bombast. The attitude of Sir Ramaswami Chettyar was enough that is going on at the present moment is an exhibit of these rehearsals. They will continue till we learn to stand and stand with common sense.

On Dr. Sambasivan's book, I am sorry, I know nothing. Before it was printed the author had sent me the manuscript for review. My preconceived notions having prevented my ever reading it. The manuscript is still lying with me. In due course the book was published. But I know that the evening during was anxious to have my opinion even after the publication of the volume. I could not make time for reading the book though I had hoped to cope with it during the last few days. But what I could not do as a friend, I shall now have to do as an officer. And that is possible for it will be part of the duty of a censor. The point however is not whether the book is righteous. The point is that members and agents are wholly entitled for whom the purpose can be served without them, and that they are the order of the day in India, only in order to create and broadcast a whole people. This checked bombast is one of the chosen methods which the ruling class consider necessary to bring that they—though less than was needed—down—very rule three hundred million people. It is a state of things we must shake every man to remedy. To command respect is the first step to freedom.

Self-reliance & Self-indulgence

(By M. K. Gandhi.)

In the address we included from some articles and a new position by Gandhi—see 300 department table No. 1, Foreign table 15, 16. Howard Young table

Foreign Cloth Boycott

50. Institute has addressed a general letter to every District Congress Committee as to what is expected of it in the matter of boycott. The following are the outstanding extracts from the letter.

"I need hereunder the full text of the new programme issued by the Foreign Cloth Boycott Committee at its meeting on the 14th May. May I request you to place it before an emergency meeting of your committee and to read it to the various clubs of the programme, prepare your list of action within your jurisdiction? There is no reason why the programme for avoidance of Congress members adopted by the All-India Congress Committee at its recent meeting at Bombay should in any way interfere with the carrying out of this new boycott programme. On the contrary the avoidance programme will give you very great opportunities of deepening the message of the boycott of foreign cloth to the thousands whom you may have to approach for enrolment as Congress members. The message of the Congress relating the boycott of foreign cloth has certainly to be explained to the people before they are asked to join the Congress. I hope you will be able to show a far better record of boycott work done in the next four months than you have been able to do during the last five months."

F. C. B. Resolution

"[a] The Foreign Cloth Boycott Committee must for discipline made by the people, in the course of the last three months, to the programme of boycott of foreign cloth laid down by the Working Committee, and upon all Congress Committees and other organisations collaborating in the boycott campaign to carry out this programme with ever greater vigour during the remaining part of the year.

"[b] The Committee suggests that in accordance with the above programme, organised efforts should be made to intensify as:

1. Organising propaganda parties for touring outside large towns.

2. Arranging lectures in towns mainly for converting people to the boycott of foreign cloth.

3. Holding public meetings where lectures to boost propaganda is not feasible.

4. Holding Nishan or other fasting such work as is possible.

5. Collecting collections made in the small towns wherever necessary.

6. Organising street propaganda and Nagma Rallies on every Wednesday and Sunday in the week.

7. Keeping up special boycott activity on the last Sunday of each month, that is,

End June,

15th July,

14th August, and

1st September.

8. Arranging resolutions for special meetings of local bodies which have not as yet considered the suggestions made by the F. C. B. Committee

for securing their co-operation in the boycott campaign.

9. Forwarding weekly reports of F. C. B. work to each Working Unit.

10. Observing that October 1939 [Garfield's Birthday] as the Foreign Cloth Boycott Day."

I observed last week that the boycott campaign continues not only did not interfere with our construction programme but that it actually helped it. There is no reason to prevent the people for merely asking them to join the Congress if we will not tell them what it means and then for the members tell what it means to every Congressman.

The need for intensive boycott propaganda is emphasised by the following extract I take from the speech recently delivered by the Secretary of State for India in the London Chamber of Commerce. He is reported to have said:

"It was difficult to realise the prodigious amounts of British capital which was sunk in India, and he was quite ready to believe that it would be put even as high as £700,000,000, or even £1,000,000,000. This year the Railway Department was awarded the prospect of spending £10,000,000 on useful productive works. In addition to the railway capital, the Government of India had nearly £200,000,000 invested in other profit-making enterprises, and no day of these vast undertakings which accounted for so much of the Indian National Debt, however, put the considerable capital sunk in the great trading ventures, which had been growing in value."

"India's dependence on something like £1,000,000 worth of raw materials, and they would readily realise what the effect on our unemployment problem would be if the Indian market were lost or seriously curtailed. If British traders took to heart the exhortation recently given by the Prince of Wales, to be conscious that British far-distant and superior British civilisation would suffer the cruel which has been left in recent years. At present India purchases in Great Britain approximately only 35 per cent, while those made by New Zealand and Australia represented respectively 40 to 45, and 45 to 50 per cent."

We could not share Lord Peel's joy as he quoted the enormous figure of British capital sunk in India and his purchase of British goods, nor can we associate ourselves with the claims that granted his proportion to the disaster figure. They speak in a different language. Most of these purchases find their way to the treasury of India. And let it be remembered that more than half the purchases are of British cloth which India buys "white" in millions of yards annually also during half the year and whilst they are daily manufacturing all the cloth they need in their villages and strip that reaches them from the country.

M. E. G.

Arbuthnot Bhagwanrao

His revised and enlarged edition of the book of Hymns and Sacred Prayers recited in the Ghatyaghat Arbuthnot, State of Assam. Pathway and passage, para. 14.

Manager, Young India

Notes

A Successful Experiment

Very few readers' letters and perhaps fewer still are presented in the description of the A. I. S. A. Council. The reader may recall that the Council finally before us have told the experiment of having these members asked to be strength by election. The voters were A and B class members who had paid up their subscriptions. Though the B class members they are obtained for the purpose already stated in these pages, for the purpose of this election, members through of vote in many respects, the B class members were obtained to participate in the voting. The system adopted was proportional representation. The voting was continued through the post. The result was very satisfactory. The voters understood their responsibility and appreciated the privilege. There were few candidates of whom there had to be elected. The following is an interesting summary of the voting list:

Total votes cast	350
Invalid	31
Valid votes	319
Quota necessary	319/1046 3-4-1

First Votes

Sgt. V. V. Jayward	140
Dr. B. Subrahmanyan	25
Sgt. K. Sankaran	41
.. Dora Khanna Velupulakur	13
.. N. Rama Lingam	2

Sgt. Jayward elected.

Analysis of Dr. Jayward's papers for second preference:

Sgt. K. Sankaran	70
Dr. B. Subrahmanyan	31
Sgt. Dora Khanna Velupulakur	9
.. N. Rama Lingam	Nil

Adding the preferences received, the result is as follows:

Dr. B. Subrahmanyan	56
Sgt. K. Sankaran	70
Sgt. Dora Khanna Velupulakur	22
.. N. Rama Lingam	2

Dr. B. Subrahmanyan and Sgt. K. Sankaran elected.

Total votes

490 A class

65 B class

555

Total votes cast (total)

510 A class

47 B class

557

Thus without any canvassing and without loss a little over 80 per cent. of the voters took part in an election in which there was no 'vote-buying' and no kind issue of class. Out of 319 voting papers, 31 were found invalid. That we should in a large house but not the large for the first election in the proportional basis. It is to be noted that there will be more time and money making the A. I. S. A. for a 10 per cent. body for taking the shape of the school to the nearest village of India for incidentally in a library ground the working a real democracy.

institutions in which the highest position is one of pure service and that position is attainable by most within reach of the lowest earning man. But it is noted that the franchise of the A. I. S. A. is the most democratic the world has known. Franchise without any qualification whatsoever save that of age, as in my opinion, as franchise, it can never lead to true democracy.

M. K. G.

Postgraduate Capital Ashram Family Relief

Our present purchase is to date totals Rs. 25,100.

The weekly sales were:

Week ending 12-4-39	6,312 visitors
" 19-4-39	5,588 "
" 26-4-39	6,274 "
" 3-5-39	5,131 "

There is a great demand to include new villages, but financial limitations compel us to work only in the most neighbourhood. Since our report published in Young India of 15th April, we have received 139 more families, bringing up the total to 400 families consisting of 1,107 adults and 670 children. The total persons cared up to date is 14,181 persons.

The following further contributions are gratefully acknowledged:

Previously acknowledged as Rs. 100	Rs. 1,075-0-0
Through Durgam Madar	400-0-0
Through Narayana Prasad	400-0-0
Through Datta South India Association	300-0-0
Mr. Subrahmanyan	10-0-0
Mr. Subrahmanyan Mohan	10-0-0
'An all-India National Service'	10-0-0
Shankar Sundaram Iyer	50-0-0
M. Subrahmanyan	10-0-0

Total Rs. 5,514-0-0

C. R.

Cow Service Association

withdrawals and donations

Previously acknowledged as Rs. 119	Rs. 1,119-10-0
Subscribers	Kashmir 170-0-0
Subscribers	Lahore 1-0-0
Kashmir Rural Trust	Kashmir 5-0-0
In new Durgam Madar	
Shankar	10-0-0
Vaid Devinder Dand	Subscribers 1-0-0
L. B. Rao	Subscribers 5-10-0
Kashmir Durgam	Durga 5-0-0
Through Narayana Prasad	
S. B. Gadhok	Subscribers 1-0-0
Popal Chandra	Subscribers 1-0-0

Total Rs. 3,181-7-0

MONTHLY INCOME

Sum Rs. 5 and 10 received each month to funds Rs. 500, Rs. 500 and Rs. 500 respectively

YASH DURGAM

Durgam Kashchandra Singh	Cash Rs. 10,000
Yashchandra Durgam Singh	" 10,000
Subrahmanyan Singh	" 10,000
Subrahmanyan	Kashmir 1,000
Kashchandra Kashchandra Prasad	1,000
Durgam Singh	Kashmir 1,000
G. Sankar Singh	Gandhi 1,000
Kashchandra Kashchandra Prasad	Kashmir 1,000

Wanted: Self-conversion

It was at Toronto during the Arctic Expedition I observed an unexpected letter complaining that members of the local reception committee who were entertaining me were Kibbickid only for the women and that they were habitual wearers of foreign cloth and gave to foreign influence. At the meeting itself, I saw a fine display of foreign garments. I therefore referred in the contents of the letter which at the same time I enclosed the newspaper which the fellow had sent. The newspaper writer who would have heard my speech promptly wrote to me denouncing his clothing. At the latter time I was in the water and in other ways, sometimes I was at home as well.

"History is a man. Not wrong to the masses and both before I did not give not my heart to my father of posterity. I am a Government servant. You are fully master of the fact that as a Government servant I am not expected to express even my sincere opinion about my country's case in the media. This is high treason. But still I could not help to see the palpable dishonesty of many of those that came to attend on you yesterday. That was torture to me to see. The day of the Ministry has no convincing the masses. But it is very wrong on the part of the Ministry to think that the historic nation can be made to believe by mere propaganda. If every man takes into his hand to live by just advice even without his own heart, I am sure the time will not be far when India can hold up her head as a free and independent country. Our want of sincerity cannot overcome the masses. We set a bad and a damaging example by our dishonesty and we give occasion to the world to mock at us. My stand was all at once with all these facts and I therefore wrote to you. Though very plain, I do not care whether it is well or ill but not as a Government servant to give not my name, so long as I feel convinced that I have said no wrong. I do not also care what whether you calling not my name to you will jeopardize my position (as a Government servant) which is my sole source of livelihood."

The writer and others who may wish to publish journals with a reputation to keep should know that others are bound to withhold from the public those which the review gives only the status of collection. The writer therefore may not marvel that his name will never be incident. If it is any satisfaction to him to say better that I discovered the picture containing his name as soon as I had finished reading the letter and that I could not read the name myself even if I tried.

In any situation even if he had written his letter for publication with his name, he could have come to no harm. The issue is perfectly innocent and such as any Government should not wish to suppress. The other leaders, to do the right only because of positive law. We must learn to dare to do the right thing.

Whether the water's spreaded because of the Harwood incident can be better put as a question of law, but I know that what he says about the "safety" of people who has a reputation of truth on it. If the incident had not occurred, we should have no difficulty

ing, falling as adequate support from the market.¹⁰ That is, therefore, rarely caused or indirectly caused by all the trading classes. When that occurs, the rest will be more.

[illegible]

Donald J. Thompson, *University of Kansas, Lawrence*

"I was a practicing lawyer for many years in 1911. When we were here, driven me back to law but I am a strict Episcopalian. I have given up the use of trousers and law and school coat and the local legislature is there. As Chairman of my District Council I am running Finance Road Works, which require my being out in the sun. Honestly I got a touch of the sun and what is for a hat, which has been specially made of pure Kevlar. The hat stands a good deal. Will we talk and be it?"

This is an odd controversy. My narrow information extends against the hat, my cynical long-sightedness supports the side hat as one of the few items from Europe, that for the incalculable national prejudice against the hat, I would undertake to become consider of a longer hat populating with hats. In my opinion educated hats are more in taking to this than otherwise, unnecessary, intelligent, intelligent, intelligent and on every good instance to take up the side hat. For I know that national ideas and desires are not governed by reason. The French Revolution will see the risk of being caught out by too late as to say long for the enemy hat will not abandon the national idea. I do not expect hats to take kindly to the side hat. Nevertheless within the French Revolutionist need not be ruled by citizens and may naturally wear their instance of the side hat. It is in reality an early possible solution that opens the head without the necessity of hat band being removed in carrying it. The Colonel policeman who shakes his head from the fence can by insisting on uniformity in his hair pins himself under a double handling when pulled against his European fellow member those who have strong prejudices against pins hats should study the reason I have indicated. I may have drawn the reader's attention to an intelligent and effective expenditure of the hat that is very generally used by the poor because of Munich. It is an umbrella without the handle, made of leaves with a back loop to fit the head. It is cheap, thoroughly effective and at no way close to the hat and yet almost as an umbrella.

W T G

1000

[illegible]

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Young India

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Edited by M. K. Gandhi

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No. 24

"Food Faddists"

I have been known as a cook, faddist, mad man. Evidently the reputation is well deserved. For wherever I go, I draw to myself cooks, faddists and mad men. Another has no less than 400 of all these. They often find their way to Sabarmati. No wonder then that I found these specimens in abundance during my Andhra tour. But I propose to introduce to the reader only one fellow cook who "gave his living back to his master" completed my manuscript and induced me to plunge into a dining experiment which I had left unfinished at the age of 12 when I was a student in London. This is Gopabandhu Gopabandhu of Bhubaneswar. The ground was prepared for him by a letter reproduced when I met at Yashwantrao and who told me he was practically living on raw food. Gopabandhu has a certain true civilisation in his philosophy, in which he devotes the whole of his time. He said to me, "The Vedas and other sacred scriptures are good so far as they go. But even they are unscientific. To be rid of disease it is necessary to do away with fire in the preparation of food. We must take every thing in its vital state even as animals do."

"Would you advise me to adopt entirely raw diet?" asked.

"Certainly, why not? I have read cases of chronic dyspepsia in old men and women through a balanced diet containing germinating seeds," was Gopabandhu's reply.

"But surely there should be a transition stage," I gently remonstrated.

"No such stage is necessary," replied Gopabandhu. "Uncooked food, including germinated wheat and ground up any dry matter, is superior to the cooked. Try it and you will feel all the better for it."

"Do you take the risk? If the transition necessary takes place in Andhra, the people will spread your body with oil," I said.

"I take the risk," said Gopabandhu.

"There shall be your cooked wheat. I commence from today," I said.

Four Gopabandhus met the cooked wheat Kashi/ah, not knowing that it could possibly be meant for me, gave it to the volunteers who finished it. So I had to postpone the experiment the following day—14th May. It is therefore now a month when I am writing these notes.

I am giving the names for the experiment. Though I have lost over five pounds in weight, my vitality is

unimpaired. During the last eight days the weight has shown a decided tendency to increase.

Followers should know what I am doing.

I take generally

- 1 table of germinating wheat,
- 2 table of sweet almonds reduced to a paste,
- 1 table of green leaves (spinach or peonied),
- 1 cup lemon, and
- 1 glass of honey

Wheat is replaced from 10 hours during the week by an equal quantity of germinating gram. And when gram is taken in the place of wheat contained with replace almonds paste. The food is divided into two parts, the first meal is taken at 12 a. m., the second at 5-11 p. m. The only thing needed by me is water. I take in the morning and twice more during the day boiling water, lemon and honey.

Both wheat and gram germinate in 30 hours. The gram is soaked in water for twenty-four hours. The wheat is then soaked. The grain is then left in a glass of water through a cloth. The food is spreading in the morning ready for use. Those who have tried both must not point the grain at all. The experiment made a quarter of the hour is ground for and you cannot walk through a place of raw wheat.

It is necessary to write up further details. What I have given is enough for diet reformers to help me with their suggestions. I have lived for years on uncooked food and was not even before found a fortnight on uncooked cereals and pulses. Let those therefore who have anything of uncooked food favour me with themselves in their own experiments.

I publish the facts of this experiment because I attach the greatest importance to it. If it succeeds it enables anyone who and means to make revolutionary changes in their mode of living. It does so by means of a strategy which brings an organism but which brings disease in its train. The uncooked value of uncooked food is incompatible. Consequently this food has the possibility which is cooked food can have. I therefore seek the sympathetic help of all medical men and laymen who are interested in reforming dietaries.

Let me now briefly recapitulate the experiment. I have not Gopabandhu's faith. I do not claim success for it yet. I am moving cautiously. The facts are published so as to enable me to compare notes with fellow food reformers.

M. K. G.

Pictures from Andhra

2

Of an other part of the moist Andhra tree do the impressions stand out with such vivid brightness as those relating to our day's journey in the East Godavari. It reminded me considerably of a similar tree in Travancore that Gandhi had made up in 1907. Travancore is rightly indicated as the garden of India, and judged by the preponderance of natural effects it has few equals and probably no equal. The marked profusion of its vegetation—in great masses and masses both graded and bordered by masses of waterborne growth, its dense masses and thick shades which even the rays of the midday sun help to penetrate, its wonderful masses with their blazes of fire and colours and hardly the word beauty if its still growth bestowers softly making the palm-fringed beach its domain that it would be hard if not impossible to equal. But a Andhra critic may well feel that the masses are too overwhelming, the colours too faint, the very profusion and balance of the scene oppressive and makes the scene more like what. The beauty which the East Godavari offers, on the other hand, spreads out in warm, belongs to a different order. It does not dare or overwhelm, it soothes, and transpires the scene by its profusion and power. In vast stretches of wet green paddy fields, dotted with red, photographs looking peasants' beds and roof, steady growth of the palm and the banana set off against the crystalline sulphate masses of the Godavari winding its way lazily to the sea, with numerous little houses or islands gleaming in its bosom like emeralds in a tray of polished silver, present a panorama that even Travancore might envy.

The journey was long and complicated. Ten, Polavaram, Cocanada, Saccara, Telugu, Kamachia, Chodavaram with a host of other places were traversed at lightning speed. Crossing the borderland and within the Godavari on the morning of the 11th May we entered the Anandapur Taluk, which with the Nagpurah island constitutes the central delta of the Godavari, then crossed Anandapur, and crossing the Vardola the scene opened by twilight, as the sun was setting in a deep pink disk in the west over its burning waters, we proceeded to Raich. The scene between Anandapur and Raich was a continuous, extensive garden of mango trees, plantain, sugar cane and palms, and the picture of the two slender towers of the latter and the broad white lanes of the houses dropping out in groups of curves disclosed against the fading light of the evening, while overhead in the dark velvety depths of the sky, the stars began to gleam and low like the light of a torchbearer turned down at night for rest after the day's gaily activities, will forever remain associated on the memory.

But even Raich with its bounding beauty of its surroundings failed to detain Gandhi for more than a few hours, and moving through the overhead splendour that came a big road over a branch of the Godavari river to the Nagpurah island, we passed the night by the first house of the Godavari at

Chodavaram. The next morning day for about a fortnight at this part of the post and it can be said as a bridge to cross the Godavari. The next morning after crossing the Godavari just above the 'sacred' bridge at Chodavaram, we reached Raich mainly where the history of the East Godavari has concluded with a head wind in Dr. Balakrishna's Central Andhra at Nalgonda and Polavaram in the Agency tract.

In the hottest part of the day the various halls and benches, big and small, that crowded the programme were reduced to the proportion of mere way-side benches. For citizens one would have liked to know a little more about the various phases Gandhi's activities at the Mahatma of Polavaram who according to the Polavaram Telugu Board's address is not only a simple professional who refuses to let out a single lobby but to his estate for taping but is also a serious social reformer taking personal interest in the Andhra population as he made for whose children he has established a home at Polavaram where they receive free board and education, and to carry a little while longer with H.L. Vardola, our host at Chodavaram, the opening M.L.A. who not only invited upon his estate all the members of his family to tape also and above the same discipline and perseverance to spend in the Mahatma Council Chamber in Telugu as he does in drawing a thread of 30 rounds and above from sufficiently much above, that that was hardly possible.

Angry concentration however reached its stage at last. As day after day we progressed through the extraordinary scene Gandhi's tongue to us behind scenes pointed out the actual conditions of life at the centre and wisdom of the land grew more and more intense. "You won't get anything by being near me," he said at Vardola, "you must go back to the village and study things for yourself. Half the value of our town is lost for want of it." I willingly obeyed. The history of the women all over India constituted a real tragedy but it is particularly so in South India. He is truly the changed people of society. It was in Chodavaram that a master weaver presented Gandhi with his handwork—a delicate piece of fine black with various Telugu and Sanskrit words woven with in border. He said he was able to earn from Rs. 50 to 60 by his job, out of which he paid Rs. 20 to 25 to his wife when he employed to draw for him the outlines of the back home he himself was illiterate. Naturally he had taken to the weaving of handspun yarn. Asked why he had taken to it so late he replied that he worked to order. The change from the mill yarn to handspun yarn had made no difference in his income. "How many weavers like you are there in this Taluk?" I asked him. "Over ten thousand, but some of them except myself weave handspun yarn," was the reply. "Are all of them as well off as you?" I again asked. "No," he replied, "most of them remain out of employment for most part of their time. They have begun to feel the pressure of competition among themselves." I tried to try to show him that as

depending on mill years they were looking against a better road, that even the apparent prosperity of the town among them was purchased at the expense of the soil and that unless they hastened to get themselves out of the clutches of the mill competition by taking to handicrafts, their future prosperity was merely a question of time. Personally he said he was quite willing for the change provided he was assured of a sufficient return but he did not believe that the employment of the mills could ever seriously affect them. "We can put far more skill into our work at a less cost than the mills ever can," was his self-confident reply. In Volung, however, we saw the last chapter of the weaver's tragedy so far as the present is concerned. That before coming to it let me give to the reader a brief description of Volung's look.

Volung is a small typical Andhra village with population of about three thousand. It is an unimproved town; the village and a casual old world air still hangs about it. It has no municipality or District Board or Co-operative Society. At the time of our visit there was no Congress Committee or anything. It has a small branch post office but no telegraph office or hospital or high school. It will be seen even that the village is comparatively unimproved by modern influences. The old order of village economy still prevails, though it seems to them signs of being in the last stages of deterioration. There are about a score of poor substantial buildings belonging to the Kamma landlords, the rest of the houses being all of the ordinary hutcha type. The 'Panchayat' houses about 50 in number are all situated on the outskirts of the village, while far out to the green paddy fields can be seen small white 'panchayat' huts. The water supply of the village is obtained from the tank or rather pond nearby where tankets are worn up close. They wish to open an irrigation system in the fields without any big expenditure of actual money; the point that constitutes such a conspicuous feature of Andhra villages, comprised the majority work of the village.

We paid a surprise visit to the weaver's quarters. There were about a dozen of them, three with thatched houses. Some day all would be pulled up and paved in cementation. Their story was hardly told. Some in 1911 they were all weaving mill yarn, which enabled them to earn from 10 to 12 rupees per month. But their incomes had already begun to decline. There came non-co-operation and they began weaving handloom yarn. It was rather difficult to negotiate, but the rates paid were liberal and it even then made work. For two years they enjoyed a steady income of about 12 rupees per month. Then something happened. The demand for cloth dropped and they again resorted to mill yarn. From that time onward their incomes steadily declined. At the time when we saw them, most of them were out of work. Some had taken to the making of mill cloth and they were all thinking of doing work as day labourers on some factory construction works that were going on in the neighbourhood. The situation was desperate which I had with these weavers must be held over for next of issue.

Padopalapam Gandhi Ashram Famine Relief Work A Fresh Appeal

It is 15 weeks since we started our famine relief. Our original intention was to run it for six months, but we had thought by the time conditions would improve, but our expectations have been belied. It would help the poor people here very much if we could keep up our relief work till the end of September. This means a further call on those who have been helping us so generously.

We began, in February, giving relief to 100 families. Work is made out regular method, and on 1st June, it included 419 families from 17 villages, consisting of 1,831 adults and 723 children. Employing 7 members of 'male' Member, all the rest are 'volunteers.' It is an exaggeration to say that all these families have been saved from starvation these four and half months. Our relief work has had other good by-products also. All the recipients of help from us have at the very least pledged themselves to give up drink. Considering that persons believe that it is an evil habit. They have faithfully kept their promise, in a time when the fact that the other day a batch of them came and reported to us that they had not in judgment and abstained a few as first delinquents belonging to their village and brought us the amount collected, was a surprise. The attention too had come with the police and explained that they had been surprised at the pledge taken and had just come back from the plantation where they had gone to work as coolies, and had drunk badly on the way out knowing the pledge taken by their people. They said the fact was not because their families had taken the pledge and they were therefore morally bound by it. About a hundred children of these people, those in the weaver huts, have been attending our weekly bath work of last summer.

Contributions received up to date amounted to Rs. 5,125-6-2. The grant received is Rs. 100 local minutes costing us Rs. 5,112-10-2. Of this Rs. 4,228-8-0 have half year was received from the Government. The net disbursement from the Relief Fund was Rs. 4,225-4-6. The balance in the Fund is Rs. 1,127-1-2. Our present net expenditure on relief work is Rs. 200 per week. If we have to carry on up till end of September, we shall need a further amount of Rs. 2,000-0-0. May I appeal, therefore, on behalf of these unfortunate people, to all those who can reduce their outlay in contribution liberally and enable us to continue the relief work!

C. R.

Autobiography

Volume I of *The Story of My Experiments with Truth*, pp. 324, Army Service, bound in cloth, with index and frontispiece photograph of Gandhi. Price Rs. 3-0-0 plus 2-12-0 for packing and postage. Rs. 4-0-0 by V. S. P. Price for foreign countries Rs. 5 3 post free.

Orders can also be sent to Bombay from our General Office, at Parnell Street, beside the Elphinstone.

Madras, Young India

Young India

Dr. Sunderland's Volume

(By H. K. Goehaly)

If the critics of the editor of the *Modern Review* could be searched, why should he not be searched? The Government of Bengal did not have so long its doubt. Sir Shriromdas Chatterjee has been arrested and is to be tried for sedition. The volume evidently caused in his having published the *Kin-Do-Sancho* Sancho's book of which the *Post-Exhibitionary* Paper says "The *Kin-Do-Sancho* has been previously known to me during his visits to India and my visits to America, and was known the first my days ago. I have greatly admired his courage, independence and modesty in rising up in that back the cause of the Indian people. . . His love of humanity, which knows no exceptional boundaries in social differences, should be a lesson to all of us who seek to share his noble and every to his work." In the foreword the author says:

"I very much desire not to be misunderstood as to my motive in writing this book. Let me say, or let a learned believe, that the bookman's duty to Great Britain is more nothing of the book, any more than those for freedom of the slave in the old days of American slavery meant money to the American nation which permitted slavery. I speak very plainly, but in warning I endeavour to be useful and that, and to deal with courage and courage those who hold views different from my own. I say some things which undoubtedly will irritate some in India and elsewhere from whom, and perhaps even from me. But I do not think them wrong to say other than this that in which a nation of men who speak a word with a voice to do more I am as no other whatever England's law or character. What I advocate for India I believe to be for England's good as well as for India's. I want no wrong done to England, or competition with India or anywhere else. But I also want England to do no wrong to India, or through India to the world."

"I would like also to make clear, at the outset, that I am far from condemning all Englishmen, or Englishmen, individually, or accused of England's great wrong of making India a bondage. While I believe that many Englishmen are sincerely benevolent, I gladly recognise that many are not."

"The plan had in, there are two England, just as there are two Americans. One of the England—the which I like to think of as the true one—believes in justice and freedom, not only at home but everywhere else. This is the England of Major Charles, of Milnes and Tyne and Humphreys, of Pitt and Fox, and Dalry in 1796 when they demanded justice for the American Colonies; of Burke and Sheridan, when they demanded justice for India; the England that abolished the slave trade

in 1807 and slavery in all British dominions in 1833; the England of the Reform Bill, the England of such friends of India as Colclough and Dugby, Lord Ripon, Henry Carpenter, Frederick Forsyth, Charles Bradlaugh, A. O. Hume, Sir William Wedderburn, Sir Henry Cotton, and many others in the past and more today, both inside and outside of Parliament (and particularly the Labor Party).

"This England I honor and love. This is the England that she world honors, and that has made the cause of England great. If this England had been in power, India would never have been conquered and reduced to bondage, but would have been dealt with justly, beloved, and helped to rise to freedom to an influential place in the world like that of Japan. I have written every word of this book in warm sympathy with what I believe the principles of the true and noble England."

"There is much reason to believe that this England, if in power today, by offering to the Indian people promptly, generously, unreservedly, honestly, an absolute good faith, freedom and self-government under Dominion States like that of Canada and Australia, could raise India as a civilized (and, of course, extremely important) member of the British Empire."

"Unfortunately, there is another England. Viewing as one may be to realize it, or to have it as, there is an England whose ideas and political principles are almost the exact opposite of those just described. It is the England which taught against Major Charles, which refused to give justice and freedom to the American Colonies in 1796, which has constantly allied itself with misdeeds and impositions, which taught two wars to force upon us China, which has held India as a bondage, which opposed all efforts to establish the slave trade and slavery, which has opposed practically all political and social reforms in England, and which today, while giving positive promises to India of gifts of gold at the end of a rainbow British rule promise without that Indian leaders who speak for freedom, and give us assurance of any real intention of new knowledge or new progress what Henry George calls 'My Indian Empire'."

"This England I do not love or honor. It is wholly against this end, and so I believe, dangerous England, that may bring us to ruinous based on the following pages is devoted."

"In my opinion, that England, unless held in check, will create irreparable hostility between the Indian people and Great Britain, and thus make India a considerable volume of current, certain as no doubt the so-called left as a nation of the most dangerous possible character."

"In other words, I believe that this England, this, might-mightful England, if kept in power, will all certainly lose India to Britain, in the course of the war. The men at this England's hand are the Lord Norths of our time, who are driving India to ruin, just as Lord North and George III in 1776 drove the American Colonies to Revolution. And India's revolution, if it comes, will be sympathetic with by all India and by all civilized lovers of liberty in the entire world. And there

will be no possibility of its being put down. India will emerge a free, independent and great nation, wholly independent of Britain.

"Something ought to be said here regarding my qualifications for writing about India. Here I confess knowledge of the subject to India my basic mastery of the sciences of anthropological studies. As a period, however, I intend to submit the following personal experiences:

"I have been deeply interested in India during all my adult life. That interest began in my boyhood, at the touch of reading and hearing much about India. My mind was becoming acquainted with two cultured civilisations. Early the domain took possession of my mind of becoming a missionary myself. That domain was connected with me in culture and theological training, and my studies and reading were shaped largely with a view to a life in India. My work, and in age to myself, were there as a missionary as did my college days and student friends.

"As for myself, my thought changed and I chose a different calling. For my days passed in India did not pass and has never ended. For more than forty years I have been a constant student of India's great religions, her sciences, literature, her philosophy, her remarkable art, her long history, and above all, her politics and her present-day social and political problems.

"On account of my having long time interest in Indian matters, in 1910-11 I was sent by the British National Students Association as a special commissioner to India to study the religious, social, educational and other conditions of the Indian people, and make an extended report upon the same in London as my return. In 1913-14, I was sent again, as a similar commissioner, by the same association of the British Students Association and the American Students Association.

"In promoting the expansion and performing the duties of these two commissions, I travelled in India more than 11,000 miles, visiting various spots, prominent officials, King's, Government and prominent Indians, speaking to nearly all the more important cities, and holding conferences with Indian leaders of all religious and political parties.

"Now with my anthropological studies in view. On the contrary, I took pains to promote my research in many smaller towns and villages spending weeks travelling or travelling from village to village in remote country places where no American had ever before been seen. By these means I was able, at few distances have been, to come into direct contact with all classes, and study India's problems from the side of the people themselves, as well as from the side of Great Britain, and thus laid out distinctly the actual conditions existing in the land.

"I was fortunate in being able to attend two national meetings of the India National Congress, the Indian National Social Conference, and the All-India Theistic Conference—speaking at the last two named, and speaking and presiding at the last, and what was very important, forming acquaintances at these great gatherings with political leaders, leaders

of social reform, and Brahmins and Arya Samaj and other Theistic leaders from all parts of India.

"While in India, I became deeply interested in the important periodical press which I found three—daily, weekly, and monthly—many of which quite surpassed me by their great influence. These periodicals I read extensively during both my visits and ever since returning home from my first visit to India, I have been a regular subscriber to, and reader of, never less than twenty of them, published in Calcutta, Bombay, Madras, Poona, Lahore and Allahabad. Thus during all these years I have been able to keep in almost as close touch with the affairs of India as with those of my own country.

"Not less my reading about India have continued in those constantly arriving and important periodicals, there have been few books of importance upon Indian matters (particularly books dealing with political ideas and social questions) published in England, India or America within the past thirty years, that I have not captured upon myself the day, and given myself the pleasure, of reading.

"And possibly most important of all, during the extraordinary year of the stay of Mr. Lloyd Garrison in America (from 1904 to 1913) I had the privilege and honor of being intimately associated with that distinguished Indian leader in active work for India, reading the works of the great Indian writer and published by him in the country, writing the extended 'Foreword' of the first, and spending time in other ways, and when he returned to India, becoming editor of the monthly Young India, which he now publishes in New York."

Dr. Sankardev is a cosmopolitan. He is an universalist. If he is a scholar, it is rather to be in his company. Undoubtedly the book contains many things strongly put. But there is no malice in them. The book is full of quotations from various English writers. It has passed through the second edition twice of a year. I make my congratulations to Dr. Sankardev Chakravarty on his having published Dr. Sankardev's book and on his being thoroughly right in his view of a programme. The work is a fine proof of Dr. Sankardev's effectiveness of British rule.

Khandi Guide

The A. I. S. A. has just published a Khandi Guide which as well as the report of the A. I. S. A. for 1937-38 all public workers should possess. This can be had at the office of the A. I. S. A. or in many depots at Rs. 1-2-6 and 6-0-0 respectively. The Guide is profusely illustrated and gives information about the Khandi activity in all the provinces. It contains the most useful maps. It should be the concern of every patriot to study the activities of an institution that does work for nearly 1,000 villages every year and through their distribution among nearly one hundred thousand women, 5,000 men and 700 women in over 2,000 villages twenty-four hours of rapid activity. The report contains solid accounts which would workers may consult. The Association is so used of sympathy as well as of labour and useful criticism. M. K. G.

Bardoli Enquiry Report

(By M. K. Ghosh)

Major Broomefield and Maxwell's report is an astonishing document. Its pages are an evidence of the immense circumstances between they have put into the work entrusted to them, within the limits prescribed by the relevance whose operative sentences (including an obvious grammatical slip) were used for word as the people's representatives had done up. Though therefore the actual looking on the question of the amount of assessment is, as Mahadev Datta has, in my opinion, considerably coloured out," finally, Sardar Vallabhbhai Patel and the spirit of the basic movement are forced to accept it. It is as in them however at least to ensure and point out to the Government the defects in the finding and to leave it to their power to remedy them. Throughout the heavy fight the people put up, the operative error was one of reason, sense and good, hardheaded through the assessment unit. The question was one of principle and justice. Government was left against the high handed and unscrupulous manner in which the people's case was treated. The authors of the report have completely obliterated its justice.

The officers were to

"examine and report upon the complaint of the people of the Bardoli Taluka and Valad Taluk and Chetana Taluk—

(a) that the enhancement of revenue recently made is not warranted in terms of the Land Revenue Code,

(b) that the reports accessible to the public do not contain sufficient data warranting the enhancement and that even if the data given are correct and they were to "find that [we] if the people's complaint is held to be justified, what enhancement or reduction, if any, there should be upon the old assessment?"

On all these points the Commission have judiciously based on favour of the people. As to the first complaint the Commissioners have found that the villages have suffered against the spirit of Section 187. The Government's consideration of the second complaint of deficit, reduction, side and extension. It is the last part of the report and covers 40 out of 77 pages of the body of the report. The Commissioner gives to the full almost every one of the charges brought by the people against Messrs. Joydas and Adarshan. There could be no better confirmation than this.

"We are bound to hold that the complaint referred to in point (b) of the terms of reference is substantially justified. The data in the reports, apart from the rural and side matters, are already not sufficient to warrant either the general increase mentioned in the massive case, or the much higher increases in the case of particular villages. The rural and side matters have been carefully compiled, are demonstrably correct in a large number of cases, and in general need to be regarded as completely trustworthy. Further, the established method of using the statistics is in our opinion correct in theory, and however it may work in practice in other districts,

it is not capable of giving satisfactory results in this part of Gujarat, where loans and side transactions are affected by such a variety of disturbing factors. In view of this conclusion we submit that the present settlement cannot be allowed to stand in either of the two talukas."

Having thus found that the mistake made by the Government had offended against the spirit of Section 187 of the Code and that the duty asked upon by the Government was insufficient and faulty, the Commissioners had to say what the course or the reduction, as the case may be, on the old assessment there should be. Though in my opinion the case before the Government was for a substantial reduction in the old assessment, such a proposal was evidently beyond their hands. Therefore, has undoubtedly come to some as to some, in it even as slight, as the general rate of assessment. Though therefore they have accepted the Government rate of 25 per cent, against an average, they have proposed an increase of 17 per cent. This means an increase of Rs. 45,645 instead of Rs. 1,27,490.

For the people's representatives they have insisted upon. I cannot recall for the imagination is quite true the report the Commissioners' unqualified appreciation of their "valuable assistance".

"As all our inspectors the case for the assessment was also visited by representatives specially delegated for the purpose, principally Mr. Mahadev Parikh and Mr. Mahadev Datta, in addition to the completion of work asked or demanded on their own part, these gentlemen had systematically investigated and tabulated in advance the rural and side transactions of each village in our programme, and their detailed knowledge of individual cases and thoroughly enabled us to obtain more accurate information than would otherwise have been available. We gladly acknowledge here the conscientious and untiring manner in which the assignment was given to us and its real value for the purposes of this enquiry."

But as I have already said the report suffers from limitations. Though the total increase proposed by the Commissioners is falling in the average, it is not warranted by the facts of the case and in some cases serious injustice has been done, unconsciously or doubt, by the Commissioners. If the Government is wise, it would address the question. This is no question which it was within the power of the Commissioners to avoid and which they could and would have avoided, if they had given time, and if they had, as they should have, heard the people's representatives on the proposition. Such a proposition is necessary when every case or every village is being individually reviewed. In assessing particular villages Messrs. Broomefield and Maxwell have simply drawn deductions from the evidence of villages which they have thought to be untypical. What therefore they need not do or failed to do, the Government can, if they wish, do now without much loss or trouble and under the needed survey in individual cases.

But the report also suffers from defects, which the Commissioners had no power to remedy. Sardar Vallabhbhai's belief is shared by all those who have at all studied the land revenue policy, that the land is already over-assessed and that the case is not one of

dealing with particular movements but it is not of overlooking the whole land revenue policy. The pages of the valuable report show that both the income laws and the methods of their administration are far from satisfactory. But this is a question which the people at large had not raised. It is for the country now to demand a radical change both in the law and its administration. This report is a critical study of both, and popular education and propaganda in revenue matters. It will lay the State's best agencies and provide him with a platform for civil disobedience of an all-India character, should the Government still prove obstinate and deaf to public opinion. The administrative report and the Budget, though almost under contemporary eye such better means.

The Abode of Prosperity

In one of the previous chapters which the Mahabharata devotes to the praise of the cow (Anushasana Parva, Sec. LXXXII), Yudhishthira is recommended to attend Bhishma, the reason why cowherds is popularly supposed to be gifted with prosperity and Bhishma on telling him an 'old story' in reply. Once upon a time, he said, the goddess Shri, "assuming a very beautiful form, entered a herd of cows who were assembled in one such a pasture land, and asked her who she was and whether she would proceed. She said she was dear wife of Anantash. The Dasyas had been too far over, long distance by her. The Sahas and the gods could not protect her. She wished to take up her abode in that body if they graciously permitted her to do so. The cows declined on the ground that she was hideous and repulsive. She again pressed her suit, saying the most not be disappointed surely because she had made herself clean by washing her instead of being smothered by them as usual. A second time she came refuse to grant her prayer, but she still persisted in her entreaties. Finally she would be rejected by all the world besides of the cows despised her. She did not mind in what part of their body they looked her as long as they did help her. The cows they said,

'O you of good fame, it is certainly desirable that we should favour you. Do you live in my house and dung both these are sacred, O mysterious goddess'

X X X

The reader will perhaps be inclined to smile and exclaim: What a story for Bhishma to relate, the Yudhishthira to hear and for Shring Krishna to hear write in the twentieth century! But the Indians looking towards present Bhishma to have been a story who related interesting tales which explain various diseases by experiment. Gold and silver, pearls, rubies and diamonds do not corrode and waste. The only real wealth is food grains, and the growth and nutritive quality of food grains are chiefly dependent on the superphosphorus. No artificial chemical manure can compare in this respect with cowdung and urine's scope. Now when Lord Col. H. McCarrison, after a change of the Delamere Business Inquiry,

has in way of example of his superintendence submitted to the Royal Commission on Agriculture.

'It has been shown as regard to plants, as in regard to animals, that they cannot thrive, nor their seed attain to the fullest 'superiority quality,' unless they be provided, in addition to the normal requirements of their kind, with certain specific substances, known as 'vitamins.' These substances, which are also in vitamins, are so essential to the normal metabolism of plants as vitamins are to the normal metabolism of man and animals. They actually enable the plant to build up from the simple ingredients derived from the soil these specific compounds required as food by man and animals, but they enable it to dispose vitamins without which these specific compounds cannot be properly utilised by the animal organism. Vitamins are produced in the soil from decaying organic matter by the action of certain soil bacteria, and the best source matter for this purpose is farmyard manure.'

'The nutritive quality of food grown in unfavourable, under other things, by the normal treatment to which the soil is subjected . . . It has been found in regard to millet—a common food grain in South India—that soil, on which it is industriously grown, but which has received no manure for many years, yields a grain the nutritive value of which is so low that it may actually be harmful to the users of it, suggesting the requirement by the grain of more vitamins. It has been shown, moreover, that the nutritive and vitamin value of the millet grown on soil treated with cattle or farmyard manure are materially superior to those of millet grown on the same soil when treated with a complete chemical manure. It appears in wheat it has been found that where it is grown on soil treated with farmyard manure, its nutritive value is approximately 17 per cent. higher than when grown on soil treated with complete chemical manure. The deficiency of the wheat grown under the latter conditions are due in the main to an inferior content of vitamin A, that substance which is so essential to maintaining the resistance of man and his domestic animals to infectious diseases.'

In the case of wheat, Lord Col. McCarrison found from his experiments, that though the yield in grain from the 'so manure plot' was as much lower than the plots which received cattle or chemical manure, its nutritive and vitamin value it was higher than the chemically manured plots.

Percentage gain in body weight in 77 days

Diet of + chemical manure alone	91 per cent.
Diet of + so manure wheat	107 per cent.
Diet of + cattle manure wheat	119 per cent.

[These data mean that optimum protein, fat, carbohydrates and other in proper amount and properties but without vitamins.]

Here are the results of two more experiments by Lord Col. McCarrison in his own words, which tell their own tale.

'I took that of all a diet of polished rice. . . . I fed groups of pigeons on it. Then by adding millieins from various sources, I saw to what extent these milieins were capable of preventing the vitamin deficiency it would. Here again we find that millet grown on cattle manured soil has a greater capacity for preventing loss of weight than diet grown on

* i.e., the goddess of prosperity

chemical manured soil. The current thing in this experiment was that whilst sowing on soil which had received no manure at all for a long time was actually harmful."

"'Cotton manure millet' was richer in vitamins B than 'chemical manure millet,' since, when added on the same amount in a hand flat of rice, polished, washed and parboiled rice, it delayed the onset of pellagra for a long time. If the vitamins B value of 'cotton manure millet' be taken as 1, that of 'chemical manure millet' is approximately 25."

It was therefore on the basis of these few Bhaskar described Lokeshwari as residing in cowdung and cow's urine. It is only by conserving and utilizing these that we can have bumper crops of highly nutritive food grains. It is the height of folly to have cowdung as fuel, as will also appear from the following questions addressed to Dr B. M. Pandey, Director, Zoological Survey of India, by one of the Commissioners to agriculturists and his answers.

"What would be the material value of a mound of cowdung? At present, it is used as fuel in manure, what would be its value as manure?—'I understood it would be about 2½ times a mound.'"

"That was in the year 1931?"—"Yes."

"According to Dr. Wainman's paper, the manured value would be 11 times per mound, and when it is used as fuel its value is 4 times?"—"As fuel its value is 15 times."

"On this country alone an average mound of cowdung burnt as fuel about 7 times?"—"Yes."

"That is the net loss to agriculture?"—"Yes."

It is, if possible, still more logical to make cow's urine. During cowdung as fuel is no better than setting everything on fire with kerosene and smoking them. As more manured gardens are reported in the country should be used exclusively for manuring purposes, and kerosene or such other fuel should be exclusively claimed for generating heat.

VALJI GOVINDJI DESAI

Pandit Nehru's Appeal

Pandit Mohan has addressed the following appeal to Congress members of the legislature:

"You must have read with interest the recent pronouncement of the Viceroy and of some provincial Governors regarding the life of the legislature. As you are so devoted to the A. I. C. C. and the Working Committee considered this situation and decided to call upon all Congress members of the legislatures to abstain from attending their all deliberation. They were further asked to devote all their available time to the furtherance of the Congress programme in the country.

"It is clear that the real strength of the nation is built up by work outside the present legislatures, and even our current work cannot rightly only in the extent of the opposition strength behind us. All legislatures point to an approaching crisis and by the end of this year at the latest we must be ready to face this crisis with confidence. The A. I. C. C. has therefore held down a special

programme of deliberations for the next three months, before its meeting with which will lead to the dissolution or reconstitution of the Congress concerned. Those of us who are members on behalf of the Congress of the Central Legislature or the provincial Councils have now to determine that we can work outside the Councils as well as inside. Even from the point of view of future Council work it is essential that we should work in our constituencies and sympathize the people of the Congress.

"I write this letter to appeal to you to give more time and energy to working for the Congress programme. You would naturally prefer working in your own constituency. This is right. I would suggest however that you should immediately get into touch with your Provincial Congress Committee so that all activities may be taken at your time and your efforts may be coordinated with those of others.

"You may of course concentrate on any item of the Congress programme. I would specially suggest however the formation of village and local Congress Committees, the selection of Congress members and volunteers and the boycott of foreign goods. I would also strongly recommend your refusing funds for Congress work. These matters should be sent to the Provincial Congress Committees concerned which will come receipts to the donors. The money may also be sent direct to the A. I. C. C. office in Allahabad.

"I would like to keep a separate record of these activities of Congress members of the legislatures so that the country may know what we can do outside the Councils. I would therefore request you to send me a monthly letter telling me briefly what you have done to further the Congress programme. This report may also be forwarded to a separate sheet. It should be sent to me direct.

"If you have any difficulties the office of the A. I. C. C. will be glad to help you in removing them."

The extraordinary pronouncement that 'the real strength of the nation is built up by work outside the present legislatures' has come none too soon. If the members of the legislatures will recognize the obvious truth and emphasize it in their speeches and acts during the remaining months of this year, we should be ready to face any crisis that may overtake the country.

M. K. G.

CONTENTS

	Page
'Foot Pathfinders'	85
Prisoners from Berlin	104
Dr. Bhattacharya's Volume	110
Second Working Report	120
The Abolition of Intemperance	125
Radio Science Award	126
Psychophysics Council Address Physics	126
Radio Work	126
Radio Work	126

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Edited by M. K. Gandhi

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The Rangsaraj at Uda

It has been my practice to describe in these columns the simple and beautiful Khadi exhibitions and the Rangsaraj held every year. I describe all the last year's exhibition as a 'Young exhibition'. This year's was so far from real and had some special features of its own. This year's Conference was held at Uda—a place noted for its hot springs which attract thousands of pilgrims in the shape of the golden wheels came in hundreds with the springs. The shape of the place was most appropriate, the natural object being to attract the pilgrims to the springs of the sacred wheel and steel exhibition. I shall not dwell on the scenes of splendor and festivity which make parts of the pilgrimages the long way, but at a critical point. But there was a deplorable feature attaching to this particular place which I may not think it useless to point. Part of the place is in the territory of the Hindu State and part of it lies in the Vardola State—both Hindu States. Fairs are usually held on the days of the pilgrimages at all such places, but the Hindu States give this place a unique character by providing for the installation of an idol there—this idol is not an idol, but they want to call it—Hindu temples for the benefit of the pilgrims. If they think an ordinary day why not on the journey of Chakra too? One of the chief arguments of those who do not want Khadi is that they would not damage the public by wearing Khadi on special occasions. Possibly the Hindu States being custodians of the moral welfare of the pilgrims did not want the idolatrous devotion to devote the pilgrims by its showing them idols on that journey day.

I do not think, however, that the Conference at the exhibition succeeded in achieving what the conference of these last. Much more propaganda, and more skilled organization was needed before we can have the prevailing life with a healthy character. As it was, those who went to Uda to see the exhibition and to attend the Conference would not have gone there for the Conference and the exhibition which was held on those who went to see the exhibition pilgrimages.

But to return to the Conference and the exhibition. The Conference which was presided over by Sp. Vallabhbhai Patel was held under the shade of a large banyan tree, and the exhibition under the spreading branches of two other trees, which formed a natural bower, the main gate and the rock being marked by the two trees with their branches drooping, and another to form the arch. The houses were arranged

in rows across both sides of the arch. Some had at least some covered seats made on improved benches under the trees. The Conference was then held in practically an open air.

An President of the Conference Sp. Vallabhbhai, had opened about the Hindu States' day in the matter of prohibition. 'It is a shame,' he said, 'that the streets of today and liquor shops in a Hindu State should stand the streets of schools. I would be rather glad if those schools that suffer the existence of a single book. And in Hinduism, you know the greatest because the one sacred day in the year? That time should be liquor shops specially opened for the pilgrims, who come here to purely themselves a moral and constant.'

The rest of his speech was a friendly word to the House of Assembly who had passed such an order against the closed appearance of the Pure liquor shops by those engaged in the prohibition campaign. 'It is an excellent way, I am sure,' he said, 'and so long as the movement is in the hands of those like Mr. Kishorji who is an ornament of the Pure community this country is not doing to waste its strength. Let those who were and perhaps all sorts of difficulties make personal opinions before they walk forward with their consciences.' The speech had the resolution that was passed regarding to the Pure friends to send a committee of inquiry into the liquor shops, but a unanimous effect and some of the Pure friends in Bombay have already approached the Hindu with a suggestion to hold a round table conference in Bombay. The Hindu had expressed his willingness to accept it that request though he has made a clear that a conference without an inquiry in that part might be as well.

The Exhibition 'Against' I have already described. The costumes and making and spinning department were so extensive as they could be, the department having been selected from amongst the youngest children as well as apprentices. Every department emphasized the difference between the right way of doing the thing and the wrong way of doing it. There were elaborate contrivances exhibited on cardboards which I am afraid were not so necessary for the exhibition. Rangsaraj is the Hindu 'Yagna' class people who had gone there. A noteworthy feature of this year's exhibition was that every department in every court, including the temporary section, belonged to the Rangsaraj community.

Some of the charts prepared by the boys of the industrial school at Vallabhi were most interesting, showing the various stages of their progress in spinning

and wearing. The perfection which has been achieved in making could be seen by any one who had the privilege of sitting at the wheel that has kept going all the weary long hours for the purpose of spinning yarn for a big National Fair. The efforts were made by one of the expert managers of the community and they made spinning a pleasant and a profitable. One felt as though one might sit on spinning with these others for hours together without tiring a single thread.

There was one little stand which presented the self-governor's successes in a most effective manner, self-governed running a house who gave her time, advice, shows it, goes it and spent it in love. All these processes are possible for these Swadeshi people—of them are already 700 handlooms, pledged to wear nothing but locally home-made Khadi, and the self-governor's statement was nothing more than a proposition demonstrated in their own house. For this purpose the actual instance of a self-governed was taken. He had been making his own Khadi for long years with the following result:

He got 12 lbs. of his lot of 4 lbs. of seed cotton and 12 lbs. of yarn out of 12 lbs. of lot. He weaves it also himself producing 12 yards of Khadi which is enough to make him 12 dholes or 12 cents, as these people wear very short tunics. If instead of this interesting his own handspinning cotton into Khadi he had sold the same 12 lbs. of cotton he could have got out of the proceeds 1 mill more or 1 dhole. Almost only. No more eloquent statement was needed for these plain people.

An elaborate table showed the extent to which several families had added to their yearly income by producing Khadi during their leisure hours, whilst attending to their occupations in the busy season. Some of these were cultivators with holdings of 40 to 50 dholes, and their second substantial income out of Khadi production was as much as Rs. 200 to Rs. 375.

Here is a table of the progress of spinning in these areas:

		1914	1915	1916	1916	Total
Vedalia	Spinning	181	415	1,267		
	Yarn in lbs.	850	2,191	6,742	2,200	10,983
Shikhar	Spinning	25	508			
	Yarn in lbs.	111	2,594	847		3,552
Dandak	Spinning		46	358		
	Yarn in lbs.		212	1,505		1,717
Mada	Spinning			58		
	Yarn in lbs.			301	249	550
Pura	Spinning					
	Yarn in lbs.				1,200	1,200

The khadi made in the year 1914 are due to the Swadeshi enterprise. The following figures will give us idea of the remarkable progress that this year promises to show:

	Spinning dholes	Spinning dholes	Spinning dholes
1914	342	112	26
During five months of current year 1915	1,200	700	74

Here is a table of the net profits made out of Khadi:

	1913	1914	1915	1916	1916	Total
Ru Rs-0	304-8	1,234-5	5,224-0	4,739-0	12,507-3	

The 'net profits' mean the price of Khadi and cottonseed minus the price of seed-cotton and the weaving charges.

The 700 'self-governed' families are all dyahans. The next year's figures should show the number of new weavers made, the number of handlooms raised from death and things like that. M. D.

Pictures from Andhra

II

The Village Weaver

Here is the substantial portion of the story of the Village weaver referred to in last week's Young India.

'Do you know what all your misfortune is due to?'

'Indeed there, 'It is due to your weaving in mill yarn.'

'But,' replied one of them, 'handspun yarn was worthless in such white and then the rates for weaving Khadi which was fairly high in some work were gradually reduced.' 'That is all true,' I responded. 'But there is to the world something like this. If you had increased faith in Khadi, Khadi would have remained useful to you and you would not have been driven out of work as you are at present. People purchase Khadi because Khadi is woven from handspun yarn and in the season. Now with cotton woven handspun yarn. So long as you wear Khadi you are safe against that competition but as soon as you begin to weave mill yarn the distinction between you and the mill cloth disappears and people naturally give preference to the latter. And you will cloth over your hand-spun cloth.' 'That is true,' they exclaimed together. 'we are paying the price of our sin.'

The Repentance

'Then are you prepared to take in handspun yarn again?' I asked.

'Yes, we are,' they answered.

'And this time you won't again travel in mill cloth even if the rates for weaving Khadi are reduced?' I asked. 'The little birds of the forest sing in their tiny nests when they have been chased and prefer to be reduced to shape with them when the forest catches fire rather than unhappily desert them. Will you, who are men, do less than even these little birds?' I asked.

'No, we will remain faithful to the loom. God is our witness.'

'But what is the meaning of your weaving almost legally to Khadi when you are positively weaving mill cloth?' I asked, having asked.

The question was rather unexpected and all these thinking I continued my argument. 'What would you think of a businessman who instead of selling his own more advanced line of his work in trade entered? What's your chance that he is dishonest if we sell handspun? Now that is exactly what you are doing. You expect others to purchase your Khadi but you give advertisement to mill cloth for weaving in yourselves. How is it not unethical?'

'Yes, we are, we must desist,' they incessantly replied.

'Lastly, now I ask you what you have to say in defence of your conduct?' I said addressing those who were selling mill cloth.

One of them replied that they were selling karpas cloth only because there was very little demand for karpas cloth, and that their husbands did not enough upon the karpas. I explained to them that it was like selling the karpas on which your husbands were sitting and then watching too fall in the street of potters. The remark went home and we then started with laughter. There was even old respect in wearing cloth and your husbands in their dress habits of the separate contact of these who were becoming them for a mass of persons. You have been the village folk with the dead karpas cloth, they said indignantly, "you cannot free him and still you expect that they will continue to purchase our manufactures. What a hypocrisy! Now come, be glad and let us have a strength home."

In the end the first woman, who was trying to defend the karpas in all cloth, suddenly attacked the cloth and agreed that it would be wrong to continue to sell such cloth.

Never Again

"You must agree, I finally told them, 'and presently you have paid for it. But today you have involved in turn a new lot in your life. Cheer up. On all sides the Khand cloth is rising. There is an ever increasing demand for it which all the Khand. Blessed in the country side. Nearly every wife. The 'I' is coming back again. Prepare yourselves for it.'"

"We are all ready," they put us together.

"And you will go back to your shops as you did in '11," I asked.

"No, we never will," they replied in a chorus.

The real story of the Village weavers is to capture the history of thousands of weavers in the East of India. About many other villages in the place have weavers a few weavers and a few weavers of their produce a large weaver. In Raghunathpur came 400 weavers and in Nagnam Talpore 300 and in Tera, Pithapuram, Barabanki (Bharabanki), Uppala and Pithapuram district about 500 households. Two other villages each contain 100 weavers, and in about twenty other places the number of the cloth is considerable. In the days of the East India Company seventeen 14 lakhs of rupees worth of cloth was exported annually. Then, as in other parts of India, it occurred that cloth when the Company no longer needed Indian handloom products and the trade was reversed. Even then for a long while Company demand retained importance by foreign cloth. But today the Lancashire cloth holds sway here as elsewhere and there has ceased to be considerable industry for the manufacture of systems Khand cloth even the A. I. S. S. India had to support. The real cause of all this is the supremacy of Lancashire between the spinner and the weaver.

The Carpenter's Story

We next visited a local carpenter, a fine village type full of steady independence and unbroken self-reliance that is now fast passing away. There were about six of them in the village, each being attached to a number of houses and kept satisfaction for whom he prepared or carried upturned carpenters work as ploughshares, oxen etc. and worked in stone a fixed share of the fixed product

in that. The carpenter just needed him to keep the family pot boiling.

"Do you ever make tools or give?" I asked him.

"No, he replied, 'we occasionally take some better work. But we give us our clothing only. We purchase about 4 annas worth of it every month.'"

"Have you heard the name of the Congress?" I asked him.

"Yes, I was at Coonoor when it was held there."

"And what did the Congress do there?"

"That I do not know. I did not go in they wanted a ticket before they would admit me. So I stayed at home outside. It was a heavy night. Such a conflict of nations and mantras and all the police assembled in one place. We had a fine time of it."

"Where do you purchase your cloth from?" I now questioned him changing the subject.

"From Coonoor. There is no such bargain going on here. Since you is another in going there almost every day. And to there is no difficulty."

"And what are your purchases generally?"

"Iron, cloth."

"Hah, cloth, which is scarce weaver's' families are being starved for lack of employment already in the village! How much worth of it do you go in for you?"

"About 20 rupees worth per year for the whole family."

New Systems for Old

"Now listen to me," I began. "Do you know there are in Coonoor big companies that import agricultural implements made in the West? They are built better and cheaper than ours. You should think that you are to be kept from the railway track. But indeed they come faster than there upon you and begin sending agricultural implements to your village than God save you."

"They are never ordered in. If they do we will change. Still high rates but we can find people won't find it cheaper or the big one to purchase foreign implements."

"But you forget that in that case they can easily outdo your implements for old men for a second additional use. As a matter of fact some of these companies are so much and powerful that they can afford to present implements free to the villagers to sell your husbands use."

"If they do so, we the villagers, will continue not refuse to have to do anything with these foreign companies."

"Yes, there has the rule," I put in. "You want all the people of the village to buy our foreign agricultural implements to outdo your trade. Have not they a right to expect a corresponding return from you? Why not the village weaver and the village spinner now stand and see. What are you going to do to safeguard any returns from?"

"Yes, that is right," he said.

The Sinking Ship

"Now, I will tell you an interesting thing, I continued. "You saw those large ships at Coonoor? Do you know what they do when a ship is in danger at sea? Every one is expected to help the shipwrecked, the sailors, the women and children, (continued on page 307)

Young India

Khadi and Boycott

[By H. K. Gandhi.]

Our Khadi is an extraordinary phenomenon. We have no lack in our ability to do anything if it is total prohibition of it is regarded as impossible. Hindu Khadi only is a daydream. Nationalism is a daydream. Boycott of foreign cloth through sale we did not suffer, through Khadi we cannot achieve. There thus comes before us that we can possibly do. Hindu Khadi is an impossible proposition and slavery our natural condition. This is a most dangerous state for any one to be in.

Our delusion is the greatest stumbling block in our march towards Swaraj. Let us not continue the proposition that boycott cannot be achieved through Khadi. It is not that Khadi prohibition is not enough for our work. There are other ways in which we can force the A. I. C. of Khadi. Khadi is a symbol of Indian independence because it can be so easily made at home if we have the will. I did not go into the economics of Khadi for the purpose of boycott. Boycotting England and Japan seemed to me, as they did and our whole movement or other could not wish, we would not think of the economics of Khadi but we would simply manufacture the required quantity in our own homes. The merchant who had lost that percentage trade would all be engaged in Khadi production. It is only because we have created a wrong atmosphere of ignorance and confusion that we consider ourselves to be helpless even for the simplest possible things that for our independence, there is no reason why we should not feel that what India has been able to do without the arms and resources of Britain, we should certainly do under the great and patriotic movement. It is better done today in British rule than that the national department of it could fully cope with the demand for which we are prepared.

Undoubtedly the movement will fail if everybody becomes a crook and hypocrite and nobody says, 'It is my business.' The movement depends for its success upon the willing and voluntary cooperation of millions. This cooperation can be had for the asking if the thinking class will put their hands in the wheel with the least determination to succeed. Let them remember that this is a movement which has a growing and rapid correspondence with a metaphysical. It has only to be worked by the masses to an infinite capacity and success is a certainty.

Let it be remembered that there is no other correspondence between the masses for effective action on a national scale. I have repeatedly pointed out in these pages how production of Khadi can be infinitely increased. I have described the three methods, viz., spinning for two, spinning for self and spinning for market. One of the great of this machine under the nation, it is possible to combine the market with handspinning.

And I have shown that the power of Khadi production for a national production of mass. There are many ready-made mills of people spinning in all the schools at India. It makes a considerable percentage of more than 4 per cent of the total population, but the number is actually far more representative of national capacity. This figure takes no account of several other methods that can be also similarly carried out without much effort, if the determination is made that we must achieve boycott through Khadi.

Notes

Shri Jinnah's Action

As a well-respected man, Shri Jinnah could not have acted otherwise than he has in reply to the request of the Deputy Commissioner of Feroz, Bombay, to deliver the copy in his possession of Pandit Bhambhani's 'History of British Rule.' He rightly regards the action of the U. P. Government as 'high-handed and tyrannical' and takes notice of ever Indian 'highly insulting, objectionable and reckless.' He claims to have read the book which is his opinion as 'highly objectionable and a grossly unfair attempt to maintain the image of our violence.' The action of the police in searching his house and office in spite of his statement that the book was not in any of these places attracted public attention, if such was wanted, for the language used by him. The object of the search was clearly not to find the book but to catch Jinnah. The proper answer is this: as it is for every one who has read Jinnah's volumes in his possession to inform the police as to where the book is and the price of each volume in his challenge search at present in his hands. If this answer is accepted by the public and if there are many copies still retained, the Government will soon discover that it will make of itself a high-handed by continuing the freedom of Indian of non-violence. Therefore, copies must and the like are effective only as long as they break people.

Gita in National Schools

A correspondent asks whether Gita may be appropriately taught in national schools in all large schools. Mr. Jinnah or Mr. Jinnah. When I was treasurer in Mysore two years ago I had occasion to express my opinion that the Khadi boys of a high school did not know the Gita, I am then asked in the teaching of Gita was only an national school but in every educational institution. It should be considered a chance for a Hindu boy or girl not to know the Gita. But my intention stops short at a possibility, especially in the national schools. While it is true that Gita is a book of national religion, it is a class which cannot be forced upon any one. A Christian or a Muslim or a Parsi may reject the claim of any advance the same claim for the Bible, the Quran or the Avesta as the same may be. I fear that Gita teaching cannot be made compulsory even if it were all those who may choose to be taught in Hindu, May Hindu and Jain regard themselves as Hindu but may object to compulsory Gita teaching for their boys and girls. The case will be different for national schools. I should have a more appropriate

for a Hindu school for widows to lay down. One in part of religious institutions. Every private school has the right to prescribe its own course of instruction. But a national school has to set values well defined limits. There is no compulsion when there is no connection with a State. No one can claim the right to enter a private school, every member of a nation has the right consequently to enter a national school. Hence what would be intended in the first case as a course of education would in the other be regarded as compulsion. The One will never be reversed by compulsion from without. It will be so if its adherents will not seek to force it down the throats of others and if they will cherish its teachings in their own hearts.

A Contradiction

The reader will recall a paragraph I gave in a letter (from an *Andhra* correspondent who had complained that the letter at the widows' meeting at Tanjore had a prejudicial bias after the meeting under the belief that the *Andhra* girl Lakshmi was with me at that meeting. Two correspondents have now letters conspicuously protesting that the charge is wholly false. I gladly reproduce one of the letters.

"We were all surprised to read your note in *Young India* for the 16th inst. headed 'Unscrupulousity' about the ladies' meeting at Tanjore. The remarks are justified if what your correspondent wrote is true. But I am sorry to say your correspondent has erred grievously.

"It may be possible that some ladies might have taken *Chandrabati* Prebhasani Devi for the *Andhra* girl, Lakshmi. But so far as I know it is not true. Some of the ladies thought she was the *Kannada* girl who had offered to join the *Andhra*. But it is untrue to say that all the ladies, ladies included, had a prejudicial bias after the meeting in the first Chamber. I was at the place of the meeting as the father of my family had been to the meeting. I am a *Prabhu* and my father however had a prejudicial bias. I know many ladies who attended and they agreed that they were contemplating such a thing. I read and explained your correspondent's letter to many *Prabhu* ladies and it was seen in them. One lady may be told you, the ladies were awarded with a small hall and they were waiting for more than an hour, they waited patiently. Some ladies, I know, talked to comfort the *diva*. Some might have talked as they had to wait the evening meal. But to suggest that they did this to justify themselves from the charge of a scandalous behaviour is a gross lie."

Thus the correspondents have given their answer. I have no reason to disbelieve their statements and I am sorry for hurting the feelings of the ladies who attended the meeting. I had the names of the persons present who had made the charge were communicated. I have therefore written to him to advise him to come to make the necessary change. It is matter of joy to me that ladies nowadays stand the reputation that they would expect to preserve the presence of the so-called representation at meetings started by them.

M. K. G.

The Almada Tour

Receipt of collections

11-5-1938 - Bombay, Paris, Rs. 1,608-0-0, Public meeting, 55-11-3, Ladies' meeting, 70-7-0 [Of this sum Rs. 50 was set aside for educational purposes.]

11-6-1938 - Hyderabad, Purna, 310-0-0 Collections, 55-0-1, *Kalyanika* Purna, 311-0-0 Collections, 35-0-0, *Manasa* Purna, 1,121-10-0, Collections, 303-10-0, *Aravinda*, 225-0-0, Ladies' meeting in the 19th, 1,100-0-0.

11-6-1938 - Bombay, Purna, Rs. 1,007-13-0. *Shriyatra* Purna, 151-0-0, Collections, 150-0-0, Section, 30-0-0.

Total collections on the Rs. 10,045-0-0

Note:

- 1 The *Shriyatra* collections given above are not complete. Further collections are being made.
- 2 All *Manasa* jewellery was also retained at the ladies' meeting. This is valued approximately at Rs. 1,000-0-0.
- 3 Jewellery retained at *Shriyatra* is valued at Rs. 65-0-0.

The present Almada tour was undertaken by Gandhi as a part of and a forerunner of the coming U. P. tour commencing in September. Although originally intended to serve as a programme of rest and recuperation for Gandhi after his exhausting tour of the *Andhra* tour, it has, in the short journey and the evidence of reactions well show, hardly been so. But what the tour has more proved to be than the futility of trying to give Gandhi bodily rest beyond a certain degree while the state of things in the country remains as it is, in other respects it has proved to be highly fruitful of results. From the major point of view it was not expected to yield very brilliant results owing to the poverty of the full population in general, but even so, as the list of collections given above will show, they have not been altogether unimpressive.

The party arrived at the Bombay station on the morning of the 10th and was joined there by Pandit *Jankubhai* Nalve and *Atarya* Kishore, who has once more proved good his title as the 'Wandering Jew' by taking a holiday in the U. P. as the Secretary of the U. P. branch of the A. I. S. A. in a stage in his studies through 'Irish fields and mountain moor'.

Hardly with the price of Rs. 1,400 against a population of over two lakh and a quarter can hardly be said to have done justice to itself. It shows that it has got to wake up from its torpor unless it wants to be left behind in the struggle the South. Even its workers' meeting with Gandhi in which they discussed the question of the Congress reorganisation in terms of the recent A. I. S. A. resolution on the subject was more like the struggle of a man drowning in a moment of waking up from sleep rather than the purposeful consciousness of a man fully awake.

The programme of the widows' address on behalf of the *Manasa* Monography has shown how far the very failure of Bombay had allowed themselves to lag

lacked the light of the sun. To begin with, contrary to the practice that has now become almost universal all over India of presenting all addresses, so far as possible, at a single public function, the Banarsi Municipal Corporation insisted on the presentation of the address being at a representative, if most unnecessary, additional expenditure of public time and money and an additional strain on Gandhi and the audience did not in any way add to the success of the function. The personal way was way by a chain of boys who did not know how to read at all and were dressed merely in fancy clothes by an owner, even then. It wanted Gandhi "success in his message", but miserably short-comed from symbolically manipulating us to what that message was. Gandhi is his reply actually looked on these points.

The presentation of welcome addresses by local bodies in public time had become the order of the day, to tell them. During his recent Andhra tour there was hardly a local body or Panchayat, that had not presented him an address, but it was left to the Banarsi Municipality to show the totalitarian distinction of doing so at a separate meeting. He selected them to read like nations of politics and to take note of the ways of municipal democracy that was emerging all over the land. He criticised the Municipality on its invariable action in removing the waste shop at Khat but warned them that their action would be little worth unless they watched and encouraged the spirit of Khat. One of the most essential things to do was to improve toilet-spaces so that unimproved villages. Apart from its objective value it could add naturally to the general protection of Khat. But all that required that they should first themselves adopt Khat and make a study of the appearance and behaviour of Khat professions. Lastly he had been gravely to learn that the relations between the Hindus and Mussulmans of Banarsi were not all that one could desire. But in spite of the lowering clouds of minority that dominated the horizon of the country for the time being he was able to produce his look on the absolute establishment of Hindu-Muslim unity, because people had come to realise that Swami was a vital soul for the country and unity between all sections of its population was a far greater aim of Swami.

Leaving Banarsi on the night of the 11th we proceeded by train to Noida where the party was received by Sp. General Yashpal Prasad the respected and idealistic leader of the Swami party in the U. P. District. After a couple of hours at Noida and Khatgolam we commenced our march for Noida which was reached in about a month of time. From the bloody land of Banarsi the Swami as of Noida in an attitude of ten thousand there. Indeed that was a most welcome relief. It was here that Gandhi's direct contact with the people of the land and their position produced excitement. The audience of this was that was presented to him at the different public functions were joyful meeting. Out of naturally from the general feeling that in leaving the country all around, these hills instead of being the powerful atmosphere of thirty have become land-works of spirit and emotion. The audience are over and lived in the masses and finally manage to do so in

existence by reaching the Noida with their minds positive excitement. What satisfaction that at the time needed to them a representative audience in our well with spirit and every part a paragraph of audience in Banarsi—the Noida of local jobs that the study and the unemployed all over India—must have been in such a job by coming to Banarsi, perhaps not. The twenty-five persons were the walls of forest hills, a question that has become a matter of great national wealth. The correspondence increased which swept all these in satisfaction into of Banarsi from the country had an importance on the system also, and although in a sense of it that system is now gone, the right of such a thing carrying on that absolute human history in still there is a sense not of it and placed for Gandhi the entire unity of my history, which the life will expect the lifting part and side as it was on the hill's side. History of absolute of that system continues a large chapter in the history of these people but I now leave it to be described in its proper place later.

Naturally the group of all help and sympathy formed the heart of Gandhi's message to these people to whom his visit had been like a part of leaving them out in the study of a closed but home. He had people who saw the coming response which they gave him and the source of different understandings that marked their presence could not help feeling that he had not been quite as great as their absolute freedom necessary audience. All along the path the volunteer-aided Noida was dotted with clusters of men and women kept for devotion as far as the eye could reach. The public meeting in Noida was held on the proximity of a beautiful lake, surrounded by a charming landscape of hills and their mountain-aided peaks, their peaks like a hundred eye into the blue depths of the sky overhead, and was attended by even the most conservative. Not only had they nothing about the eye as long as they in their Gandhi. The whole Noida in which the address was presented were crowded down for Rs 110 and Rs 200 each. At the women's meeting that was held the next day besides a crowd of Rs 1,000 that was presented to Gandhi the ladies showed excitement with a liberality that rendered one of the pleasant and suggestive days, as less than two hundred members of all descriptions from every other community in light elegant gold were being offered by a comparatively small gathering.

All the public meeting at Noida, the next place visited, besides the citizens' address an address was presented to Gandhi on behalf of the Shikhar—suppressed class—people, who also presented him a beautiful written carpet made from pure handspun wool as a specimen of their art. Gandhi in his style, while making an experienced contribution to the people in the way with the work of self-reliance, also appeared to the members of the 'suppressed' classes to strengthen the basis of the education by giving up traditional habits and obtaining from books and the study of nature "and do off the good" may. This was and at the same time the public eye as before them to make their conduct exemplary, in

every person as an unceasing universal sympathy for their cause. Referring to the government of the hill people mentioned in the previous address about the difficulty in obtaining the necessary wheat supply for irrigation purposes and about their being deprived of the use of the grazing lands, he advised them immediately to set back to work and their own salvation instead of merely waiting for outside help. They had expressed the hope in their address that his visit would make the end of their woes. But he could not attribute to himself that power which was God's alone and God helped those who helped themselves. If they became united and organised and realised the strength that was theirs, no power on earth could keep them out of their rights for any length of time. It was not to develop that strength that the A. L. C. C. had laid down the constructive programme. Man was sinner of his fate and they laid their destiny in their own hand to make or mar.

F.

Pictures from Australia

(Continued from page 285)

are taken care of and that any one who tries to save himself before the women and children are saved is shut doors."

"I did not know that but it would be a very good rule to follow," he interpreted.

I went on: "The sickening sight in the Indian village. It completely fails to help himself, succeeded of his neighbours, the most lovable as he does, but all may be saved if every one tries to cooperate with his neighbours and place his neighbour's interests before his own. Hence it follows that all the villages must give preference to local manifestations over imported ones and you must discard mail cloth and wear Khadi instead even though it may be costly."

"Yes, I mean, I will."

The Candler

"But there is one thing more. Do you regard the Pandhars as an obstacle?" I asked.

"I do not look down upon them. But of course for actual work one begins. And what is the harm? I salute my God from within the temple, he does the same standing outside. It is the principle of "love and be loved."

"No, but supposing the Pandhars should take offence, would it not be our duty to respect his feelings?" And here I will tell you a true story. My brother went out alone on his mission the year because he said that father had given me separate room for myself. But the reply hardly satisfied me. I felt that a necessary respect had been done to me and I was full of wild resentment against him, all at last he relented and withdrew his objection. We then became so attached to each other that my children in the neighbourhood dared to provoke in the name of the man with atrociousness. After all we are all children of the same Father and the temple is the house of God. How can you salute someone as your brother to his Father's house without offending him?"

He had laid aside his look as the flames developed and now sat pondering steadily over my argument.

"Well, then?" I asked.

"Yes, personally I feel that we must harmonise with the Pandhars and culture all their grievances," he replied thoughtfully.

Partisanship Indeed

"One last question, I said to him before we parted. "What does your monthly meeting tell you as I take it you do not think?"

"I smile every 15 years, words of Jesus every month," he replied, and then added with a gleam in his eyes, "I do not make imported cigarettes."

"So you every year contribute to the extent of producing Newish papers in imported paper? Partisanship indeed!" I remarked. "You have influence in a state and whole nation?"

"Oh, the wonderful thing has already accomplished my nation," he interpreted making a very face as he dug away his left breast cigarette.

"All right, good bye. Do not forget all that about Khadi and the Pandhars, and do not pick up the discarded cigarette and begin smoking again as soon as you look at it," I concluded as I got up. I feared that he had rather embarrassed by my last remarks—what knows? For his eye at that moment was directed at that discarded left breast cigarette and.

Cry for Justice

The rated of work in the village concluded with a short meeting with some Christian Pandhars. A man, speaking Indian tongue in the Pandhars quarter attracted us by the very constant that it offered in its surroundings. We went in followed by a crowd of Pandhars men, women and children. It was a Canadian Baptist Christian Mission school building for the Pandhars. A general conversation followed in which the head master and his son who was an English student joined. The latter complained bitterly about the treatment meted out to them by the "white Master." "Even if by accident we happen to touch against them we are abused and treated if not abused," he said and added something about torture. From a man of education it was evident that the type had given deep into his soul.

Revenge or Forgiveness

"I know it is all very wrong and and but it is destined to disappear before long," I said to him, "but you must never lose patience. It should not be the case to tell a follower of the Sermon on the Mount the wrong way. I will only tell you what happened on the way itself. There, some of our men had to impart elementary education to the children of a backward community who served as work to both handicapped. The latter felt apprehensive and used to whisper that our workers had their hands there would have been some broken hands and a long stream of bruises and bad blood. But one of our workers turned out to be an excellent fast. At first the villagers were lax and unconcerned the whole body of our workers but after our worker had faded for a week they saw their own and made peace. Seven years after those happenings these very workers brought side by side with these villages across the Government for the reform of a criminal government and returned a series before us. And all this wonderful thing happened because seven years ago under grace

proposition yet workers had chosen to follow the path of indifference and passive refusal of that of violence or resistance. Now I leave you to debate your own road from this date."

"We would Rebel!"

As a first question I asked them as to what their attitude towards the league question was. They replied that they were at a body torn between by conscience and prudence.

"But what if your consciences told you that there was no harm in moderate drinking?"

"We would rebel against them," was the prompt reply.

By and by the lady of non-Chinese Panchamas and guests left her seat at the distance indicated due to them as it was with an irresistible appeal for her help for the average's work had already started. And that satisfaction had to be postponed till we reached Haide.

Cold Drinks

Let not the reader imagine from the foregoing that our extremely interesting pilgrimage of Chingwan-sung was always smooth sailing. I had no roughs and surprises like everything else in the world in the following incident will show. It also happened in Yikang. We were proceeding on our way through one of the streets when we were stopped by a reasonable old Kiamo lady with somewhat bald, redish cheeks, a black hair double under the load of years but a face beaming with intelligence and cheerfulness. She handed over to the least accompanying man a gold ring and some currency notes as a gift that some relative of hers wanted to present to Hardly.

"Do you know Hardly? I asked

"Yes, I had been just about told to have you to try my courtesies at his feet."

"Do you know what he wants us all to do?"

"No."

"Then why do you take your gifts to him?"

"Because he is a great man, a son of God Understanding does not matter. Hard's desires is everything."

"Do you know that he was sentenced to imprisonment? Do you know why?"

"Yes, he was sentenced to a term of six years' imprisonment by an equally Government because he wanted to make his people happy."

"Do you know, among other things, he wants the people to wear Kandi? Do you yet agree that it is not duty to tell the masters for which he suffered and—"

I was then proceeding but she cut me short.

"Look here we live in a world of children. We can only see us in a glass daily. The great Yikang, equally and at end of the hands of Lord Hard's himself. Any one but themselves in the hands of his people. To children, the location of righteousness, but in no other the hands of him. Even Lord K. when himself fall a victim to a better's random arrow shot. It is all so inevitable, so uncomprehensible by most understanding. Even as with Hardly, who can understand him? It is enough if we offer him our heart's worship. Now, my dear child, I leave

"Hardly are after. You cannot then answer me to a particular line of action. You seem dead, but to leave and take more rest," she concluded almost pining me to the bone.

"I was simply tired at her solicity and cheerfulness. But I confess my sense of poverty was disturbed and I have observed although that I was a bit unusually nervous for the rest of the evening.

Making Time

Haide is a much larger place than Yikang. Here at Yikang I entered both accompanied by an acquaintance with the masters of the town among the present and Panchamas' habitation. A man just middle age with an untanned head and smiling open and steady was the first to attract attention. He was making clay tiles. For some time he remained content of our presence as we watched him working over his work completing his endless centuries. His Panchama's clever fellow in complete dress, daily quiet of 'look without work.' 'Twelve hundred, twelve hundred, eight hundred more to do,' he kept slowly saying to himself. Then suddenly feeling that there was no more left he turned him to glared back at the top of his nose to his boy 'Hello! Hello! Hello! Lanyouan, why don't you bring me more clay? Now I have been making for half an hour without clay.' As a matter of fact I was only a couple of minutes with him, but just through the previous supply of clay Hardly had finished his speech when a little boy of about 12 ran up with a bowl full of clay which he placed before him, and before some more absorbed in his intensest mechanical sense of importance in making of this.

"How much does your work bring you?" I asked him.

"Between now and my brother's family can raise as the end of the day if we can finish our quart of 1000 tiles."

"Is finishing your profession?"

"No, I am an agricultural."

"Then why are you taking over this job?"

He was silent.

"I meant no offence," I explained. "I only wanted to show a doubt that had arisen in my mind. I have at present to give part of land, who is one of their largest but the family manage to keep from land above water. I was wondering whether the same could be the case in the matter of them, showing themselves when value seems to be so beautiful."

Something in my words must have reached a companion stood in his hand for he at once showed and became conversational.

(To be continued.)

P

CONTENTS

	Page
The Background of Deal	A-2-25
Picture from India	P-10
Hard and Panchama	(H-E) 25-30
The Month Day	P-10
Hard's Panchama's Action	P-2-3-4
His in Panchama's	A-2-3-4
A Conclusion	P-2-3-4

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234

Sexual Perversion



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The Keystone

In the course of Gandhi's recent lecture over I successfully laid upon the following extremely valuable and informing chart showing to detail the working power of the various districts in the Madras province during early years, one is one of the old district manuals for the Madras district, edited by John A. C. Brownell, Esq., M. Sc. (1873)

These district manuals are a valuable store of information giving a detailed survey of the natural and industrial resources of the presidency and an account of the social and economic condition of the people prevailing at that time, such as can rarely be ascertained in the present day official publications, and a day into these would amply repay a research student. From the chart it will be seen that so late as 1869-70 there were 2,70,128 looms in the presidency as against 1,70,000 in 1860, representing as a rough estimate 34.42 million pounds of yarn and producing over 2½ crores of rupees worth of cloth per year. The average consumption of yarn per loom was 152 lbs. and the average output worth Rs. 112 of cloth per loom. It will be further noted that out of 31.42 million pounds of yarn consumed by these looms no less than 71.18 million pounds or 71.1% was hand-spun yarn, the rest of foreign yarn consumed being only 28.8% of the total. Another fact to be noted in this connection is that the bulk of the cloth produced was locally consumed, the greatest of cloth exported being only 1,32,000 or hardly 1% of the total. These two facts, as we shall see later on, go together and disclose the source of the stability of the industry.

The chart also furnishes a clue to one of the most fascinating themes to a student of the history of the textile manufactures of India, viz., the cause of its decline. It has become a sort of fact with a certain set of disbelievers, notorious in fact that it was the rapid increase of machine production that killed our hand-spun industry and that the latter was doomed to disappear sooner or later before the march of scientific civilization. Now it is an extremely risky thing for any student to be deceived about "major facts" but no accident has struck the facts that have actually happened in propagating his theory, and invariably speaking it can be readily shown that the extension of Indian indigenous industry was

not due to an economic process but a series of legislative facts. Look at the columns 3, 4 and 5 in the above chart. They give the average number of looms as per Madras district in the Madras presidency during the years 1850-57 and 1860-61 given in the columns of the Madras gaz., Columns 6, 7 and 8 give corresponding figures for the year 1869-70 after abolition of that tax. Now if the theory about the economic competition being the cause of the extension of Indian industry is to hold good, one would naturally expect a marked decline in the number of looms at the end of a decade of intense competition between the Indian handlooms and the Lancashire mills. But what are the facts? Instead of showing decline the number of looms as per return for the year 1869-70 shows an increase of 55.04 or 42.0% on the average for the corresponding period of the abolition of the Madras tax.

The remarkable recovery of the handloom industry, the moment the taxation tax was removed, is really an unusual and interesting economic phenomenon, is a good evidence, if one was needed, that it was the former far more than the latter that was responsible for reducing the industry.

But there was one more effect of the tax—Madras tax, as we will learn, was not on the manufactured articles but on the value produced at manufacture, each process and each implement employed in or being indispensably and necessarily used, the operation of the tax being accompanied by a system of occupational licensing under by the revenue officials and their undertakings which would not but have been most disastrous to those concerned. Unfortunately we possess knowledge about the details of the working of the system is extremely scanty and needs to be supplemented by further research, otherwise it would have been an illuminating study to find out what percentage the tax on the spinning wheel and the spinning frame yielded out to all the "middle" or the "merchant" class and what percentage the appropriate tax on the various processes bore on the cost of production of the finished goods. In several cases at least the Madras records have been collected with records to be developed as "sources". The fact to be noted here on this occasion is that whatever the working industry, being a more or less specialized industry, was able to survive and was not rapidly supplanted on its withdrawal, the domestic industry of hand-spinning associated under

in operation. This unfortunate circumstance coupled with the violent disturbances of the economic machinery of our villages as a result largely of administrative changes severely handicapped the Indian handloom industry and rendered its full recovery impossible. For there was that vital difference between our handloom industry in its present condition and its sophisticated form. Whereas the former was supported solely or predominantly by domestic spinning the latter depended for its sustenance more and more on foreign yarn. Therein lay the only foundation

standing on a hand-spun thread as a serious factor in the revival of our textile industry. The handloom is spinning today more actively than ever. The laymen of the handloom industry as its more competitive nature and that it is now largely an domestic spinning. Hence the home loom and a full recovery of the handloom industry which has produced an article capable for export can become a permanent possibility.

7.

Return of the Weaving Power of the Presidency of Madras 1869-70

District	Average no. of looms in use throughout the year ending 1-1-1900-01				Average no. of looms in use in 1900-01				Estimated Consumption of Yarn in pounds				Value of yarn manufactured in respect	
	In towns	In villages	Total	In 1900-01	In towns	In villages	Total	In 1900-01	Coarse	Fine	Total	In 1900-01	In 1900-01	In 1900-01
Chingleput	750	4,770	5,520	5,427	1,237	6,186	7,423	7,423	6,412,565	1,134,715	6,75,480	124	11	6,57,598
Vengaloor	204	7,000	7,204	7,108	349	11,776	12,125	12,125	6,554,774	1,76,446	12,21,220	31	6,20,627	12,83,847
Channarayana	270	26,456	26,726	26,456	762	34,076	34,838	34,838	14,74,976	5,94,179	15,13,157	318	24,92,345	17,62,502
Madurai	4,261	18,445	22,706	22,608	4,251	17,799	22,050	22,050	10,27,009	6,78,179	12,25,179	305	11,37,654	13,59,833
Salem	761	18,465	19,226	19,178	816	17,100	17,916	17,916	11,254,218	42,594	12,24,810	52	6,10,876	12,85,686
Chidambaram	215	16,119	16,334	16,334	316	16,456	16,772	16,772	14,52,017	3,56,311	14,87,328	71	11,55,415	16,42,743
Tamil Nadu	4,073	18,008	22,081	22,081	4,073	17,456	21,529	21,529	10,13,311	5,96,958	16,10,269	131	13,44,515	19,04,803
Kannad	646	7,406	8,052	8,052	736	16,796	17,532	17,532	10,13,311	4,25,264	14,38,576	123	14,92,851	19,36,427
Channarayana	6,671	3,766	10,437	10,437	6,671	8,141	14,818	14,818	5,11,261	7,25,231	12,36,492	128	6,78,001	19,14,493
North Arcot	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
South Arcot	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Tamil Nadu	6,671	16,288	22,959	22,959	6,671	16,288	22,959	22,959	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Channarayana	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Madurai	7,440	14,071	21,511	21,511	7,440	14,071	21,511	21,511	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Tamil Nadu	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Salem	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Channarayana	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Madurai	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	10,13,311	11,76,399	21,89,710	124	12,14,552	24,04,262
Total	71	4,001	4,072	4,072	162	4,212	4,374	4,374	1,112,500	6,25,318	7,36,818	126	6,57,598	13,94,196
Grand Total	1,616	12,621	14,237	14,237	1,616	12,621	14,237	14,237	1,112,500	6,25,318	7,36,818	126	6,57,598	13,94,196

Note.—The return in the first three columns are not given correct as the return of looms in villages were not forthcoming in its entirety as the Madras return has been corrected by a reliable agency.

A Quint Address

Among the Indian states still lying unattended is I find the following extracts from a recent but unfortunately address presented by the working heads of S. L. M. Factory, Kollapalle:

"It was in the year 1920 when we could see for the first time our cotton trees gladdened by Korga mechanised efforts for stone power. Till then modest cotton in these parts was done by handlooms when we had work enough for three months of summer to feed ourselves and our children. Our factory can now get the produce of 50 villages and only a limited number of us are allowed to work.

"About the year 1930 when you were in power to secure handlooms as stone looms and almost were out Northern India, there were few serious agricultural and labour classes in these parts who could buy cloth for daily use. Eight years have rolled by. Mill puts has appeared in the market. Its cheapness and quantity have situated us Millowning has lost its importance. We have almost come to the stage of buying cloth, more thanly call of mill yarn by local weavers majority of whom come from the upcountry. We call ourselves mill made cloth and foreign cloth to be a matter of hours only fit to be used by Brahmins and Vaidya communities, the farmers to adapt loomage cloth for daily use. We have still belied in the quality of Khadi cloth and always prefer that it available at a reasonable price.

"We generally use in these parts eight spindles Charkha with an iron disc, all complete, costing Rs. 4, handlooms costing Rs. 1-4-0, the cost of 20 tales of medium cotton is 4, spindles cost Rs. 2-0-0, costing about for 50 tales of cotton is 6 to 8, spinning 20 tales costs Rs. 2, moreover yarn is made cloth of 20' x 22' is Rs. 1, weaving charges of cloth 20' x 22' Rs. 1, made cloth measures 18 1/2' x 22' weighing usually 25 tales, and handlooms make measures 30' x 30' weighing nearly 145 tales. Carding is done by government mills, weaving and weaving charges are when paid in cashless form, the cloth used stop of the district. Labourers get no bonus at wages when picking up cotton from fields. Fortunately you run in these parts has happened to a sporting person. You can see some of the villages, quite diverse of the present day conditions, still along these conditions.

"Though our number is small (only 20) we represent the important villages of the district, handlooms, almost all communities and their rich persons among Hindus. We observe interdependence as regards food and drinking water. Our community of Hindus do not even drink water from the hands of Muslims. Among the upcountry there are more than four communities. Our community of them does not allow another to touch even drinking water. These upcountry classes are made to live outside the villages and their chief occupation is harvesting, spinning, weaving and sheeprearing.

"Muslims instead of their parts (we speak only of the villages) is mainly conducted by Hindu hands and help. Mohammadians help Hindus in celebrating Hindu festivals. In procession some of them usually carry on their shoulders Hindu idols. Hindus worship Muslim saints and are called in Mohammadian names, and Mohammadians worship Hindu gods and are called by Hindu names. Though this is all through our diversity we seem to follow the Sankar's saying.

संस्कृतं अहं नमः कुरु मया ।

संस्कृतं नमः कुरु मया ।

"Bullocks is the chief milk producer and cow is scarcely raised for milking. Cows used for agriculture are imported from Northern Coasts. We have not got sufficient pasture land, and it is one of the chief reasons why the agricultural class are welcome the cow.

"Thank you, on a large scale, exists among ignorant and agricultural. God bless us, some of us are helped students. Muslims, typists, clerks hold their way for nearly three months in the year.

"Sir, A. I. S. A. Congress, Secured, Hindu Muslim questions, there are all words or phrases, we the villages in general do not understand. Please try to explain them for us, so that we know enough to know them.

"We have all today attended here to request you to accept our few requests which may be of use to your public work and some thought of cotton and its products for your information about the qualities available here. We further demand your project to simplify for our rural health, so that we may daily labour in our own land honestly."

I have tried to make the language more readable than it is in the original. Its worst line is its direction, its sense of history and its perception of the true situation is spite of obvious organization. It is wonderful how even those whose interests are exposed in the message of the opening word do not fail to perceive its truth. It shows how the so-called higher classes are responsible for the rise of the supplementary occupation of millions and therefore for their misadventure. The extracts about interdependence and Hindu Muslim relations are no less instructive.

N. K. G.

A. I. S. A. Delhi Branch

The Secretary, All India Spinning' Association writes: Address: J. B. Kishore, an assistant Secretary of the Delhi Branch of the All India Spinning' Association. All communications regarding Khadi work in that province should be addressed to him at Gandhi Ashram, Meerut City.

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Shriyama, Young India

Young India

Sexual Perversion

(By M. K. Gandhi)

SOME years ago the Bihar Government in its education department had an inquiry into the conduct of unmarried men in its schools, and the Commission of Inquiry had found the existence of the vice more among teachers who were almost dead points during their hours in order to satisfy their repressed lust. The Director of Education had issued a circular prohibiting departmental action on such men being taken in order to accommodate such sad souls. It would be interesting to know the results, if any, coming from this circular.

I have had likewise too much to me from other gentlemen working up attempts to curb out and showing that it was on the increase particularly all over India in public as well as private schools. Personal letters conveyed from boys have indicated the existence.

Personal though the vice is, it has come down to us from those generations. The remedy for all vices, vice is most difficult to deal. And it becomes still more difficult when it affects passions of boys whose the impulses are. 'If the will loses its control, whatsoever shall it beget?' In my opinion departmental action, necessary as it is in all social cases, the healthy ones the cure. The leveling up of public opinion alone can cope with the evil. But in most countries there is no such thing as effective public opinion in the country. The feeling of righteousness that pervades political life has affected all other departments. We therefore must be more & more that is being perpetrated in front of us.

A system of education that runs on religious precepts in literary equipment and only is ill adapted to deal with the evil but actually results in increasing it. Boys who were almost before they came to public schools have been found to have become unclean, effeminate and venereal in the end of their school course. The Bihar Commission has recommended the 'sanctification' and the study of boys a programme for religious. But who is to lead the way? The teachers alone can teach restraint for religious. But they themselves have gone to a distance a violation of a proper relation of teachers. But a proper selection of teachers means rather a much higher pay than is now given as incentive to teaching not as a career but as a lifelong dedication to a sacred duty. This is in tune even today among Roman Catholics. The last is obviously impossible in a poor country like ours. The second means to me to be the only correct job again. But that means is not open to us make a system of government in which everything has a price and which is the condition of the world.

The difficulty of coming with the evil is aggravated because the pleasure gradually takes on interest in the words of their children. Their duty is done when they stand there in school. The culture takes in

at its three places. The theme is hope is the fact that there is only one remedy for all evil, viz., general purification. Instead of being demoralised by the magnitude of the evil, each one of us must do the best for him by his unceasing struggle. In such a world, the inevitable consequence of the evil is the best and the inevitable good of which. We need not beg the question to search for that we can not find either now. Unethical vice is not an ethical phenomenon. It is but a violent symptom of the social disease. If we have religiously refined us, if we are morally degraded, we must fight against before expecting to reform our neighbours. There is too much wrong to be put up with upon others and too much selfishness towards self. The task is a narrow track. Those who make the task of it must get out of it and they will find the progress though slow may become steadily possible.

A Tragedy

Throughout a life of continuous work lived among crowds for nearly thirty years I cannot recall a more sorrowful thing I saw except narrow escapes. But in London on the day of my entry, viz., 11th October, and after a crowded morning, as I was returning to my host's house, a village named Putnam who came rushing in, villagers in in the car for fourteen not much what proved to be a fatal accident. He could not dodge the car in time, fell and the car ran over him. He was quickly carried by first aidmen to the hospital where he received the immediate attention and hope was entertained that he would survive. His eyes strongly look and leave. He lived for two days, his pulse was good, he was strong, recovered. But the brain suddenly stopped on 13th evening at 11th. Putnam died leaving an orphan boy 12 years old.

Death in lower schools generally do not give me much that is interesting about, but even at the time of writing this I have not recovered from the shock. I suppose it is because I had guilty of being party to Putnam's death. I have found that there is to almost without exception his temper, ready available and constant, as noticeable in the point with which they have to come in daily contact. The character of my car had more than a few share of all these shortcomings. For the street through which the car was dragging to pass he was driving safely. I should have rather started on walking or the car proceeding only at a walking pace till we had been clear of the crowd. But constant motion riding had evidently concerned me, and besides from intense excitement produced an unconscious but unfortunate indifference to the safety of passengers. The death of the young is probably responsible for the shock. It is well with Putnam. Prasad Ghansai Vallabh Patel has advised me that the car will be well looked after. Putnam's conduct attention at the hospital which moment was might have saved. He was himself engaged and in peace. But his death is a lesson to me, I hope, a warning to be maintained. Although I may be treated about my temptations, I must repeat my belief that moralising upon all our shortcomings is an essential part of education. It divides between those who are of 14 million. One drives and to make that spend in

It's blood and sentiment, Mr. Lee. The institution is based on an evil principle. Of late it has engendered much wealth, wealth that has resulted in less than its share. Its maintenance is a burden on the life of the nation, and which Gandhi provided was an expensive department and absorbed large details from the surrounding villages. Gandhi's approach through voluntary principle of a general cleansing and give up a selfish life message to the people of these hills. "I heard the tale of your work," he wrote, "even before I came here, but the remedy lies in your own hands. The agent is self-purification. We are today weighed down by our own selfishness and preoccupation of outlook, we neglect of you. We know how to do for our family but it is more that we know to do a step further. We must rid the world of our love till it embraces the whole village, the village in its turn must take love to the district, the district the province, and so on till the scope of our love becomes co-terminous with the world. Our Congress Committees are today in a confined condition. It should be up to you to rally round the banner of the Congress to your members and your main work is to help and cultivate with life. You must cultivate self-confidence and make God your friend. There is more dignity than He. A man who depends himself on God cannot be long dead."

"In your annual report you have referred to your financial difficulties but I would ask you not to be disappointed by these difficulties for so the country is regard them as a blessing in disguise. If the sphere of a person with an experience of 48 years of public life has public recognition in his hands, as I choose to have got, our first duty is to him. Take it from me that a little financial emergency instead of being a mortification to be deplored is a thing to be welcomed as a blessing or dignity by any public institution that really wants to serve the people. I hold that no institution that is worth its salt can be started for want of funds. Most institutions are maintained by donations from are killed by poverty. Constant dependence on the public for funds makes an institution the house of true hardship and brings it to its knees. On the contrary we maintain that a voluntary independent of the public for its support is better to succeed in service and become less in the performance of its duties. The interest of public support that an institution can command reflects a true measure of its ability. I would therefore advise every institution that is faced with financial distress to insist on activities so as to bring a wider compass of its mission rather than to keep its appearance by borrowing funds. In the future when the institutions through reduced or even will still when in greater health, in the latter case an financial aid will only be a sign of its financial weakness. I would therefore earnestly beseech you to keep clear of this fatal error."

"I am glad to find that your institution has dedicated itself to Hindu work, and has given in the opening when a central position to its activities. But that is not enough. I want you to understand the main significance of this little wheel and to realize the full meaning with which it is charged. Twenty-one years ago I made the discovery, and since then I have never been tired of repeating it in various and out of

many that there is no realiser apart for bringing together and trying to an unbreakable bond the various millions of India from Peshawar to Cape Colony and from Karachi to distant Assam, that the real thread that is spun on this weaving wheel, I would therefore suggest to you that you should not measure its work in terms of temples, towers and plots, but in terms of its strength that it can penetrate among the people. Above all I would ask you to keep your faith unshaken and unswerving in this age of skepticism and disbelief and carry to the heart. For remember that what it is given to men to strive it is God alone Who fails."

From Tithal Gandhi returned to Ahmed, holding several little functions on the way. One of these was an hour-long talk with the members of the Hindu community. The word Hindu in the district of these hills means a cultivator and the community derives its name from the Sanskrit practice that prohibits an act which of parents keeping up their children in a life of idleness to digress and and sometimes for money-making. The nature of the end may be judged from the fact that in the village of Nalsarovar among about 125 families that comprise the whole population there were at every 45 practitioners besides the members of other sects who were devoted for the same law. A system of caste emerged from for some time back when the Brahmins the will that although as a result of it some progress has been made, much yet remains to be done, and Gandhi in his speech indignantly denounced the caste system and appealed to the people to wake up to the full danger of allowing this plague spot to continue in their midst a day longer, but in the Hindu community to some extent from a picture which showed a woman because converted and married when adopted by parents because there were children.

Ahmed.

I wish I could devote more space to describe the beauty and atmosphere of the mountains surrounding Ahmed with their forest clad tops and deep spots dotted with charming little villages or the valleys, often left to the wind by the annual dust between snow-melt runs that don't flow long as in these parts, in which the water through a more rapid is now is not able to hold its own against the great forces of the forest by pulling against it by collective will and power of cooperation. But I must pass on.

The proposition at Ahmed agreed with the presentation of an address by the Municipal Committee of Ahmed. The address was in Hindi and was read with a brilliant accent and poise by Mr. E. S. Datta, the Chairman of the Ahmed Municipal Committee. It was while Gandhi was returning from this meeting that the real accident of Peshawar on the last day occurred which the people of Ahmed had finally intended to be a train that penetrated into a morning procession.

An important feature of Gandhi's visit to Ahmed was with the members of the Christian community of Ahmed who presented their address to Gandhi on the grounds of their Church. Gandhi's

body which opened with a reference to the generous Christian conduct in India as well as abroad, and particularly the close friendly relations with the late Principal Rector of St. Xavier's College, Dacca, was a fitting appeal to the Indian Christian community to identify themselves with Indian students and Indian educational aspirations, and not to regard India's ancient culture and civilization as a relic of barbarism to be trampled down upon and degraded but to treasure it as a precious heritage that had to be enriched and enlarged. Surely a declaration that had produced such a galaxy of action and progress in India but, that basket of ours like Chaudhary and Thacker and which was held in honour of its many great souls could not be a thing wholly and the field all readiness to be true through at the same time so unappreciated religious and social position which was the tribute of God alone. Surely it was their duty not to discriminate themselves from their fellow countrymen who professed a different faith from theirs but to cultivate an attitude of sympathy and social tolerance towards them, to understand and appreciate their viewpoint and to help them out by contributing them but by making Hindus better Hindus, Mohammedans better Mohammedans and all of them better Indians.

The District Board of Alameda also presented an address in English at a public meeting at which several other addresses were also presented. A special feature of the meeting was a long opening recognition in which the representatives from various District Board schools in Alameda took part. The meeting being attended a church as a temple for the school. The Alameda District Board address focused Christianity teaching, and must be intended for the same reason.

P.

Cow Service Association

DESCRIPTIONS AND DONATIONS

Previously acknowledged on p. 118	No.	1,118-1-3
A gentleman	Barley	1-0-0
To Gurdip in India		1-0-0
'Hindu Lagan'	Sera	11-0-0
Chakravarti	Cash	15-0-0
Malika, Indraprastha Field	Cash	1-0-0
To Mrs. Mohan		
Rajesh Acharya	Shades	1-0-0
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Rameshwar Narasimha	Dolls	20-0-0
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Rajkumar, Chandra's House		
Thakur Das		1-0-0
B. N. Chandra	Barley	1-0-0
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Ashram Bhajanavali

On revised and enlarged edition of the book at Mysore and Bangalore. Payment received on the Narayana Ashram Press 1 Rupee. Postage and postage, sent. 1]

Mysore, Poona India.

Pictures from Andhra

10

The Cultivator's Lot

'I am a cultivator, he began. 'I have three acres of land which I have obtained on lease. The land was quite new then. It yields a gross income of about Rs. 100, out of which I have to pay Rs. 10 to my landlord. After deducting the agricultural expenses it leaves me hardly enough to make the two ends meet. In the old times I do the job of sowing like as you see, that is to say, when I can get a Dharma man and my landlord's beauty it leaves me an additional wage per day. But it is not always that we can find such a job.'

'Do you have any debt?'

'Yes, at the time of Rs. 500. I borrowed Rs. 100 three years back at the rate of one rupee per month per cent per annum interest. During the first year I paid off Rs. 20. Now the debt as I have already told you stands at Rs. 300.'

A Placid Dinner

'What do you eat?'

'How large is the morning, boiled rice or more with fish, every on festival water whatever is available and some boiled rice in the evening if there is any left from the day's provisions supply.'

'Do you take milk or ghee?'

'No, but we eat it.'

'What have you cooked for this evening?'

'On it and on.'

'You went into the hot that had been pointed out to us. It was a lot of the hottest description is not an ordinary case of injury, two inches gone, and a dirty business (burnt), and one discoloured, not being the only husband. A corner of the hot was used as 'Mysore. On the first were one way the other two parts of boiling water.'

'Well, your water has already been boiling some time, what do you propose to do now that it is cool? I obtained three water.'

He laughed a hollow unkindly laugh. 'The water is the boiling,' he shouted back. 'You see, as is a cultivator is no job. What should you talk about of our daily necessities?'

His Neighbours

The next sample of him was just as real and more unkindly looking streamer.

'What have there? I asked pointing to the same one.

'A cultivator whose brother is in Dharma.'

'And in the end?'

'Also a cultivator who lived occasionally goes to Dharma.'

'Do all these people know better in Dharma going cultivation? I asked a bit more.'

'Most of them.'

I suggested to my guide that we should visit some agricultural going cultivator who cultivated his own land.

It was a rather more looking lot to which my guide took me. The cultivator himself was not present but the members of the family were sitting in the

Secretary, drawing out. After some preliminary, I asked questions I thoughtfully asked her.

"Do you have any debts?"

"Yes, 115 rupees."

"How old is this debt?"

"Four years old."

"When do you begin to pay it back?"

"Never begins."

"How much land do you hold?"

"Two acres."

Chitlin

"What are these? Chitlins?" I asked, pointing to some oddish things lying on a piece of paper near her.

"Chitlin! Yes, chitlin," she answered as she started with laughter. "Why is it like, I purchased it just this evening for one rupee. It is not worth a penny."

It was unapproachable pure waste of fish but the whole world's supply. I felt a lot put out by the fact she made of my ignorance that gathering up savings I asked for a question which I thought would rather not let her—

"Does your good man drink?"

"He does not, we do not want to be sold out of our field and put in the hands of any one neighbour," she proudly replied.

Tell-Tale Trees

An extensive survey last agricultural conditions in the Coimbatore district is at present being conducted by a sub-official Commission appointed by the Madras Legislative Council with Sri G. Narayana Rao as Chairman.

Land values in the delta area have shown a phenomenal increase during the last twenty years, the prices of field produce have gone up but the cultivators on the land and the consequent poverty of the cultivators have remained at a standstill rate. Out of the total 70,000 families in the Mangalam and Konda talukas 14,000 at 21-4 per cent, pay an assessment of Rs 12 or less, the average rate of taxation in the Konda taluka has not been more than 10 annas. The percentage of the landless farming population, which relates by being sold labour, refers to the total population of that Coimbatore district stands at the enormous figure of 34-1. I had questions to discuss the question with Sri K. Venkatesan and Suryanarayana Rao. In the delta region where the continuous peasant service is connected with the peasant survey, and they explained the experience that the first struggle for existence, maintained by lack of other employment, were then seeking the way at the end of the continuous occupation that helped to establish land values and costs. And Sri Venkatesan who is the Secretary of the Tamil Coimbatore Congress Committee pointed out to me the standing fact in support of his contention that agricultural labour was not steadily improving in the Coimbatore district. Long time there—at present however agricultural advancement by the Coimbatore State alone amounted to nothing while the industrial system by the whole district stood above one class.

Myself there there were other systems in which the cultivator was satisfied, though the extent of debt, caused by them could not be exactly ascertained.

The lowest level in the field had been the Marathi agricultural labourers who had found a better living ground here.

"Why do these people cling so desperately to land?" I asked my companion. "Here we have not even seen a peasant. He is not, but he is not willing, he is bound, and yet he is bound to debt and thereby brought to live from hand to mouth. Cultivators does not seem to be a very profitable concern here."

"Yes, but what else can these poor devils do? Warrent is dying out and there is no other industry which they can turn to. Their possession of land gives a cultivator a social status and facilities for livelihood money," he explained. So much for the lowest part of India.

(To be continued.)

P

South India Relief Fund

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Previously acknowledged	Rs.	1,275-4-8
Hazal Mahomed Khan	Donation	10-0-0
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CONTENTS

	Page
The Editors	1-100
A Special Address	11-100
General Principles	11-100
A Theory	11-100
Summary of the Report	11-100
The Author's View	1-100
Summary of the Report	11-100
A Theory of the Report	11-100
A Theory of the Report	11-100
A Theory of the Report	11-100
A Theory of the Report	11-100

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The Kellogg Pact

In Young India for March 1914 was printed an appeal issued at the recent Conference of the Women's International League for Peace and Freedom, in which occurs the following passage:

"The Pact for the 'renunciation of war' has been signed by a large number of states. The logical conclusion of this paperation can only be obvious (must). And it is the only way to avoid fresh wars." It is possible that some of the readers of Young India are not fully conversant with the contents of this Pact, the Kellogg Pact, as it is often called, and with its tremendous possibilities. In the following very shortly certain may not be out of place.

It is the outcome of a movement for the renunciation of war which was begun in the U. S. A. by Mr. E. U. Lawrence in 1905, and has been gradually but steadily gaining strength. Senator Bush, a man of exceptional ability and power, has been, in its speech, Mr. Lawrence's representative in the U. S. A. Senate, and in 1921 he brought to a conclusion of which the general purpose was that the U. S. A. should invite all the civilized nations of the world to join her in a universal treaty outlawing war by declaring it an international crime. It was at first badly treated with any movement, but the Ordinary Committee headed by Mr. Lawrence was steadily obtaining public opinion, so that each time Mr. Bush called the attention of the Senate to his declaration, it was treated more favourably, and about three years ago the various peace workers in the U. S. A. were in possession, and began to work for it. About two years ago Mr. Lawrence visited Europe, and his scheme was then brought more prominently to the fore.

In April 1921, House Board, the Foreign Secretary for France, speaking at a meeting in commemoration of the tenth anniversary of the outbreak of the U. S. A. into the War, made a statement to the effect that he would at any time be willing to sign a treaty with the U. S. A., outlawing war between the two countries, and he followed this up in June 1921 with a formal offer to Mr. Kellogg, the Secretary of State to the U. S. A. Mr. Kellogg after some time replied with the suggestion that instead of a bilateral treaty between France and the U. S. A. there should be a multilateral treaty in which all the civilised nations of the world should be invited to join. Thus, it will be noticed, was in France the start in Mr. Lawrence's scheme. It is not necessary to go into all the correspondence and negotiation on the

subject, as into the various acceptance of similar schemes proposed by the French and British Foreign Ministers, which would have outlawed the treaty unilaterally, but they have concluded on 12 January Kellogg with them in respect to the universality of the treaty, and on its freedom from all reservations, and at last on August 27th, 1922, it was signed by fifteen states, and within five or six months practically all the states of the world signed some variation of adhering to it.

It consists of only two very brief and simple articles. By the first of which the signatories, in the names of their respective peoples, renounce war as an instrument of national policy, while by the second they agree never to make a declaration of any dispute, of whatever nature and whatever origin, shall be pacific means. It thus stands as a clear and unqualified renunciation of war, and whatever other reasons were sought to be made out why it, hence have no binding quality, and are related to a mere statement of the intention to put upon the treaty by the individual countries who made them.

Now, while it is quite true that the logical outcome of this renunciation is disarmament, this outcome is not likely to follow very quickly. It would require to some extent to say that the renunciation for the first time began disarmament within the realm of possibility. The Governments have not sufficient confidence in one another to dare to disarm as long as war is recognized as a legitimate way of settling their disputes, and as standard of human race there then. It is doubtful how far it is even now realized that this treaty has placed war outside the pale of legitimacy, but as that confidence grows, the fear and distrust will gradually disappear.

The first thing needed, then, is for the people in every country to realize what their Government has done in their name, and to build up a strong enough public opinion to hold the Government to that word. There is still, if not room for doubt as the words of those who have followed the history of the Pact that it is the force of public opinion that has brought about the acceptance by practically the whole world. It is for the same force of public opinion to make it an effective reality.

How does the effect follow? Do not let poverty and her children make her pitiable! I think not. The public opinion belongs to the realm of the mind, and nothing can better mind. To build up the strong united public opinion the organized will so think.

into time, especially as no time had devoted to country as this, but the building can be done before ready of all political parties and political considerations, the school belongs to a higher sphere than these. So now is the time to begin. Let the teachers in the schools and colleges lead the way by giving the people fully informed what this Plan really is, what it involves, and what power is placed in the hands of the people. When the knowledge has been communicated by the educated, it will in some form permeate the masses of the uneducated, prepare the way for the state which will take where she has attained her freedom.

It has been objected by some that there is no hope of Communists being sincere, or keeping their word, and that the treaty is therefore a mere false gesture, a "Faintest Peace Pact." *Young India*, p. 117, the reply is that the people can, if they so will, prevent its being so, and make it instead one of the greatest events that have ever happened in human history. If they realize what another war would mean, now it would in all probability spell the destruction of civilization, and if they realize what an opportunity the signing of the Pact gives them, they will naturally act to take advantage of it. L. E.

[I gladly publish L. E.'s contribution and have no difficulty in agreeing that the *Shriyoga Pact* has great possibilities, the patent ownership of many important inventions. I share in the full the apprehensions about the Pact left by the disappointed students loyal to Young India. L. E. has suggested that the solidarity that we breathe us. My difficulty is as to the suggestion made by L. E. about India's part in promoting peace. India's contribution to peace must in the nature of things be different as long as that of the Western nations. India is not an independent nation. And it may be influenced from her present position that she has not the will to be independent. The problem to the Pact are mostly partners in the exploitation of the people of Asia and Africa, India is the most exploited among them all. The *Peace Pact* therefore in substance means a desire to carry on the job of exploitation peacefully. At least that is how the Pact appears to me to be at present. India has never waged war against any nation. She has put up with more or less organized or half-organized resistance in sub-India past and present. She has therefore not got to develop the will for peace. She has that in abundance, whether she likes it or not. The way she can promote peace is to offer unconditional resistance to her exploitation by peaceful means. That is to say, she has to withdraw her subdivisions, for that part to be known as *Democracy India*, by peaceful means. If she can do this, it will be the largest contribution that any single nation will have made towards world peace. If my diagnosis is correct, it will be realized that the teacher such as L. E. works in the schools can only be reflective, and what is worse, hypocritical. Even if the teachers can make themselves believe in what they may be called upon to teach, it will do no harm in the hands of the boys and girls of their classes, even as a person who has never lost a fly will fail to understand the meaning of an appeal made to him to not not to spit blood. H. K. G.]

Pictures from Andhra

IV

Fanchama Sister's Tale

"We passed on to the Fanchama's quarters. An old black woman with a wrinkled face and glowing cheeks. Mother and a single black man wrapped round her body was standing in front of her but looking sadly. It was her day's mourning. She had been engaged in carrying baskets of earth the whole day in connection with some digging apartment in a neighbouring field.

"Will this suffice for all your needs? Do you always get enough to eat?" I asked.

She looked towards her husband instead of answering. Deep sorrow was written on her face. I again asked her, "Do you want your temple?"

How Long, O Lord?

"Yes, an acreage."

"What constitutes one of being you, mother?" I asked. "Is he not a good God, an omnipotent God, a merciful God that allows you to be oppressed by your fellow beings and gives you strength and comfort as your person?"

She stopped her work for a moment and looked straight with a strange dreamy look at her face.

"He will get you into the hands of men," she slowly replied.

I was better within me with indignation against the religious system and was about to say something, but the religious faith and moral conviction of the old dame made me and rendered me speechless.

That Cursed Dow

"What she does in this part?"

"My two widowed daughters, my son and my daughters-in-law."

"Where is your son?"

"He ought to have returned by this time. I wonder why he is late today. Yes, it must be the devil again," she said with a curse.

"What is the matter, mother?" I asked her.

"See, it is the hell of a today thing there," she said, pointing in some way behind a grove of palm in the distance. "That has been our son. Such a good lad he used to be till he took to this thing—since then we have not known a happy day."

"Do you ever say about?" I asked her.

She faced up. "Indeed! We have been sold out of our land and all. That stock of a barren temple—has acquired badly will never be filled—to be sold all our substance and ourselves to build up one of his daily worship. May he never come to good."

"May he have a long life and good?" I asked.

"By all means."

We stopped at the entrance to the house that we had to look double to pass through it. There was no light within. But by the fading light of the evening and the red light cast by the burning bonfire in the kitchen stove we could see the family gathered together there. Some such as one widow lady even as Brahman's house. The hall consisted of two small rooms, one opening into the other. In one corner there were a couple of beds and a few miscellaneous goods, a broken-down wooden table in the doorway (high) and chairs. In the central side there were a

couple of low cuts, is perfect now. It was evident that the family had now better days.

'Is drinking very prevalent among the class?' I asked my companion who was an educated Pandurang himself and was an ardent social reformer in his community.

'Fairly, sir,' he replied.

'What is the most common drinking habit here?'

'What do you mean?'

'I mean, when do the labourers generally go to the tavern to drink? I was told that generally they visit the drink shop in the evening when they return from their work with their day's wages.'

'How drinking goes on during all hours of the day, sometimes after dark too.'

'Why do not you try to warn your people from this habit?'

'My success is possible, so long as the tavern is there with its reasonable inducive appeal.'

'Supposing you organised picketing of the drink shops?'

'Whichever the result might be, we would at least have the sympathy and gratitude of all our women folk at least with us.'

An Inpatient Reformer

We walked on some distance in silence. Another companion—his too a Pandurang—was walking on in the course of our peregrinations. He who had so far remained silent now suggested the conversation. He was a student of the intermediate class, his father being a tailor in Bham.

'What is wanted in a revolution—is not my measure. We are down trodden and oppressed. Oh for a Leader!' he bellowed out.

'You have a right to be outraged,' I replied. 'But mere indignation cannot make a revolution. Even Lenin spent years in having set his plans and in doing patient, steady groundwork before he actually launched forth his revolution.'

The Touchstones

'Our Pandurang M. L. C. said the other day, that Pandurangs were never really a part of Hindu society, and that they should separate. What is your family honest opinion? Is this advice worth following?' he kept asked.

'This is a question for you alone to decide,' I replied. 'But you must be led by your own eyes and not by what this pandurang or that might say. You will see whether you should not follow the advice of your big leaders. I say, follow their advice by all means but do not trust any too however big he may appear if he is not guided in his life by the truth and the highest rule by side with you. A person who is saturated of the substance of his tradition cannot be expected to be led by his country or by his community.'

'You want to deny us all steps for development and expansion by tying us down to our sacred rule?' he asked.

The Two Paths

'There is no tying down and there is no strapping,' I replied. 'It is only a question of moment

and of release. What I am telling you is, not the advice but Gandhi's view when the Pandurangs have got no better friend. What the whole is not to put a check on your progress but rather to see you rise to the full height of your being. And this you can do not by looking down upon your traditions which is one of the notions but to realise its full possibilities. There is no harm in seeing why the entire Indian society of the country should not be solely in your hands, why you should not be the natural conscience of all the dead souls in the country. There is no reason why under British government the entire public health and sanitation department should not be exclusively created and regulated by you. At present we are apt to regard all ventures as ventures to personal advancement; rightly considered they should be means of service. At present, the majority of our policies provide every sphere of society and as you are kept out of your own. But is a well ordered state, under Board of Gandhi's dream to one would resemble upon another's system of dates. There are two paths before you.'

The third shared in where. 'I had never thought of that,' he said at last, as we reached our residence and bade good bye to each other.

(Continued)

R

A Plan for Commemoration

A young man writes from Bham:

'Some days ago I bought a set of portraits of some of the great men of India. Today I find that all these portraits are printed in Germany. I am distressed to see what I have done—bought foreign things that were available in my own country, and the very sight of these portraits which was likely to inspire me with great ideas in inspiring my leaders. My friends who are also of the same mind suggest to me to burn them, but this is a thing which my conscience does not allow, as these are the portraits of those great men who have sacrificed their lives for our country. I request you to advise me in the matter. I want your answer through your Young India.'

Well may the young man trust my answer through Young India. I am glad the young man's conscience has prevented him from burning the portraits. It was no doubt wrong to have bought these portraits made in Germany. But there is such a thing as commemoration in the world. Commemoration is indeed some of inspiration. The way to reduce such mental substance in the young men falls into it to be more careful in the future so as not to repeat them. If the young men and his friends will carefully write and search also from newspapers, they will discover every more suggestions and foreign articles in and about them. Let them keep the substance by burning by burning the worst things they read and will go working no effort. Now again let these heads write me of commemoration and understand that the adoption foreign is to be taken as a cultural means. Anything that hinders the inner life is foreign. Do we not often come at a goal and confirm it ahead?

N. K. G.

Young India

Mill-owners and Boycott

[By H. R. Ghandi.]

Although I have before now dealt with this question in these pages, correspondents often inquire why the independence mills are not invited to take part in the handloom cloth boycott movement. Others inquire what part these mills play in the movement. Yet others ask why Congress workers should not directly encourage and advertise independent mill cloth sale by sale with Khadi.

To take the first question first, these correspondents should remember that the Congress resolution reserves place for boycott through Khadi. There are no stated reasons for this priority. Still cloth, since then had its opportunity for the past fifty years, and it has not brought boycott about. Immediately beyond the spinning mills is no responsibility. New mills cannot be started for the reason. Therefore if the boycott is to succeed, it has to be only through Khadi. Khadi cannot be pushed into by sale with mill cloth. Given the chance, it must be confronted with sale, that the underlying motive will prefer the apparently cheaper and more obtainable cotton to the apparently dearer and more lasting and not easily obtainable Khadi. It follows therefore that Congress workers, as far as their influence can reach, — and it does not reach very far yet, — must preach Khadi to the exclusion of mill cloth.

This brings me to the second question. But the exclusive preaching of Khadi does not mean hostility to the millowners and cloth. Mill cloth is playing an important part in the movement whether the mill owners will or no. The motive here is a competition with foreign cloth. The mills have that against them and interest in all the parts of India. As a disappointed millowner once very properly remarked to me, "We do not want your help, we require where you will perhaps even even make your voice heard. If you cannot see cloth, you simply refuse us to stop our price by making a demand we cannot raise with." He was cleared when I told him that I recommended boycott not through mill cloth but through Khadi. He at once agreed that that was quite a desirable proposition as I could produce enough Khadi to displace foreign cloth and population. Most millowners recognise this as did the one I have quoted. And admitting this in the past of Congressmen of mill cloth can only hinder boycott and ultimately even damage the sale by reason of the serious failure of the movement through the adoption of Congress methods. The reader should realise that repeated failure of the movement must result in increasing dependency and thus bring the people reluctant in their purchase of cloth. We must avoid failure this time at any cost. We may not be available outside through shops or comparative cheapness. It is the popular satisfaction that has given the foreign cloth dealer his margin gained. The

millowner the reader are placed in this in themselves and make this evident, the boycott is a priority. The millowners will be themselves playing their part in the movement and pushing by it without assistance from Congressmen.

Now for the first question. There is undoubtedly a way — which the millowners can actively, better able and effectively help the movement. An attempt was made last by Pandit Madanmohan and Motilal and myself to secure their active participation. The attempt failed, perhaps because, it was not in the nature of things possible for the mills industry to parted into a form of the Congress in any movement with which the Government do not openly associate themselves or which they are suspected of secretly disapproving. The main industry of them are under the influence of banking concerns which depend for their existence on Government patronage. But I there are mills which can join Government pressure, or make how actively wanted, here are the conditions under which they in any case of them can directly participate in the movement wholly in part.

1. They can sell Khadi through their agencies.

2. They can lend their talent to the movement.

3. They can by conference with the A.I.C.C. determine the manner they should manufacture in terms of boycott.

4. They can agree to manufacture Khadi whether in the same or separate.

5. They can subsidise their price as an aid to sell for the use to increase their profits, and

6. They can make financial assistance in the movement.

Several other ways may easily be deduced from the six that ones I have mentioned. The millowners can be given only of the mill owners and the shareholders are personally affected and are prepared to lose their profits. I am sure the necessity of shareholders if they were properly aroused would not object to the depleted who has therefore only to decide. As one of them said me, "We will come a time we want — not before." He may be right.

Lastly the reader should know that all mills because they are built on the Indian soil may not be called millowners. There are mills that are independent, only a few. They are owned and managed by Europeans, their shareholders are foreigners, they exclude Indians from employment or offices, the major part of their services are directed away from India. The only thing that India gets out of their earnings is the policy labourers' wages. These mills are no more millowners than the working Government. These are never into the movement.

To Subscribers: whose subscriptions expire by the end of August, 1930

We earnestly request you to renew your subscription at good time so that the mailing of your copy may not be delayed or need to pay. The last copy has been sent as it is nearer to before the end of the current month or to extend the office without fail to send you a V P F No. 3-4-5 at the beginning of the next month so as to enable us to collect your next year's subscription in time to allow you only to continue without a break.

Manager, Y. I.

Destroy all Hindus

[Raj Mohan Prasad is a great patriot. For the sake of the country this sentence has chosen to be his last. He has given up his splendid property in Vrindavan for educational purposes. From Mohan's writings were conducted by Ashoka. In addition to his creation, The Hindustan has often corresponded with me. And I have withheld from publication correspondence from him. But the latest crossed from him I have not the heart to withhold. Here therefore it lies bare.] W. E. G.]

"As a friend of humanity and your fellow countryman by birth, I demand of you kindly to publish the following thought in your weekly paper."

What is 'Hindu'?

"I mean that I am a true follower of ahimsa. For it needs no explanation of this word to stir my passion. It becomes still more necessary when I add and allow that many who call themselves the worshippers of this holy word have no sense of its spirit."

"Ahimsa", as I understand it, is "not to give pain to anybody or mind or body by word, thought, tale or action." However, to have followers of this principle does not stop here. A follower of ahimsa has to change all these conditions under which Ahimsa is practised or becomes possible. I call it worst kind of human oppression of ahimsa when a man, ignorant or half ignorant of ahimsa,

"Many people in India today deliver some very fine sermons on the benefits of ahimsa; however they try to kill to destroy the name of the British. I say all such persons are destroyers and not all that know which the British caused in India against the weak, the hungry and the helpless."

"Of course, no one can deny that our great leader Gandhi has a very sincere desire to save the Indian nation. However, I am afraid that his methods alone, uncorrupted by some more complete social programme, cannot bring relief to the people."

"I highly appreciate and strongly admire the Hindu movement of Gandhi. It may be true and undoubtedly India has enormous wealth of its masses, because there are today so many useless Indians at work as not society but as they are the idea from the precolonial tradition is certainly absurdity. It shows the Indian thought is a people who are weak and in the people a sense of unity."

"I want, however, add that we must change more. We have to destroy in the true spirit of ahimsa all that British oppression which is being practised."

"Let the nation as a whole turn to that end. As the earliest possible moment let us put an end to the British hostility in India, in fact in the whole world. Let every one prepare his day according to his natural endowment. In the true spirit of ahimsa, I can not have any will to others. Let every one find out for himself what one must do. I can only point out the proved truth that the British certainly want the goal of all his creation—of all the men and women—in one common human race. If any man or group acts selfishly and separates others he surely must be guilty and not against the wishes of the Creator. I can only say, Let every country let us have first to destroy all division. There is ahimsa."

The Story of a Revolution

Five centuries will be found in the history of India's awakening during the last two decades to equal the great mass movement which brought in its sleep and an epoch of history in Russia. The temporary rule of the British during 1773-1818 had proved a remarkable step to the people of Hindustan. Gandhi is a man still commonly called by to destroy unity and oppression. Pandit Haridas Joshi, a powerful statesman of Hindustan at the time, appeared to the British for help. This was really good, and for excellent reasons. The British were defeated nearly with the help of a popular identity against of what the British held in view for them. The leading left division and other measures proved too strong a temptation and the whole world decided to stay rather than accept a treaty with the English rules from whom the British had taken the kingdom. However, in the next events had taken, and deeply worried over his own part in sending his country from the living past into the day, Pandit Haridas Joshi died of heart failure.

British Raj was finally established in the vision of the British. However was placed in charge of the administration in Government of the British. He arrived with an open hand recognizing as best but his own weakness. The British who opened up by hand made where were necessary ones had been necessary. A large number of little comfortable buildings in western style were scattered all over the dense forests of Hindustan. These buildings became to the British as not houses served as temporary lodgings for British officers and their families and friends, also as many little Government houses, from where the local land ruled happily over these buildings are freely used by British and Indian, official and non-official alike, and the temporary dwellers look on doubt possible for the British Raj itself.

But the roads and the highways were not for the benefit of the people. Their slavery suffered as well as the British Raj and the British may be compared with "ahimsa" but finally they came, completely, completely without any resistance and wages, labor without absolutely any protest, and the suffering and the suffering of millions of land etc. by Government officials without protest for them. The people grumbled under the oppression for generations. Under the British there was protest. If during the British rule, the slavery had reached its limit of physical suffering, under British rule it became systematic, and was practiced as a thing possible and proper. The Government of India began to and to have expressed the need for the lack in 1833 that the system being against all principles of natural government should be abolished. But the local officials were so on wood to take the advice. The subsequent history only shows that the system was when the system advanced of right up to 1841 when Government were compelled to abolish it by a vote of the people. In the present statement of Ahimsa in 1871 a change was suggested by which the people agreed to supply food under. The agreement was that "an agreement of all good,

result was added to them by including the clause on the landowners. In 1916, on the eve of a Forest Settlement, Ash Uyar was placed on a forest lease. Groups of villages were chosen forward to provide a fixed number of coolies from among their population whenever demanded, and the party Government official in charge of the group of villages was made responsible for the supply of 'coolies', which was, of course, the word always actually used. Cooly registers were duly made and returned to village headmen. Under this regulated system the coolings were good and the headmen were then when no regulation existed. These coolies might be anybody from the so-called high class Indians down to the poor peasant labourer among the agricultural population. The pricing and choosing was always done by village headmen who were responsible to the Patwaris. Now what was the labour class coolies were compelled to do for days together while work in their fields suffered terribly? Government officials moved about from place to place in the hills with staff and family. Otherwise how were they to rule their estates? So they naturally needed to carry plenty of camp baggage with them. These 'coolies' were to be the heads of herds. Carrying baggage on one's back in the Himalayas is a hardly different thing from what it is in the plains, and often hills steepness even when ropes are used. It was however easy and usual for an official to collect 200 'coolies' from different villages and move about the hills as if it were the simplest thing in the world to do so. If Ash Uyar was the drawing of a specified number of people to serve as transport 'coolies', Jyoti was the compelling of people to labour without any payment. Taxes and miles of brutalised trails cut over the mountain sides were built in this way. The two things went on steadily for the Director and eventually for the government, but disastrously for both. Banerjee suggested the army Government officers moved through the thousands of their party mahoutas ('yaks' or huge packmen of milk-giant, fruit and what not, from the populace. Hardly any payment in old and never dated a postal demand to a demand for supplies of necessity for English officers and their campages no less.

Two systems of levy affected the whole of Kumaon with a population of about 15 lakhs. A certain percentage of these were sent to be in order to serve as transport 'coolies' for officers on leave according to the allotments made by the Forest Settlement Officers.

It was in the province that a wave of protest was raised for the first time by a group of politicians led by Pandit Jashwanth Jaisi and Bahadur Jaisi and Shashi Manjhi. Indeed these gentlemen themselves were admirably fitted to be dashed away as 'coolies' for any kind of labour. In actual practice, however, it was the poor and the weak that bore the brunt. These protests were of course unheeded. In 1913 Pandit Bahadur Jaisi, the great Kumaoni N. L. C., was severely reprimanded by the Deputy Commissioner for publishing in his weekly journal a graphic account of the oppression of their high class slavery which he had come with his own eyes. A little later the journal was suppressed. Nothing daunted

Pandit Bahadur started a new journal called *Shakti* and continued the agitation. He it was to the credit of Mr. P. Wadhwa, the then Commissioner of the Division, he so strongly disapproved of the Ash Uyar that he had completely discontinued the use of it as his personal car. In 1917 a Conference was held at Dehradun where a resolution was passed demanding the abolition of the slavery within two years. There were dissenting voices and reports of murder. First suggested that the British Government be asked to do what it was after the triumph in the war could be compelled against its will to abolish a practice for which, in the first place, it was not primarily responsible and which in the second place was now a source of immense material benefit to them.

As was to be expected the Government remained unmoved. In 1920 the Conference meeting again at Haridwar decided under the presidency of Pandit Harprasad Pant to take coordinate steps for the abolition of the system of the mountain peasantry in 1917. A big gathering was called the *Haridwar Kumbh Mela* was held annually at Roorkee where the people of Kumaon assembled in their tens of thousands to bathe in the conference of the Sarayu and the Gomati. It was to be the occasion for the meeting of Harprasad of a number of Government officials with their families and friends, where, what with the officers, Dada Harprasad, members here, and the Members of Ash Uyar, Jyoti and Bahadur they had a very respectable show every year. This year—January 1921—those who sponsored the abolition at Haridwar decided to utilise the occasion of this first for their women. Pandit Bahadur Pant, Pandit Harprasad Pant and Lala Chandra Lal set from Almora on a two days' journey to Haridwar which lies in the interior of Almora District. Their meetings at the bus immediately drew the attention of the Deputy Commissioner who had camped within a few paces of them. One by one they were summoned by him, spoken to briefly, and ordered to leave Haridwar immediately on pain of arrest. Their was, after that, a mammoth meeting at which the people, including village headmen, 'early' 'yaks' on hand, who had come, may be, with their quotas of 'coolies' impressed in service for the winter. They had been released by the order served upon their respected leaders. The matter was put to them squarely. The leaders offered to assure the people would never see govt. 'baths'. But the atmosphere was electric. The brave Dargam who had helped to fight the great war in England had assembled to lay down arms. They spoke to him to death. With the holy rivers in which they were to put up with any kind of suffering they would be called upon to bathe. With no other they said that they would no longer have anything to do with Ash Uyar and the rest of it. They would refuse to comply with any demand for service for which there was not proper payment. It meant a declaration of war involving the whole of Kumaon. The demand might or might not be carried out, but the matter was made. The order papers served upon the leaders in that Haridwar were destroyed, the Deputy Commissioner and his camp were watching. They were followed by village headmen moving up their 'early'

in their own language that correspondence was carried on between the rulers of this country and the Wazirs of Dughl and the Kops of Tule. The proceedings of the Board are merely conducted in Hindi.

"A spring Khaddi Committee has been appointed by the Board to conduct Khaddi programmes and to supervise spinning in its districts. Besides opening the practice of weaving too has been taken up by the Board and it has made its management a weaving school where the weaving of woollens is done. The cloth woven out by this school is mostly consumed among the students and the teachers of the Board schools. Circumstances concerning the Board contemplate some other outlet for weaving besides other parts of the district. Although we have taken up the introduction of spinning and weaving in right manner we consider we are yet far away from our ideal of making them a universal home industry in these parts. The three districts constituting Kumaon imported foreign cloth and India mill cloth in the form of one crore rupees every year. A little over a century ago cotton was gradually cultivated and handloom weaving was done in almost every village in Kumaon. Local cloth in every village were all the cloth that was needed and made Kumaon practically self-sufficient in the matter of its clothing requirements. The competition of the Indian mills and the imports by foreign cloth has entirely destroyed this important industry.

"Our annual income is about 4½ lakhs of rupees out of which 5 lakhs is reserved as grant from the Government. Out of this amount we are spending 60% on education, 20% on roads and communication, and 17% on hospitals, dispensaries and hospitals. But in spite of the fact that we are spending the bulk of our income, amounting to 60% of the total, we alone, due to our sturdy able to provide educational facilities for 11,384 boys and 5,628 girls. Our income is still inadequate to meet the demand for education and likewise for providing compulsory education here to be desired for lack of funds.

Referring to this part of the address Gaudin suggested as his speech that the Board should try to make education self-supporting by introducing a system of manual and technical training in its curriculum of studies. This they could easily do by developing spinning and weaving. In a vast country like India, he told them, the bulk of making primary education material was directly or indirectly associated with the expenditure of rupees of rupees value. Such plan as he suggested was adopted. The present educational system instead of developing the mind of children confined it more upon numbers and by introducing moral discipline made physical wastes of them. The introduction of manual training in the stage of spinning and weaving would not only go a long way towards making primary education to pay its way but also have a salutary effect on the physical health of the children and curb their overdependence tendency by the discipline that it provided.

The problem of a universal supplementary occupation as an all important one in this part of the country where although over 75% of the population is engaged in agriculture, agriculture is hardly able to pay its way, as the words of a Government Report, is recorded

to, "only to produce enough food for people whose livelihood is derived from other occupations and who needs as a result where the cost of supporting grain is almost prohibitive." If the Board succeeds in introducing the important industry through its schools it will confer a real boon on the people. At any rate it has set an example for all District Boards to follow upon which its members and Mr. Harpreet Singh, their Chairman, may well be congratulated.

Visit to Bagpatwar

Twenty two miles from Kumaon, situated on the bank of the Ganges, is the village of Bagpatwar. Gaudin's trip to this place was perhaps the most important part of the programme that was one of the main theme the visit being for his first body. Much advised he will be had to return to being married in a dandi. Thousand miles of distance and more in a dandi would be enough to tire out a weak student person. Gaudin who after managing to make up his account of sleep in the night on could hardly do so in the dandi. The result was that no he arrived at Bagpatwar he was completely fagged. The same journey was made a little less uncomfortable by slight changes in the conductance of the dandi. All this physical discomfort however was more than compensated for by the more fact of Gaudin's visit to the place followed by the memory of the wonderful movement, recorded elsewhere in this issue, in which Harpreet Singh played a leading part. Again this was the only suitable place where people from the far off village of the Himalayan foothills in their numbers to see Gaudin's trip to this place. The meeting in the evening was characterized by the agreement with which even the present among the audience cheerfully joined with their support for the role of Development in the meeting Gaudin had a chat with about 40 workers meeting from different parts of the surrounding area. The exchange of views with them was perhaps the most valuable part of the day's programme.

P

Self-employment - Self-indulgence

(First Edition)

In this edition are included four more sketches and a new picture by Gaudin-Pp. 145 and where Price Rs. 1. Postage extra 1/4 m.

Shri Ram, Kumaon India

CONTENTS

	Page
The Rolling Feet	1-2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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Young India

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A Simla Letter

There are two Simlas—the upper and the lower, the upper inhabited by the poor boy and the upper one amongst the kais by who move their noses to be cleaned with the gun bag, and the lower Simla by the kais by a, official. Life in the upper world differs from life in the lower world as the life of the gods differs from that of earthly mortals. The favoured few of the upper regions have a gay world of their own with its periodically recurring dances and dances. The humble kais in the palatial regions have hardly the wherewithal to indulge in any such frivolity. A grand Younger dinner as they had the other day under the auspices of the Chamberlain Club attracts a very small in the savings of a lifetime of any of the humble kais, and otherwise the annual expenditure on a one variable for each dinner exceeds the yearly savings of an village clerk with a low situation. It was a dinner of 125 courses given to H. E. the Viceroy by the Chamberlain Club whose president is an Indian member of the Government of India. 'With the exception of about ten or fifteen of us every one had a fair share of champagne; I was told by one of the friends who participated in the dinner, 'and we good' have drunk about Rs. 2,000 worth of that long liquid that swells'. And yet we talk of prohibition being the policy of the great Government! But that is by the bye.

The humble kais residing lower down have no such luxuries, and their activities lay out of a pace with their humble life and surroundings. H. E. the Viceroy inaugurated the other day the work of the newly appointed Council of Agricultural Bankers with a Vice-Chairman whose salary will be Rs. 4,500 a month. The inauguration ceremony was presided by a kais at the Younger Lodge where about 30 prominent people from far and near were present. One does not realize the Vice-Chairman having salary had the other kais their friends. Indeed no better dinner could have been made, once it is agreed that the Council of Agricultural Bankers is a necessity. But I am afraid the respectable Vice-Chairman, and his Council will have to plough the documents spent on them every month by making two lakhs of grain to grow when one acre—its sharp contrast with the big expenditure was the opening of a Khadi Bazaar in the 'Lower Simla' Simla. Dr. Gopabandhu Shrivastava came up from Lahore, I then say he came at his own expense,—to open the Bazaar, which is located in a modest building by which the great change is not, I had the honour to preside in the function at which 'Upper Simla' was represented by its highest

in a speech packed with facts. Dr. Gopabandhu explained the economics of Khadi and exposed the petting attitude of the People's Government which is promoting a movement for the setting up of a khadi loom in the villages of the Punjab. Whatever may be the attitude of the provincial law, Dr. Gopabandhu said that the Bazaar was being opened in response to the wishes of many Khadi workers in India. There was no Khadi loom, but it is remembered, even in the early days of non-cooperation, and the opening of the Bazaar was in an order of the growing demand for Khadi. The Punjab branch of the A. L. S. A. turned all villages last year, distributing on all Rs. 75,000-0-0 in spindles, weavers, dhotis and dyers, so less than Rs. 10,000-0-0 being the amount' share of it. 'It is not that we have supplied Khadi to and here that we are opening the Bazaar, explained Dr. Gopabandhu, 'we are kindly open with the demand in Lahore, but we must respect the wishes of the Khadi workers everywhere, and I hope as you will purchase as you more Khadi than the market can absorb.' This occasion put me in touch with some renowned Khadi workers, whose work in Khadi, in spite of their being in Government service, seems to be over the station.

Speaking further, also held in Lower Simla was a meeting addressed by Mahatma Abhai Kaler, Dr. Sarojpal and Late Dhanraj who had come to make addresses for the Congress and to register a Congress Committee. Dr. Sarojpal seemed to be looking forward to his appointment, though he made a speech which was a mixture of sobriety for the one who knows that his destination is not of H. E.'s process. 'I do hope,' he said, 'you will remember the dying words of renowned Late Lajpat. The spirit of Lajpat expects that the country will have the strength to arrange the kais' future. But then will you arrange them! Merely ensuring two for one, but by making it responsible for the police to believe in that manner in India.' The response to this appeal was hearty, and numerous people related as Congress members.

A third function, at Simla on the next, was 'Kaler Jayanti' under the auspices of Khadi Pracharini Sabha. Many were the wishes paid to that old-fashioned movement of the 24th century, but the one in which every one joined was that Kaler wished for real Khadi Bazaar units, and moved Mahatma that only by passing it of its incorporation, but by recording the links of the Hindu and the Muslim, and that we might have remembered Kaler today for living in the spirit of his great teaching. M. D.

District. The Mandal consists of a group of students and teachers of Yala Park Highways School, and they devoted land under the leadership of Sri Lakshmi Devraj, one of the teachers in the School, has been making most of their spare hours from school work and studies in (1) spreading, (2) running a Khadi shop within the school premises, (3) having Khadi from door to door, (4) holding Khadi fairs by means of Bhandiy collectors, (5) conducting a hand-written magazine called Khantavani, (6) travelling behind Khadi purchases in permanent circulation, and (7) deriving and adopting progressively fresh measures of effective P. G. boycott propaganda by popularising Khadi.

"The Mandal has been in existence for about 2 years now, but a regular record of work done has been furnished for the last twelve months only. During the period of last three one year the following is the record of work done by the Mandal:

Place	Khadi House	Days
District	May 1948	No. 458-154
Yala Park	" "	1,222-4-1
Mithapur	August "	845-0-0
Chidambaram	October "	750-0-0
East Coast	March 1949	1,750-0-0
South	" "	347-154
Madras	May 1949	344-154

Total Rs. 3,508-153

Mending and Khadi Shops

From May, 1947 to 24th May, 1949 Rs. 2,646-0-0

Total Rs. 6,154-0-0

"It is to be noted that the complete record of work in the achievement mostly of a group of about 7 to 10 students and teachers who devote 2 hours on an average every week to working. It has also to be remembered that Sri. Shale was in the hands of the city of Bombay during the year 1947 and the Mandal was in an infancy. The real work is thus done in the second, i. e., the current year only. The Mandal now undertakes to supply to the customer in his house all the Khadi ordered by him within three days, provided that he has registered his name with the Mandal by paying an annual fee of four annas.

"The Mandal's work has been gaining immense popularity in the districts and it has received encouragement from various village Congress Committees for holding Khadi houses.

Changapur

"The last district report of work done, especially in the rural areas, has been received from Dandak, in Changapur division in Maharashtra. Peasant Congress leaders found rural the divergence between January and April, during which period as less than 100 customers were held in villages, as well as in towns. At 75 of these centres of foreign cloth were seized, 300 rupees have been collected and more are being collected 17 persons in 13 districts are engaged in regular harvesting of khadi. Besides a khadi

household Depot under the All-India Students' Eastern zone is being run in Dandak. More teachers are participating in the work in progress. Foreign cloth dealers in 35 out of 35 places have been approached. They are almost all the largest proprietors and are hostile generally, but they are watching the movement and most of them are willing to sell more and more Khadi's cloth in place of foreign. An appeal in the form of a circular letter had been addressed for the second time to dealers on the 24th of May and provincial leaders including Shri. Rajendra Prasad, Shri. Shri. Anandji Narayan Datta, and others were sent round the District before 10th May.

Kanurath

"Shri. Raj. K. R. Prabhu has been appointed for spreading boycott work in this district. He takes Khadi from A. I. S. A. Depot and goes to Talukha places and villages having Khadi. He traveled Rs. 680 worth of Khadi up to 24th May.

"South Kanara Mandala Khadi shop is progressing and the sales are rising. Sri. Subrahmanya Karmad accompanied by Shri. Narayana Shastri has been working in the district for the propaganda work.

"Chitaval. Two temporary workers Shri. Jai and Shri. Thiru have joined. The former is the supervisor of Khadi in the whole district. It is hoped Kanurath will show more active work in the coming months.

Kathmandu

"Undisturbed by the starting May heat of Kathmandu the band of handloom workers under the leadership of Sri. Devchand Parash, Bar at Law are working Khadi from door to door in towns and villages of Kathmandu. More are aware of the results of their campaign.

Place	Khadi sold
Yashwanth	Rs. 115-0-0
Kajuri	102-0-0
Jamunath	120-0-0
Japur	600-0-0
Mangal	300-0-0
Chitaval	100-0-0

Total Rs. 1,677-0-0

"These figures refer to sales up to 24th May only."

It is to be hoped that other places will copy these experiments. But the workers should bear in mind that the secret of the success of boycott through Khadi lies in the observance of the fact that we have to be consistent as we are consistent. It is the capacity for consistent production and distribution that makes Khadi successful the secret we possess the fact of literature where buying of Khadi is undesirable without at the same time the secret agencies working for production, even there will be no Khadi to buy. And for the sale of Khadi just as the workers set the example by wearing it, so may they set the example in production by spinning themselves. The secret way of doing this is to take up the rule. This rule enforcement has surprised production which any one who takes it up may verify for himself in detail. M. K. G.

Young India

Self-supporting Education

(By M. K. Gandhi)

The Ahmed District Board members, who omitted the story of how it educated the children under its charge, and its very laudable attempt to correct the bugs in misapprehension and misapprehension, prompted me to repeat with greater emphasis than hitherto the opinion expressed before by me that education should be self-supporting. The opinion has patterned these days my thoughts if the state has to bear the cost of education of millions of children it will never be able to raise enough money by any considerable means of taxation. That it is the primary duty of the state to bring to its schools every boy and girl and give them proper and satisfactory for work, education is an axiomatic truth. But in a country like India such education must largely if not wholly pay itself. And if we could but shed the tyrannical yoke which our English rulers have cast over us, we should not find any difficulty in discovering ways and means of achieving this end. With the best motives in the world, the English rulers could not wholly understand the difference between English and Indian requirements. Our demands then are genuine the Indians which they want. But to our children brought up on predominantly rural environment and the type of education the English children brought up on a ruralised one preferentially about such.

When our children are admitted to schools, they need not come and pencil and books, but simple village tools which they can handle freely and conveniently. This means a revolution in educational methods. The making of such a revolution can put education within reach of every child of school-going age.

It is admitted that the so-called knowledge of the three R's that is at present given to Government schools is of little use to the boys and girls in their life. Most of it is forgotten within six months, if only, for want of use. It is not acquired in their village surroundings.

But if a vocational training in keeping with their surroundings was given to the children, they would not only carry the expenses incurred in the schools but would turn that training to use in their life. I can imagine a school entirely self-supporting, if it became up a spinning and weaving enterprise with perhaps a cotton field attached to it.

The scheme I am advocating does not include literary training. No course of primary education would be considered complete that did not include reading, writing and arithmetic. Only, reading and writing would come during the last year when only the boy or girl in the student for learning the alphabet currently. Handwriting is an art. Every letter must be carefully drawn, so no child would draw his figure. This can only be done if the boys and girls use first taught elementary drawing. This will be done with mechanical drawing which would occupy most of the day at school, they would be

receiving good instruction in elementary history, geography and arithmetic. They would learn grammar, but a subject because it practical construction and hygiene, all of which they would take in their homes in which they would become close collaborators.

The District Board of Ahmed and any other such Board which is unhampered by conventions and which has a clear understanding of reality may try the experiment of it. It has both and some members who will make it their business to see it through. Above all it is a question of mutual educational confidence, most noble if they would justify their existence. They have to maintain original intention, not reproduce clumsy imitations of those which they condemn and seek to replace.

No originality is required for the method advocated here. Doctor T. W. Hughes tried a work considerable success. If I recollect rightly, even the highest education he gave was self-supporting. In America it is the most used thing. For some reason here is not fully let their education by engaging in some kind of remunerative work. The plan is different but the idea self-supporting is not.

Spirit Illustrated

It was in November that I received the first advertisement from the Committee of the local Congress Committee of the following facts that have provided the Spirit within. Even the most detailed in details in these parts of India, but the paper before me left me one a first such as was recently experienced there has not been known within living memory. The area affected is said to be 1,500 square miles and the population over 10 lakhs. I could not imagine the terrible story of destruction which has been vividly described in the daily press. I have had magazines and letters from at least four Congressmen asking for relief. These articles came from Sir Subash Bose informing me of the situation of the Central Relief Committee with Dr. P. C. Ray as its President. Sir Asaf Ali has proceeded there to see with his own eyes the damage done to life and property. I ask those who have not already given to send their contributions which will be used in a manner that would give the greatest relief with the money due the donors may get at my disposal. Relief is the case of unorganised distribution such as the only money is well after the first shock, to even from and in such cases is required by nature herself so that other destruction of life is thereby. How large the feeling here through the fellow feeling to those who remain behind to tell the tale of woe. The thought that the donors may meet will be used when the need would require I may be capable of making.

M. K. G.

To Subscribers whose subscriptions expire by the end of August, 1929

We earnestly request you to renew your subscription in good time so that the sending of your copy may not be stopped or delayed. The best way for doing so is to renew it before the end of the current month so to ensure the office without fail to send you a V. P. P. by the 1st of the beginning of the next month so as to enable us to make your next year's subscription on time to allow your copy to continue without a break.

Manager, Y. I.

Prohibition

Sp.C. Representatives who have been seized with the prohibition propaganda by the Working Committee have issued the first number of the monthly *Prohibition* the official organ of the Prohibition League of India, its price is 1 anna, postage extra, and can be had at Gandhi Ashram, Tirunelveli. The contents are interesting. They show how the Congress must thrust prohibition by every means at their disposal. Drunken is a scourge of the Central Province. It caused prohibition in the teeth of opposition. I must ask the members to read the history of the campaign in the pages of the Journal. I cannot however repeat quoting the following tragic story of damage caused by a lower reader:

"Personal Note, Village Head of Nagarpal, De Salem, Madras, was read dramatically by the Divisional Revenue Officer in the following charge:

(i) That he prohibited by law of drink that came in the village should drink totally; (ii) that he took pledges from All-Indians not to drink, (iii) that he expected such pledges against drink and levied fines from those who broke the rule, and (iv) that he had one Madrasan for having got drunk.

"Personal Note did not about the charges but pleaded that he always assisted Government, in his own picturesque language, 'I was his end and aim and his duty to support the Government and render all assistance to it to make good income in such manner, and that he had been doing so and never went wrong.'

"The man's plea was however not believed and he was suspended for one year by the Divisional Officer. Said this officer in the concluding part of his order, which is the only part of which copy was given, the rest being 'omitted':

"In conclusion, I hold that it has been proved beyond any doubt that there was a campaign against drink in the village and that it was transmitted in the village that nobody should drink totally; that the village council failed in its duty in not having reported it to the authorities. There are strong reasons to suspect that he conspired in this campaign, if he did not actively participate in it. His antecedents show that he is apt in the very high-handed manner. Still in one statement of his 22 years' service I give him a chance to improve. I assigned him for one year from the date on which he was relieved such severe warning that if he gives cause to my complaint hereafter he will be dismissed from service" (D No. 1049 of 25-246 April 1933).

"But content with the collection of the departmental punishment the local body shop made that a suit for damages for Rs 500 on the ground that by reason of the defendant's drunkenness, he lost all custom for last three months, January to March 1934, and that the defendant was liable to make good the loss. The Munsiff found the following issues:

(i) Whether the suit should not have been brought while one year from the date of account

of reason of which. (ii) Whether the defendant did, the suit attributed to him and caused any loss to the plaintiff of which, the law should take notice. (iii) If so, to what extent is the defendant bound to make good that loss.

"The suit is pending."

Is it any wonder if I call a system insane under which such things are possible? I need not be told that there may be other serious more serious than that. It would be quite enough to consider such a system if I had to make a choice between such a system. The pity of it is that many educated Indians who had public opinion are doing only the wrong not as wrongers what Mahadev Desai had about the recent dinner to the Viceroy at the Clarendon Club. All but one or two Indians drink champagne in daily life. When Mahadev Desai departed as a champion of Sobriety, temperance, culture and the like, he was looked almost venerable. It is therefore a good thing that prohibition is an integral part of the Congress programme.

M. K. G.

The Dead Weight of Debt

(By C. R.)

I

Among the Forlorn

Some one had written about the same article that all the money that Gandhi had collected in South India had been given away to him and I was speaking it as 'entirely' for Dr. Bhabha's lecture, in the name of dead work. I was communicating all my talents as a suitable reply to this statement when I was suddenly disturbed.

"Someday, my friends, need a woman to rest as she did promise to the open ground beyond the little carpeted and under whose shadow I was sitting writing.

"What is the matter?" I asked.

I thought it was the usual appeal for a gift of a suit. These All-Indians Indians are literally as poor as rats and are not in need of gifts of cloth for covering their nakedness.

"You must protect us, kind, you alone may save us. He has broken us. His shoulders to pull our feet down half down to out," cried the previous woman. I made out the words with difficulty the manner of the crying.

"Do not weep, but let me know what the matter is," I said.

"The devil," was her broken cry, and my brother said, "she cried and stood up. Her face did look nearly of violence.

"Who is the man and why did he beat you?" I asked.

"Someday, we returned from Purnea the beginning of the month. We had no money. My son had father ill and was disabled for a month before we left. All the money we had was taken away by the

* A large number of the Government are disturbed, when all these matters are not done, a time and for immediate present relief.

* Great of small amounts at very high interest to be repaid in instalments that cover 10% interest and interest.

transformed from foot to shill into moss, rolling fields of rice and grass, among one obscure member to seated carcases, accident and misadventure like the billows of the sea, struck out to a moment of human industry and of what millions of weak little hands can achieve when directed by a common purpose. And in this the overwhelming grandeur of the closed efforts produced by the setting sun as it filled the sky with wonderful cones of gold with flaming towers and minarets and spread lengths of crystal in a setting of polished silver, or bathing the snowy peaks below, converted their late swirling masses of many-colored light shimmering and dancing in the pale smoky evening glow, to images what no ideal opportunity is afforded to Gaudip, in the midst of the terrible peace of their separation, to strip himself in his favorite Giza garden—a circumstance that he had hoped for in vain for years.

The Shadow

But for Gaudip all this wonderful magnificence of nature's display took 'a sober coloring from an age that had kept watch over man's mortality.' The vision of the death of Palamang followed Gaudip's eyes in the confusion and confusion required from friends evoked by a press caused to the effect that he had gone on foot in consequence of the said accident only served to stir up a grief which over the morning movement of Karama had been unable to modify. An idea of his state of mind might be gathered from the following episode from a letter in a hand which he wrote at this time: "Palamang's death too affected me even more deeply than Hsu's (a grandson of Gaudip who died during the war). But the shock that I felt was caused me as much by Palamang's passing away as by my own neglect of duty. I decided however after full deliberation not to go on foot. How can the worst fact of the death of a person be an occasion for fasting,—making that death, as so inevitable and desirable and,—as I argued with myself, and in the end, although it was already late in the evening, I took my food. In the morning too I had taken my meal as a matter of course."

'Not Gold, Not Silver'

The whole episode of Palamang's death and other conditions a story which is so touching as it is inspiring. It has interested Akashi with a place of prominence for Gaudip. On the day before that brave man expired, he discussed the whole thing with Gaudip with the utmost composure when the latter went to see him in the hospital. "I want you to give me a message to my son if I pass away," he said to Gaudip. "I wish him to take him to the Arden where he would be taken up and taken care of or with the necessary provision for him in his home, as you choose," replied Gaudip. "No, that is not what I want, it is useless, all I want is your blessing," the dying man said. "That you have always of course," replied Gaudip, so he gave him the necessary assurance. After Palamang's death, Sir Gerard Vallée, Paul and Sir Victor Mabo, Lady, the Chinese minister's wife of Akashi, one of the most famous of the Indian Chinese community, also proved his share by his self-sacrifice and

sufferings during the anti-corruption movement, approached his beloved relatives, with offer of help. The former even opened a relief fund for them. But they declined to accept a single pie with the remark that all that they wanted was Gaudip's blessing, not financial relief, and the fund had to be stopped. At Hsu's grave was going to purchase a memorial with one hundred ropes. Sir Mabo's Dora who had accompanied Sir Vallée to Sir Hsu's happened to be near by. "Why not send the money as told to Palamang's family?" he suggested half in earnest, half in joke. The objection was made and accordingly the gentleman headed over the hundred ropes' money to Sir Dora. The relief fund however, having been already closed, the change had to be returned to the donor by Gaudip with the offer to make of the same other people in the anti-corruption cause of the donor as wished.

Farwell

On the 2nd instant, as I have already mentioned, we had dinner in Karama with a heavy heart. During the ten days' stay that Gaudip and party made here, they were covered with loving letters by their kind hosts, and although the Club Executive was situated at a comparatively inaccessible end of the way place, the people, except half-fish house there was there the families of those members every day and great stream of their love and devotion towards Gaudip by placing before him their beautiful gifts of fruit, flowers and even a few small ones and then set in spite of all this and in spite of the fact that Gaudip the end of his stay at Karama he had been ready to resign from the shock caused by Palamang's death which took the spirit of the Karama member expected had told considerably upon his health, he could not accept the wishes of Paul Gerard Vallée Paul to continue his stay here for as least another week. The Working Committee's meeting had been fixed for the 24th of April and he had to leave.

Gaudip reached Kachid in the evening when he was to leave next morning for Kachid to return for Kachid. Telegram after telegram however poured in at Kachid from friends at Karama who would not regret Gaudip's stay at Karama complete when he stated that those which had the advantage of being a trade center and one of the most important places from which the people take his road leading right up to Kachid. For various reasons going to Karama by train was not of the greatest. There was, however, a difficulty and which was particularly in Akashi. The telegram was positive that there would be an difficulty in taking Gaudip down to Karama by train. Gaudip was chief of the approaching anybody saw that to his "It is no a little" when the participants at Karama. But the journey proved to be a perfect tale of adventure which was not without an humorous side.

A Tale of Adventure

The decision to go to Karama was made at night. The secret police officers who had been digging the party's Karama throughout the town could not, in spite of their careful arrangements, get word of Gaudip's impending departure early next morning. The party

was a lively race—the side of coast-al—while the whole of Bunkley was the armed witness. A passenger in Gaudley's car came to the rescue of the police party. The wild car accompanied Gaudley's was quickly overhauled and left behind and the last person caught in its trap. The rest of the race was at a place with the interesting police. Some of the hands were difficult and even desperate, the patrol was moving in several places. A heavy detachment of men made the driver's task still more difficult and Gaudley had to be rescued from his trap. The car stopped half and the escape of safety was narrow at several points. The driver worked hard while the party turned the eyes on progress contrary which changed very few moments but hardly had the back of the handmen's party been broken when a police ball had to be made. Some handmen had succeeded from the inside to the road blocking the passage. There were removed immediately, every one in the party giving a helping hand, not excluding the C. I. D. hand. The car had to be pushed off the fire of being caught by our stress which threatened to drop from alarm. A few moments later a handman completely blocking the road brought the party to a standstill once more. Luckily gang action in charge of handmen were available on the spot and the obstruction was quickly cleared. This was followed by other handmen in quick succession. And a party of workers with their tools had to be moved to the rear to clear them. To cut a long story short Bunkley was reached at seven and a half hours and completely turned a night of relief in the use of the most hazardous passage that Gaudley has ever made was safely over through.

Bunkley's Mile

It was a big drop from Bunkley to Bunkley. The climate of Bunkley is barely 1,000 whereas that of Bunkley is over 2,000. On the way we reached through altitude was higher than 2,000. Fortunately the violent changes did not seem to affect anybody's health. In reaching here we spent most of our time in the mountains. It was not until we reached Bunkley that we were met with a party of 20 men. These men seemed quite out of proportion to the large trade for which Bunkley together with Bunkley is known. It was, however, agreed in the address that Gaudley's visit had taken place at a time when a large number of men were away. As a matter of fact, however, the party could easily have been doubled as may be seen from the fact that more than half of the Bunkley collections came from the popular Congressman Martin Laidlaw's hand himself. In the women's meeting Gaudley's appeal for collections on the spot evoked a very liberal response, over three hundred copies have been collected within a few minutes, besides costly material.

The address at Bunkley referred to a well which had been originally dug for the so-called waterworks but which was now being used by all without distinction of caste or religion. The interesting circumstances in which this fountain provides are just in the last page there was no other well in the

place had water mainly was a serious problem. Secondly, it will be agreed to provide plenty of good water. The workers people of Bunkley whose prototype character would not dream of drinking a well—with 'waterworks' had no difficulty in taking the handle plan. Secondly, one of them in solution. The experience of the Bunkley well has proved very successful. One could wish that it became universal throughout the country.

Bunkley

On the morning of the 4th the party reached Bunkley which is an hour's journey from Bunkley by train. Gaudley had been a coming reception in spite of the fact that the programme was limited upon by the experience for which after the earlier things from the hills to the plain Gaudley was hardly fit. The work meeting was largely attended but was hindered before the latter meeting could be held and Gaudley stressed in his confidence attacked. The police party was a little over twelve hundred, and the meeting collections together with party brought the total to over sixteen hundred copies.

Gaudley had Bunkley on the evening for Delhi
P.
S. M. G.

To A. I. S. A. Members

The Secretary, All India Students' Association, Ahmedabad, writes:

The minutes of the A. I. S. A. members is done to Article II of the Constitution, which lays down that if any member fails to send his year dues for 6 months, he shall cease to be a member—Members are, therefore, requested to send their subscriptions regularly. Those who wish to give the subscription in a number of months together are requested to send their subscription in advance.

A. I. S. A. Publications

We are sometimes sending orders for Hindi Quota and other publications to be sent by V. P. P. As we do not send any publications by V. P. P., those who refer our publications are requested to send the price plus postal charges in advance. The prices are as under:

	Price	Postage
Hindi Quota	Rs. 1-0-0	Rs. 0-2-0
Hand-appeals & Handwritten (Hindi Quota)	1-0-0	0-2-0
Special Report for VIT-21	0-4-0	

CONTENTS

	Page
A Hindu Letter	10-12-100
Monthly Income	10-12-100
Foreign Quota Payment	10-12-100
Editorial Quota	10-12-100
Handwritten	10-12-100
The Last Night of the	10-12-100
The Second Year	10-12-100
Indian Quota	10-12-100
A. I. S. A. Members	100
A. I. S. A. Publications	100

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Young India

A Weekly Journal

Edited by M. K. Gandhi

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Notes

A Good Soul Passes Away

Dr. Path. P. Ramani writes from Ahmedabad:

"A colleague came today telling of the passing of an old gentleman,—Dr. R. A. Ramani, D. D.—on June 24th.

"I wanted to tell you, as you and my Father were personal friends. And I thought possibly you might care to mention it to Young India. Of late life and work, you know,—also that he was born in Bombay in 1847, returned to India as a missionary in Ahmedabad in 1871, and retired to Anand in 1912. He had been ailing until recently that he was in poor health. So we would rejoice for his release and give God thanks for his long life of service."

Yes, indeed, I have pleasant recollections of the deceased friend. He carried on an extensive correspondence with me both whilst he was here and after he had gone to Anand. I sympathised in his letters for many heated efforts for India. He rendered assistance to Gandhiji's Anand when he was touring so that great Gandhiji I share with his daughter the feelings for the release of the good soul from the earthly tabernacle. Such souls as this afford us cause for sorrow or condolence. Even when it has come suddenly as death like that it 'died and a Requiem'.

Anti-Venerealism

Dr. Krishnagopal Das of Solapur writes:

"Secretary, Anti-venereal League, Poona, was requested because he refused to give his own verdict. Refer my statements, Anandmal Pooni. My people would thank what has political complexion. Pooni Secretary expressed, while same, but country's press follows others. Kindly express your strong feelings in press."

I sympathise the Secretary on his intervention for the sake of anonymity. But I have no objection to the free expression of the public as the Press does the accident. I am and have been for years a confirmed non-resistanceist but I recognise that I must not neglect public support for my cause. Anti-venerealism has no backing from the orthodox medical opinion. A medical man who expresses himself against venerealism takes care. Terminating proprietary interests for him shows great incognito. A

cast of temperance strongly from small you is passed by resistance though at such cost otherwise to the body and certainly to moral life. But all this argument often based on solid experience counts for nothing against the people though temporarily necessary from small pain, which the people who has the life vision would lose his body soon. It will be then in the end of the world. The State can only act as a bar in the case of the Secretary. It will do so even when full Sovereignty is established. It believes otherwise due to its patient with an uneducated public and a Press which generally refuses to move in advance of public opinion. This impression of the Secretary must be regarded by us not necessitated as a basis, but a cause to be met when we decide to conflict. Such representations are a pointer to release when they are taken calmly and gracefully. None there would be a continuous series of claims in the law. But before it comes. Those who do not believe in resistance have to prove their humanity by following a rarely ignored life and by accepting sentence on themselves in those of epidemic. I read in the Press that the Secretary based on a promise I am convinced that that having was wrong and needed for. You first spend a wrong. Here there was no wrong done by the man. A good number cheerfully accept responsibility for his mistake. Again, you may not find spend all money. Fearing to be paid has well defined landmarks which I have also discussed in their columns. When the limit is reached, it becomes inherent when it is not more.

Sacrificial Spirituality

The Secretary of the A. I. S. A. has addressed the various Anti-venerealism to other members of the A. I. S. A. which at the same time as saying that they should continue for secret in recorded speaking. There is no doubt, except for it, if we had no one made to do the and thinking that a innocent people who a great deal of whipping up. But it is not yet evident that breaking in action of there is no kind of back. Speaking for wages must be regarded as a wrong. It requires money and workers. Sacrificial speaking requires no money and few workers if the spirit of sacrifice and an experience of speaking for sacrifice can be evoked. I hope the appeal made by Dr. Bhabha will meet such prompt and adequate response.

M. K. G.

An Andean Hero

[During the recent Andean tour I was presented with a portrait of a young man as that of a great patriot. I did not know anything about Simon Bolivar. Kapa-Kapa simply told me with many stories of his exploits. I thought then it is interesting and inspiring, as an evidence of unshaken bravery and genius though in my opinion unacknowledged. I therefore asked for an authority record. Sir H. A. Macpherson, Editor of a Telugu paper called *The Chaitanya*, has kindly sent it to me. I have conscientiously abridged it. Though I have no sympathy with and cannot almost stand rebuke, I cannot withhold my homage from a youth as brave, as unselfish, as simple and as noble as characters as young Sir Simon Kapa. If the hero celebrated by Sir Macpherson are true, Kapa was (if he is really dead) not a hero but a great hero. Would that the youth of the country celebrated Sir Simon Kapa's courage, courage, devotion and senselessness and dedicated them for the attainment of Swaraj through strictly non-violent means. To me it is duly growing clear that if the burning millions whom we the educated middle classes have hitherto suppressed for any selfish purpose are to be stirred and tested, there is no other way save through non-violence and truth. A million non-violent millions make no other sense. M. E. G.]

Which is not known of the early life of the great Andean Simon Kapa. He was born of a respectable Kacharys family in a village called Marilla, in the West Godavari District on the 15th of July. As is the case of many great men who flocked or dropped out of nature, his unmarked appearance, as it speaks, were not to attract. He studied up to the 10th form in various places in Andhra Pradesh and was never known to be disappointed. He was a great singer, and a promising tennis player. It was then, that games of passion were disclosed in him, though at the time, I remember them for want of inequality hindering an advance. When I suddenly closed him on his other indifference to his studies or school, he looked on to himself. He was from Vajra and lodged in those studies against what was then passing under the grandiose name of education. "I would become a lawyer. I would fight my countrymen," these were the words constantly about my ears. But what I little knew the significance of these words. All the beautiful Telugu poems, he was singing in me, were within itself in my breast then.

Subsequently at Narsimha, where he studied, he was reported to have developed a love for nationality (Jyotish), patriotism and heroism. Nothing more is known about his life beyond this.

When he actually became a lawyer, my cousin recently says, but it must have been before 1917. May. It was in 1918, however, that he went to the Agency lands and was known to have been performing duties on the Southern Hill. Subsequently he remained in the Paga hills and lived a country life. The people on the hills, the Agers as they are called, were previously inspired by the great devotion of the young lawyer and used to pay their affectionate homage to him. With time and years he died. It was reported that in 1928, he was in a village near in March, in April.

He was well known to have any great sympathy with the non-co-operation programme. His subsequent conduct and conduct were evidence. But in particular wanted and allowed non-co-operation to have its trial. In the whole programme of Gandhi's boycott of cloth and sugar appealed to him. He started in the Agency lands of Godavari and Narsimha District a campaign of prohibition. His party and devotion attracted large crowds around him. His word was law in the Agency lands. They were gardens and his eloquent words touched their hearts. "Don't dance attendance at the courts and don't drink" was his message to the villagers. His message spread like wildfire. But one in the Agency had responded to his high call. A few missionaries devoted to the mission felt. People give up drink in large numbers. Courts were deserted. A number of peasant's crops sprung up in the villages and justice was administered locally. How it appeared to have been a regular Kachary. Then the authorities in the place took it as that that Kapa required only Kacharys to be troops. Sir Macpherson, however, a contemporary and Kachary of the time, was not so and he having supplied Kachary uniforms to Sir Simon Kapa. Sir Simon's people was his shield. Thus he used to perform after those uniforms looked to have his devotion every day. They used to have to his attention, which were then all around, reported to be drinking. He used to deliver special messages, but in the end of particularly those was invariably the order of prohibition. People drank this with with great interest. What was the result? A young lawyer of Godavari, preaching non-violence to Kacharys, who were more, but unapproachable, when they do more. The Government at once reacted. The cry was raised "Oh! here is a revolutionary, a rich politician, an enemy to the crown—down with him." And in January 1921, the revenue board that "There was going to start a law. He was a non-co-operation, they said. The District Police Superintendent, East Godavari, visited in the spot, but found nothing. Kapa was arrested in April. He was arrested in Narsimha, in the 'Lucky District, where he was arrested for his murder, but was subsequently set free. Yet the police did not come to check him and prevent him. He appeared in the District, the Deputy Collector of the Police District, to see that the police could to arrest him. The Narsimha Deputy Collector and the west Kapa were charged to have not. Nothing is known as to what happened between them both. But the result was that he was arrested in the Indian Government a great deal of daily work in Kapa with extensive facilities in substance education. Thereafter was actually made. The person was then made to be made a hero.

But not. The person arrested a patriot. He was not the man to be treated with dirty words, he wanted to treat the whole of India from the unending hands of the foreign bureaucracy. That was the mission of his life. He used the Gita. He ended his non-violence. A vision of his life showed upon him. And he quietly started his work. The mission in the Agency lands helped him very much. He fully engaged it to the country's advantage.

The owner was the British Police in the Agency. In the Agency, there is not the ordinary rule obtaining in the plains. It is patrolled only, as they call it, the Forest Department. There was one Tahsildar who was also a chief constable. He had a reputation for cruelty which could not easily be surpassed except by a Dyak. Then there was the aged police of Forest Department attached by the Government. The Kays had his elementary rights. He could not kill one tiger in the forest, or let one too stalk his feet. His own could not freely graze on the forest pasture as before. Thus the whole of the Agency was suffering with discontent.

That was a terrible field for Kays. But he did not like to quarrel with the British constable. He satisfied himself with a strong band of workers. People were filled with the desire of Swarajya, these local gentlemen only satisfying that desire. They were not all as all, but they were only the aristocratic classes of a much higher class. Some Kays explained these local gentlemen to the Agency for a fight for liberty. But was so much loved by the Agency people that they refused to give any information about him in spite of the greatest reward at command. The Inspector General of Police, Madras, had to declare that even presence of his records by Government were of no use in getting information about Kays whereabouts.

There is other evidence to prove that Swarajya was his heart. One Mr. C. Srinivasan, a sub-inspector of police, in his evidence is most helpful to the fact that Kays' ideal was Swarajya. That he delivered the presence of Swarajya to his robust Government, the Chief Minister, was depicted in by others in court. And on the top of all this, we have Kays' own words in guide line. Once he visited a place called Narayana, a place of pilgrimage of Lord Ganesha, a religious dance in the place and assigned the police station only to see the police of the temple there for life. There he met a man carrying a bag which he publicly held out his place. I cannot do better than quote Kays' own words.

Non-resistance. With what object are you running this campaign?

Kays: For the freedom of our motherland.

M. C. C. By what means?

Kays: United we mean not against the Government we demand our Swarajya.

M. C. C. Do you really believe you would then get Swarajya?

Kays: Undoubtedly in two years we do get Swarajya.

M. C. C. How do you hope to get Swarajya in two years? Is it through your present means?

Kays: Yes, undoubtedly yes. I have a great faith, yes, there is no doubt of even this, not but I want independence. I am in search of that.

But the Government did not hesitate to attribute weapons to him saying that he wanted to be a 'lord' of Ganesha. This base character of the great patriot of the South was hated by the people with the exception of a handful.

A young man of energy, full of courage against the mighty British Empire. The young man, however, the name and place of the movement and challenge the British law. But the law would not be as done. The law and order were all the people's weapons. Disarmed Kays was all his way. His last field was the mountains, and his resting place was the cave. When he was collected from the identity of the village, besides that they captured from the enemy, were the interest of his agency. Against such a man, in such a condition, the mighty British Government had to search its strength. But Kays had another natural advantage to his side. The mountain was undoubtedly a strategic position. The steep peaks and the solitary caves were a natural advantage. The natural rock with a terrible disadvantage in the enemy landed in the climate. In an unequal fight with a powerful enemy, there general cannot but choose a battle field, where he can gain the upper hand, and Kays did choose such a one.

There were on the whole six accessories and in the first five Kays had a decided victory. The British maintained the presence of the Mahatma Ganesha, while special troops moved from Arunachal. There was deadly fight. In the mountains of a village called Padurath (two European villages, Scott Ganesha and Hayer were shot dead by Kays' forces and several others injured. Many police stations were captured by Kays and guns and ammunition taken. At one time Kays' forces were captured by the enemy while asleep and Kays himself narrowly escaped death after heroically slaying the enemy. The last was also a struggle which proved Kays' forces and after desperate fighting the battle was victorious. This particularly was the end of the great struggle for liberty. Success was current in those days, that Kays was very much depressed in loss that the Agency people were yet to maintain leadership by the Government by way of forwarding supplies, collection of produce taxes and other kinds of demands. This depression was in some extent responsible for his death in surrender. This closed the great war at Kays' after nearly two years. (1932 August to 1934 May). The struggle cost the Government nearly 15 lakhs.

But what about Kays? Was he caught? Was he shot dead? Is he now alive or dead? The Government's announcement on this point and history the alleged death is shrouded in mystery.

For Self-Supporters

The Secretary, All India Squares' Association, writes:-

It is desirable that members of the A. I. S. A. having in sight their subscriptions year by year who wish to use for their own use, and themselves and prepare their own checks for payment. (But some moral cases of delinquent having been brought to our notice, arrangements have been made to levy arrears on small quantities for local sale at the unexplained places. One of all direct can be had for Rs. 5-10-0.

1. National School, A. I. S. A., Hyderabad.

2. All India Squares' Association.

Manager, Hyderabad.

3. Sharda Mahal, Sharda, Khyber Pacht, Afghanistan. Others will not be sent by post.

Young India

Sword of Damocles

(by M. K. Dasgupta)

Seeing SDA is hung over our heads like the sword of Damocles whether we are laughing or crying. It has descended upon Dr Saraypal's devoted head while ignoring the political head for the Congress, and upon who will duck its blows during the Christmas work. Two years' rest is a great plus a flow of Rs 300 is the reward that the Panch Government had awarded to Dr Saraypal for his having dared to leave his country work. Dr Saraypal has been subjected every of criticism because his whole freedom his his country from outside? Where is the India, he is Liberal or Conservative, Hinduism in Hindu who is not beneath guilty of criticism. If Dr Saraypal and I have read again and again the speech which was the subject matter of the subsequent speech Dr Saraypal. A digest was made early last from the daily press speeches much stronger than Dr Saraypal's. Hinduism has been derided by a conservative on the subject in most of allusion. He goes to his to say that he who has an affection for the Government established by him is guilty of discrimination. I do not know any Indian who has regard affection for the Government as it is today established. It is a rope of the word 'law' to say that it is a Government established by 'law'. It is established by the whole work, kept ready to descend upon us at the will of the arbitrary ruler in whose appointment the people have no say.

Dr Saraypal's conservative Christian suggests a whole question in the report of success SDA. The report of that success and the like again report of the existing system of Government which means attachment of Saraypal. Therefore the first request really to request that system is the force required by the attachment of Saraypal. It may be perfectly possible to make a show of report and action by a concerted route the more power now possessed under the system. No such dodge will or should satisfy the people at this stage. If therefore we feel that Dr Saraypal has been deceived and he has the whole movement we must honestly the movement and create a government for which we can have real affection, which we can call our own. There will then be no politics, no politics will arise, no political motives or attempts at such with the recent spectacle of a people hood of representative rule. That we have not yet changed the condition which we have to be miserable is not proof of our satisfaction with it, it is proof of lack of our improvement. But that improvement is not going. Whether it is to find appearance is mainly and practically as we well understand and confidence remains to be seen. Much will depend upon the wisdom of the English rulers, more however will depend upon ourselves. If we will look less towards Downing Street or White Hall and more towards ourselves, we shall shed our impotence. We shall

then be too busy looking up to be impotent. I have a suspicion that many of us want themselves as a gift instead of earning it by the sweat of our brows.

Unfired Food Experiment

Unfired and uncooked cereal has been tried by my experiment on unfired food. It has given rise to interesting and instructive correspondence. I observe that there is quite a number of men living on unfired food and many more who have at one time lived on such food. My correspondents will assure me that my act is unadvisable; all such letters unfortunately that they may not assure that I have taken in whatever was new and acceptable in their suggestions. Several have asked me for further information on the progress of my experiment.

The experiment still continues. There have been mistakes when I have weekly cooked the mixture of cereals, etc. This was when extreme weakness had overcome me during the earlier time. But my faith in the correctness of the theory unfired food and my persistence for it was so great that I would not easily give up the experiment. For it has for me a value not merely monetary but also economic and moral or spiritual. It is of great importance to medical workers who have to work in different parts of the country where is better accommodation. Their food means all the difficulty comes from the different food habits of the different provinces. But of this more if I can write of the experiment with fairly absolute confidence. At the time of writing all I can say is that it seems to have done me no harm. Dr Ascher, who knows my body well, estimated considerably what I was in Delhi on the 5th instant and was of opinion that he had never found me to be so healthy both then and my blood pressure (systolic) which after the hospitalisation at Calcutta had never been found to be below 115 was now reported at 120, pulse pressure at 40. Though 115, he thought to be abnormal, it was not bad sign as I had just come from a slight attack of malaria and I was then living on very brackish water.

My resolve to continue the experiment has been considerably strengthened by reading Dr Macleod's great work on Tuberculosis and Colonel McCarrison's narrative and carefully written food notes. The former contains an illuminating chapter on diet and the latter which is dedicated to the children of India is a carefully written and gives a very concise picture of the information on nutrition that a layman and physician. It is a book which needs to be read with caution. It puts, incidentally for the author but wisely, according to my experience, much emphasis on the necessity of animal food such as meat or milk. The unlimited capacity of the plant world to sustain man as has happened is a remark not unexplained by various medical writers which through hours of busy past its facts on the abundance or at least ratio and its importance. It is a duty which needs discharge by Indian medical men whose tradition is vegetarian. The last developing countries about vitamins and the possibility of getting the most required of them directly from the sun had far to revolutionary many of the accepted theories and habits propounded by the

medical interests about food. He said as it may help these villages some to see in regard that it is best to take all kinds in their natural state if we are to derive the highest benefit from them and especially if we are not to destroy some of the important vitamins they contain. They agree that the disadvantage of the vegetable and the most essential salts and vitamins are retained when the cooking of wheat is restricted for the maximum of optimum flouting or of more for its points.

In my previous article, I have warned the reader against accepting my recommendation. But after two weeks' trial I am able to say with confidence that any one may try it provided he obtains a small quantity of milk and gly. There's my own experiment in both refined and unrefined, I am not yet in a position to recommend avoidance of milk and gly. Though my belief in the possibility of avoiding milk and gly without endangering health is unshakable, I cannot claim to say to have found a combination of vegetables, fruits that will necessarily produce the results claimed today for milk. These methods are undoubtedly of assistance but a little addition of milk and—perhaps glycerol takes the food value of vegetable products and their properties assimilability of the latter.

I may now tell the reader what I am taking at present:

Spiced wheat	table	8
Spiced almonds	"	4
Whole almonds	"	1
Green vegetables, e.g., marrow (chick) or cucumber or the like (ground)	"	10
Roasts (or fresh fruits)	"	50
Lentils ²⁰	"	2
Honey	table	4

besides the quantity and the variety of delicacies had. Once I used almonds as almost my only food. Some times I used spiced grain and ground almonds instead of wheat and chocolate. The reader need not take honey. He may take glycerol but it is not clear when sugar which is gradually harmful. Sugars are best changed from refined, fat or short oil of which should be taken in moderation. He may replace the quantity of wheat if he finds it to be insufficient by the foregoing stages that will probably be a feeling of satiety. It will be due to the fact that by all means the stomach is distended. Will it increase in general size, the appetite should be put up with. It may be partly answered by taking glycerol (not as a little more vegetable or butter and by drinking plenty of water, never by increasing the enormous quantity of wheat to start. With my satisfaction be increased if the same allows it. Our dairy products have taken up the experiment with me. The maximum food for them is

Spiced wheat	table	20
" glycerol	"	8
Vegetables	"	10
Cucumbers	"	8
Roasts	"	4
Lentils	"	1
Milk	lb.	1
Fresh cold water available		
Glycerol of coconut	table	1

The quantity of milk and gly is the measure. There are and more are in plenty to take them.

We all take a little salt. I mention it for the reader. For some medical friends have warned me against giving it up. And knowing that I was feeling much as being really weak, I began taking salt as Almonds. The quantity taken by me is not more than 30 grains during the day. Honey is taken I know a day separately with hot water. The reader must not be told on the great necessity of thorough ventilation. We have no ill and our teeth and gums that we are fed a little bit to make proper use of them.

M. E. G.

Adressness or Audacity?

The following correspondence will be read with interest.

Deputy Commissioner's Reception,
Ottawa, June 19th, 1922.

Sir,

I write to draw your attention to the famine in Canada. In the north of the district even in one continent half a million people, famine has been firmly declared, while in other parts there is terrible poverty. Relief works are slowly and slowly begun to help famine, and will increase until the most complete relief comes. Fifty thousand people have been working in the relief works. These are not all in work are receiving protection until the government decided to carry out this work in substance and really. Government are spending money to famine relief, have organized and organized large amounts of money and are giving about these funds to the citizens of our most for collection. They have done their part and the public are beginning to do theirs. I need money to relieve poverty outside the famine area and am receiving subscriptions from private persons.

I appeal to you as to an organization which shows to promote the country's welfare not only selfish but also social and economic. I cannot believe that even these funds are enough to your cause you will spend the claims of the largest district in Canada, and the most humanitarian district in the U. P. You have many sympathizers, you have obtained £100-0-0 in the League against Impoverishment, will you not give as much to the League against starvation?

Financial members of the Congress are collecting funds to save from famine. They are all giving money to the League, will you not do the same to save from famine five lakhs of human race in Canada?

Moreover if you wish to further two causes charity and politics of a single month will you send me all the foreign clothes you collect? I will dispatch them by ship with mail to the Nepal border where they will no longer be expensive to good patients. If you command the citizens of Congress clothes from Canada to India, I guarantee that they will never return. You will not, I think, wish any longer to have clothes when you realize that there are thousands of your countrymen wearing rags which are too much even for decency. Your patriotism is to help your fellow countrymen in their need, and I appeal to you for a permanent contribution both of money and clothes.

Yours sincerely,
W. J. K. HALLIDAY

The Secretary,
All India Congress Committee, | President, Relief Fund,
| Gandhi.

H. J. E. HALLGREN, Esq.
President, Finance School Trust,
Deputy Commissioner, Bangalore,
Coorg, (U. P.)

Sir,

Your letter of the 15th of June was delivered to me on the evening of the 27th June. I am glad I have an authority to make known to the Congress body. Only the Working Committee of the Congress can do so. If you in doubt it, I shall place your request before the Committee at their next meeting.

Conditions in the district of Coorg, and in its neighbouring district of Malabar are terrible enough. Indeed every other district in the province has like fate. You say in your letter that Government take down their feet in relieving this distress and it is for private persons and organisations to do their share in the face of an appalling catastrophe, as in the case of a natural disaster, conditions which ministers have necessarily to be understood. But you will no doubt appreciate that such measures have a temporary significance only. They relieve you the distress of the actual crisis and of the individual. To find the remedy you have to search for the causes of the disaster and to remove them.

It is not a strange and disagreeing fact that such terrible disasters should occur with more and more frequency, and even in the advanced countries, are looking to them, should prevail? And it is all appearing that conditions everywhere should result in the "insurance of the people" being "seriously weakened," as the usual commonplace of the U. P. Government puts it? Surely there must be something very seriously wrong somewhere in the machinery of the State in the structure of society as both.

The days when we could cast the blame on the gods for all our ills are past. Modern science shows us have walked to a large extent the history and the progress of nations, to have increased production and to have introduced various methods of transportation and communication. And yet in every bit of the progress in the have almost continuously famine and poverty and her tragedies become steadily worse.

Your school which must have some value, however temporary, in money. They are certainly to be appreciated that do you not think that all this charitable relief does not merely cover the front of the problem of Indian poverty? The problem is one of poverty and of failure of means or other natural calamity. You do not ask me to treat you, but, let poverty. There is enough food in the country and enough of means and resources to carry it to every Indian man. But there is no money to buy it. How and why that state has arisen and how it can be remedied are vital questions which we must answer. Probably poor method of tackling these questions is different from ours. But it is certain that the study of the wealthy does not put down poverty and under-social conditions in any part of and in conditions which cause famine.

The whole effort of the National Congress is to put us and to take terrible conditions by removing the root causes. The Congress is surprised that only by changing the whole system of society must did the structure of society cure poverty

be stopped and a measure of relief will being introduced. The Congress therefore fight for the change and in so doing takes a considerable measure of risk and suffering. And it is for this reason that the Congress associates itself with other organisations, like the League against Imperialism, which also attack the root cause of poverty and inequality.

If the Government at present functioning in India were really desirous of attacking and eradicating poverty they would do something much more and vastly different from the petty relief they give in form of social distress. They would first find a society where there is such terrible poverty it is a society already in have an expensive and big heavy system of administration. They would first find the whole political and economic system, they have built up in the country, and the social structure they have behind us, have reconstructed the country with just efficiency and equity, and the present structure. They would make that the responsibility for this poverty is theirs and therefore the expedient way of solving it is to prepare themselves from the basis of action, involve their government and make most, his others who are behind the problem with greater determination and competence than they have shown.

I cannot believe that any one who has given some thought to the question can fail to aware of the conditions. Your sympathy for the poverty-stricken will not and be enough when temporary relief. You will want a more ready given more permanent results than the quick's measure. I trust that you will appreciate that this case merely has to the complete replacement of the present system of government and a change in the social structure. Before we can be the only right way which promises a measure of comfort and happiness to our suffering conditions the National Congress has determined to follow this path. Your compassion, moral and spiritual, as well as the competence of all others who stand in the exploitation of a country or a people or a class by another will be welcome.

I might add that as far as immediate relief measures in case of urgent calamity are concerned, the Congress has in the past group which relief either directly or through its various committees, the All India Students' Association. The Congress believes that even temporary relief should take the form of teaching an industry industry to agriculture which will provide an immediate means of life and a welcome addition to better times. Every person who the form of relief is a permanent nature directly and his own time which was would give concerned not just and clock and money. The method of organising the kind of relief is to encourage order and functioning by leading and distributing supplies which will nature, kind working of every man personally involved by this. If you appreciate the kind of relief and we prepared to cooperate with it, I shall gladly recommend to the All India Students' Association to do what they can in the matter.

Yours sincerely,
HARRISON, HARRISON
General Secretary.

The Dead Weight of Debt

(By C. M.)

The Small Proprietors

'What are I do?' My son and his wife look very sorry to Posing, and I can tell they are both down, sick and bedridden there. Nothing can be done until the Gods pass they get well and come back. The old woman goes out every day for her work and she takes eight days and sometimes ten, to get it. It is a hardly enough for our help. The same day we go without it.'

Remembrance was an old man of seventy five. He was accompanied by a little girl of five, his granddaughter. I looked at the girl who was smiling and happy through the wet daylight. God give a smile to these little angels' lives. There is no reason for the smile at a world's marriage from the other world. The joy of the world from which they have come adds to their gladness and the content and content of this life was to see. The child had a step not on her head, balanced steadily in the same style as the primary motion away from happy pain.

'Did you give the better work,' asked the old man looking to the child.

'Yes, she answered without turning her large eyes away from the expression of which I could not tell.

'The new public work with. The old woman makes it into better work, which we sell and make a couple of pappas. But that we, sometimes, to say for want of better and water. The Chetty said that you and the son. What do you want to do with me?'

'You are too young. You must return it,' said I.

'Yes, I should say. Time is so short, almost at that moment! My son is in Posing and all. It is so that between. Let him come and say.

'But the Chetty cannot wait,' said I. 'He too is a poor man. His low paid workman's money is low money.'

'Then, but how can I pay? What have I with me? I am a little old man willing to do all most day.'

'You must sell your land,' I suggested.

'But my son has arranged a so he wants to see,' he replied.

'But this is a relation. The Chetty is a village and his debt should be paid me.'

'Then, but she goes for money and she has taken a mortgage. How can I sell the land when it is mortgaged?'

'The Chetty will go to court,' said I.

'Let him. The land is lost.'

Obviously the debt was old and the Chetty was getting paid payments to keep it alive, but the old man thought in his misery and loneliness that a land loan would be better.

'Oh! do you want to start like me the story of Remembrance?'

'Certainly not—would I like to be like him now?'

The narrow world of India is full of the old man, struggling with poverty, because even in their efforts to take and keep the world from them in the days of poverty and struggle. There is no thinking but in their broken lives in this world.

'Bring the Chetty. Let us explain things to him and come to your home.'

'You, the very do nothing I shall say. But how can I pay? The son says you give just keep to them.'

He went away calling his little granddaughter to follow.

The darkness and poverty of these people, at which we are so often to hear, the people. I walked out for a while of God's air. But I could not drive away the thought that of the work people in Posing, that through, through to their land but towards them but off home and their own.

'What is the part of all this effort?' said I to myself. 'The land of debt, must first be removed from these people.'

Some weeks ago, Remembrance had sent for a 'Co-operative' man to organize a land-mortgage bank. We found the proceeds of the mortgage and the money that we gave it up. We had not the least to approach these people with independent questions and ask them to put their signatures down, without after all being sure of doing anything for them at the end of it. The little school, which we had made had been bringing people from distant villages, nearly asking what money was going to come. If only we could remove them of their debt which created them with their dead weight, as Remembrance or some other, Remembrance would be loved everywhere in this land. There is no reason why this should not be taken up as a primary Government program of rural reconstruction. Independence of the peasant employment of natural labor and trade, and short. The whole nation would give by a small amount of effort. Natural wealth is a simple business, one and indivisible.

I am a white-headed man, in the darkness, and from the darkness there is the working light, the darkness that of poverty which will not let them see was long before Remembrance.

'That is something,' I thought. 'Suppose we stopped the land business, who would happen to these people who are now all so busy, that have full of work, deeply riding a few days. It is something that would be much and more. Let us go to Harrow and see why all day and more are there a poor man and a better day there.'

CONTENTS

	Page
An Indian Story	348
Notes of Remembrance	349
General Financial Information	350
Advertisement to Remembrance	351
Notes to Remembrance	352
The Dead Weight of Debt	353
A Good Book (Remembrance)	354
Notes of Remembrance	355
General Financial Information	356
Advertisement to Remembrance	357
Notes to Remembrance	358
The Dead Weight of Debt	359

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Young India

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The Old Story

(By M. K. Gandhi)

Readers will be found a story prepared by Mahatma Jinnah of reports of alleged oppression in the District and District Jinnah in connection with the recovery of revenue arrears. In reading the story Sir David observes that he had hoped that the Government would have learnt wisdom from the British experience but that he has been sadly disappointed. In my opinion both the hope and the disappointment were entirely warranted. The Government did not choose to police in the case of District, it was only compelled to yield under the pressure of organized resistance of the British community and it is bound to do so again whenever such resistance is well organized. Even so the government of District and District Jinnah will find that in power on earth will have to make them aware they have fully found the lesson of self-reliance.

The moral, however, which I want to draw from these happenings is that where the people have not shed their dependence they will continue to be oppressed, if not by a foreign Government, by their own ill and law, a limited District council. The first and foremost duty of national workers should therefore be to eradicate the sense of helplessness among the people. We cannot have a Village Panchayat in India overruling the every worker on his own humble way to be made his master. All may not have Village Panchayat's capacity, but we should encourage and strengthen but every one one, and ought to be able to, thereby a lot of his distress and distresser violence.

The Government, indirectly, is determined to go on forcing more and more revenue on the people without necessity to attend to its demands. All the money from the police and, no matter whether the police that has allowed to rise. And how can it pay on its present pay but a system of administration. The people must be made to pay in any way - whether it is a tax or a fine or a penalty, which consequently it has power to follow. To compel it to stop this policy it will be the task of Congress. Last summer India learnt the very basis of British rule in India. It is a long time from the people's point of view. It has been proved there without number that the Indian people are already bound for beyond their capacity. But the success

of the Government tells about its daily growing requirements and in its last years has kept busy devising fresh ways and means of increasing taxation. Taxes, therefore, the present system of administration is completely changed, i.e., the expenditure considerably reduced, the expenditure of the people will continue unchanged even when the power of Government have passed into Indian hands. That is why I am never tired of repeating from the beginning that Congress must mean a complete transformation of the present system of administration and not a mere change of hands. But that will be possible only when the people have mastered the art of making their laws. The first step in this direction would be to make a thorough study of the present system of taxation and to demonstrate its utterly unjust character. Then when a business representative committee, across the unbridled right of the people to refuse to pay unjust taxes, established by force, government and more.

But who is to teach this art to the people? It is a task essentially for our national workers who must go and settle in the villages in districts, and give assistance by that of selfless service, identify themselves with them in their joys and sorrows, make a close study of their social conditions and by degrees in close touch with their thoughts and determination to do so. But let school, primary, cooperative work of this kind by a band of workers who have themselves in the villages of District, even the smallest leadership of Village Panchayat must have proved of no small. No ground, however capable it may be, can fight a battle singlehanded. He can fight only with the help of his weapons and thereby our workers of a paper are not often and guns but local, disciplined soldiers, who would be trained to work silently and consistently, quietly and away on the orders without showing even at the cost of their lives. The attitude of apathy and indifference manifested by Mahatma Jinnah can be an immense national phenomenon. When probably this can they have their opinion in other parts of the country also, only we do not know them. It is a well established principle of modern science that all the diseases that the human system is best to have a common origin and therefore a common cure. Even so towards the entire country of the which our body politic Australia today, there is a fundamental unity of cause. It is that we must learn not and write.

(Translated from Marathi by P.)

From British Colonies

The following from *Disambiguate Anderson's letter dated 1st June at Georgetown* will be read with interest:

"There can be no specific statement, that conditions in British Guiana are better than elsewhere, except for the climate which is a very strong vice, and also because of the cheap labour which has made Demerara very easily bankrupt. These two conditions of health and labour I am very strongly in favour of. Mr. Cooper, who is the very best man I have found on the side of the Indians, agrees with me that health and financial conditions today are bad. He also, at the same time, not at forty years' experience, declares that he is a confirmed optimist and that with perseverance and goodwill, the future of British Guiana must be very good indeed for its inhabitants.

"The greatest of all things which draw me to this Colony is the obvious freedom from the worst forms of race prejudice. The number of Europeans is so exceedingly small that they keep themselves in strictly friendly relations with the leaders of the two largest race sections, namely, the East Indians, and the Africans, and do not in any sense keep apart. At the present moment the Attorney General is an African from Jamaica, and then sit many other members of his race in very high positions. The African side of the Colony is more educated than the Indian side, and the educational people on the African are almost all given to the African, thus ensuring an intimate contact of persons on the cultural level. Indian, and where touch is made with India herself, there could be no question that the East Indians will be altogether marbled along the lines of the dominant African population. There is not a single person among the Indian community who does not agree, as soon as possible, touch with India. I shall welcome him at the speech I made at the Chamber of Commerce, and I would very much like to know from you later on, whether in any single direction I went further than was necessary. There is not the slightest communal in what I have said, because I made that perfectly clear from the start and even much clearer than the report of my speech has made me. What is interesting is this, that the Indian community in all its sections, in spite of its own deficiencies, has been immensely pleased with the speech, and they are just and all eager for the direct closer service which I have advised in it, every one here says that would open commerce with India. There is no stronger supporter for the Indian community in British Guiana without this man go with freedom and say that the whole East Indian population in the West Indies, which also Indian members will not 1,000,000, depends for its welfare on such a strong service. I now wish to go one stage step further than in and lead here, and I believe you yourself would agree with me that this is the simplest and easiest course.

"If this kind of co-operation comes about, there is no question, I think, that the Government here in

British Guiana will do its very utmost for the culture and progress of the East Indians. It is particularly certain that Sir Gordon Cunningham will give his utmost attention to the problem of encouragement of Hindi or of Hindi culture. There is no other idea that is so strong and deeply rooted in his own mind as this. He has brought it from West Africa where he was with his own eyes the good effects of the language and culture of a people were to be destroyed by a later English system. He would of course encourage English education as a reasonable modern, but he is not with all his heart and soul for the preservation of Hindi, and he will spend large sums of money on it.

"Secondly it would seem that the future of the Colony is more to be more and more in the protection of the individual rather than mass. The doctor is right has been the way there which has brought the Colony into a bankruptcy, on the other hand the preservation of the whole is entirely in the hands of East Indians, has saved the Colony from ruin. The market has not in Canada created a large one, and it is likely to demand more than double the present quantity of its own and raised in British Guiana. That is why there is today a slump and the Colony is nearly bankrupt. There should be a healthier future arising to the greater education of race by the East Indians, then they hold the key to the economic problem. Furthermore it is to be remembered that British Guiana is nearly 1,000,000 square miles in area and the whole of the country is yet to be opened up. There is no possibility whatever for any large white settlement in the interior with its large population, for there are no level highlands but there is a large amount of fertile country still nearly undeveloped, and there may be very important possibilities of new forms of tropical culture. Furthermore, when the colony system is completed, this Colony will be a highway into Barbados where there are still untold sums of the most fertile places in the world, and it is not at all impossible in the future that this very rich land for Indian settlement would be through British Guiana.

"I feared that the highest officials are one and all quite clear upon the point that there is really no hope for Demerara apart from the East Indian population. The African people by themselves are quite unable to colonise it, and their numbers are rather decreasing than increasing, because of the greater attraction of such highly paid industries as sugar in Cuba, Mexico, and elsewhere. With regard to the relationship of the two races, there is really nothing to be feared. The Africans are done and compete successfully with the Indians, they do different kinds of work, and the African people are on the whole turning away from agriculture, while the Indian people are sticking to it as all the economic development of the colonies. There has hardly been one single step encouraged by the African, this will show you how unlikely there is to be any economic struggle between the two races. When I came through the West Indies I made most careful inquiries concerning the population and work,

whether there would be any reaction for development for the Indians in British Colonies, but thought and expected, the answer was in the negative, but among the leaders of the African people whom I have met, there is no objection to the coming of Indians from India, there is what might be called no counter resistance by them. They put up with indignity, and direct interference with one another, and living side by side they already help and also help one another well, fulfilling their different conditions.

I cannot speak too strongly about the universal feeling of Indian nationalism, that when they keep in touch with the metropolis they come closer than in the past, they are bound to disapprove and go under. This has unfortunately already begun, but I think it is time to say that they feel less about it here and if we can get forward with plans along suitable lines, for Indian nationalists because India had the West Indies, then via physical disadvantages can be stopped, and healthy Indian life can be built up.

"It is asked to me a matter of deep thankfulness that I came when I did while health conditions are still normalising, there are nothing as bad as they used to be, and that is a prelude for the future which grows up and lags. There are today a lot of very able healthy doctors and specialists whose single idea is that of preventing diseases, they are really facing out the ways in which infection, which in the worst, could be reduced. On the whole I feel certain that they are on right lines, and that the problem is much easier to solve, than the present figures point to."

"I feel that during the last ten years, the progress from India in the one past has been very effective. I have not yet got the very latest figures, but I am told that they represent real improvement."

"That if we may meet upon healthy conditions rapidly improving and also upon the Indian culture of our thinking shall in the next few years, it seems to me, that we have been a real opening for health consciousness into the New World, which shall give the present Indian population from further deterioration, and raise it to the maximum of the New World. We cannot expect this population because it is really through these Indians who have already come to the New World, that India herself is likely to be judged. If they prosper and do well it they are likely to do, there is every hope that the state of India may be uplifted to the New World, but I feel the deterioration which place, the prospect would be very serious indeed. We have seen people spend a very great deal of money (especially and sometimes) up to the Indians in Africa, but I say, that here, in the New World, no Indian population greater than that in the whole of Africa, and now I feel the time has come for us to put our best energy into improving the condition of things and that in such a way, that Indian consciousness may be proud of the achievement of Indians in the New World. I am sure that decided by all the progress we have made hitherto, and for all the

achieve we have hitherto, because this was definitely necessary if progress was to be made at all, but now when, I feel, every chance of progress, and I am intensely thankful that you encouraged me in some form or other to contribute and may set the time on which everything should be done."

This letter has to be read with caution. I cannot interfere with the Declaration in the name of Democracy as a last minute for Indian nationalists. Rights about an individual, it is clear, were not very great. I should be most afraid of economic conditions to make an unhealthy part of the world. I remember a note suggestive past made in South Africa that the Indian nation should be encouraged to remove themselves to lands more suitable for their settlement and wholly acceptable for white population, i.e., in the most unhealthy parts of the world. It was not intended that the climate of South Africa was suitable for the Indian constitution. If anything the Indian land better than the European from the health standpoint. But he was not wanted there by the whites. Now Democracy is such a favourable spirit. Then while we can hardly exist. No wonder, therefore, that there are no political disabilities from which Indians are suffering and that in Africa in the African Council. This is a matter of necessity and cannot be water with it. If the African nations to do agricultural labour there, I hope that it is not because he will not work in the land but because he is too independent to do so under unfavourable conditions. He then work in his own land in South Africa. Why should he poverty because the Indian in the most typical example in the most unhealthy parts of the world? It is the same story in East Africa. The Natives are not for him. On the whole therefore the problem before the Indian people is just now to help the progress of his time, and by raising himself to raise India's political status before considering other things whatever. In my opinion it is enough for us if possible we are able to safeguard the rights of Indians already settled in the different parts of the world.

M. K. G.

South India Relief Fund

(continued RECEIPTS AT THE HOTTOTIA OFFICE)

Previously acknowledged on p. 238	No. 1,710-2-6
Collected through Friends of India, India 10-0-0	
Shree Vaidya & Co's. railway station,	
7, Shree Vaidya & Co., 1, Parashram	
Shree, 1, Kumbhar Bazaar, Hyderabad, 1.	
Charitable Institutions	Amount
Marshall Brothers Trust	10-0-0
Trident Brothers Ltd. Trust	10-0-0
Shree Vaidya & Co.	10-0-0
Life Insurance Company	10-0-0
Shree Vaidya & Co.	10-0-0
Collected by the Shree Vaidya	
Shree Vaidya & Co. Railway Station	10-0-0
Trident Brothers Ltd.	10-0-0
Shree Vaidya & Co.	10-0-0
Life Insurance Company	10-0-0
Shree Vaidya & Co.	10-0-0
Collected by the Shree Vaidya	
Shree Vaidya & Co. Railway Station	10-0-0
Trident Brothers Ltd.	10-0-0
Shree Vaidya & Co.	10-0-0
Life Insurance Company	10-0-0
Shree Vaidya & Co.	10-0-0

Total No. 1,710-2-6

Young India

Urban + Rural

[By M. K. Gandhi]

Several correspondents have sent me cuttings from *Panchajanya* (Bharat) containing an elaborate exposure of Gage's book and the answer to the whole lot of the charities. The article was too long for reproduction in these pages. I must select the essence in the original. But they conclude the following propositions:

1. "India must become industrial in the Western sense."

2. "The question of physical weakness cannot be solved by the charities."

3. "The charities attached to the process of the charities make the large claims to preventing leprosy and human nature."

4. "The prehistoric and superstitious of machines be not so much in making the national wealth as a country as in creating and capturing foreign markets."

5. "If India is to live and build her spiritual greatness among men, she must suppress herself. . . . Let us substantially and completely assimilate the modern industrial methods. . . . But along with that we must practice spiritual richness, create a highly spiritual standard, so the mind of the nation and a great boon for the country so that as the wages of them we can contribute the rich value of modernism in which the West is fully engaged. Without spiritual richness, modernism will spoil a quickly run."

I have so far as possible copied the writer's words including his notes.

I am sorry that I am unable to subscribe to these propositions. They are obviously based upon the assumption that modern civilisation is comparatively a good thing and that it cannot be removed with any hope of success. There is a growing body of enlightened opinion in the West which denounces this civilisation which has revealed material wealth at one end and materialism at the other.

But whether good or bad, why must India become industrial in the Western sense? The Western civilisation is what Small countries like England or Italy may afford to welcome their system. A big country like America with a very sparse population, perhaps, cannot do otherwise. But one would think that a big country with a teeming population with no serious rival besides which has Indians amongst its people, and yet, must not copy the Western model. What is good for one nation cannot be the good for another good enough for another differently situated. One man's food is often another man's poison. Physical geography of a country has a predominant share in determining its culture. A far east may be a necessity for the dweller in the polar regions. It will neither there being in the temperate regions.

The author's second proposition that "the question of physical weakness cannot be solved by the charities" cannot hold water. On the contrary that question can only be answered by the charities in its equivalent. Every worker of some whether Indian or European has obtained the necessary of common industries, if India is to live physically. The source of the weakness in certain has done less than justice to himself, as Mr Gage said to his own credit by summarily dismissing Mr Gage's dispossessions there. Mr Gage has considerable common sense and he has shown conclusively that it will be needed, it must mean certain death to millions of India's population. If the water power stored in the hands and feet of his thousands of active inhabitants is allowed to run to waste in the impossible attempt to extract it with steam at each other point for the purpose of maintaining physical weakness. It would be to put with the attempt made by a man not to run, his head for bringing head to the top but to let a machine do the work of the hand and run the risk at the danger of themselves having his life for want of the automatic provision that the energy stored in creating the hand with the brain itself would even be lost.

The third proposition is also simply answered. "The charities attached to the charities" not only make us "large claims to the preventing leprosy and human nature," but they are based on "the preventing leprosy and human nature" as they are to be found in India. Were it otherwise in the state of confusion and disappointment running through so many national activities the charities would not have spread through 1000 villages out world it have shown the world, through numerous other, progress it has demonstrably made during the past eight years' trial.

In the fourth proposition the writer justifies the moving of the machines age not for the reason that it may meet the 'national needs of a country' but because it makes us 'creative and capturing of foreign markets.' Unfortunately as fortunately for India there are no foreign markets to create and capture. The unfortunate exposure of the West have 'done the work. We may create and capture foreign markets if we will in the same time create and capture the foreign manufacturing countries. And if the writer has any such good notions as contemplation, meditation it is a more difficult of accomplishment than he has not let himself be by the success of the charities.

The last proposition gives away the writer's whole case. He will modernise India and yet retain her spirituality without which he doubts, in India, that 'modernism will spoil run.' He will have India to do what modernised men have told us is impossible of accomplishment. 'Do as we can, God and man.' He seems to agree that the West has failed to complete the job. Why does he think that India can perform the impossible task? Why should a man be accused that if the modern could have done so, they would have done so long ago? Indeed it was that making the attempt that the failure of the Unfinished work, and this is God's. Therefore here

to be not to spend your own/one's property.¹ Society everywhere means acceptance. And acceptance can never be stamped with approval. It joined me therefore to read the article with such a direct confidence as a programme which is solely devoted to approval culture.

What was more painful still was the exploitation of the name of Swami Vivekananda in connection with the discredited theory propounded by the writer. The intentional violation of the authority of the discourse had in a natural discourse should be regarded as a mistake. After all we, a handful of educated Indians, are considering a serious responsibility in speaking with the interest of the dumb millions whose business we claim to be. It will mean serious responsibility even upon the shoulders of those of us who claim to possess some spiritual perception.

Nepal

Welcome Home!

The Wandering Singer has returned home after making many conquests in the West. Their songs will show how lasting is the impression created by her. In the reports received from private sources in America he may capture General Davis's work too like a profound impression on the American mind. From that moment just the last returned song too soon to take her share in solving the many and various problems facing us in the country. May she sail away on the spot she was able so successfully to cast from the Americans.

Asian-Bangal Flood

I am publishing the first list of donations to the appeal in respect of the calamity that has overtaken East Bengal and Assam. Just at the time of writing the manuscript to Young India office I had the following were from Dr Parulchandra Ghosh:

1. Shri Ramchandra Kacharid of Purbul (Gour) accompanied by Bhattacharya, representative of Major Bhattacharya Jayanta K. Sen at Calcutta, Sri Bhattacharya C. Shri and others came to Allahabad, Canada, on their way back from India and before Shri's departure suggested the Himalayan relief work and met Bhattacharya. This is why the meeting raised about Rs. 1000. He proceeded from Kanpur station in a direction of about 3 miles to a large open abandoned field where on each of my camp was to be done. The conditions, he said, were his then he lived on his way from Kanpur to Delhi by boat. The method of work, followed by the Indians appeared to them, and they appreciated very much the idea of giving a part of permanent relief to the government by the construction of opening which, at which the Indians had decided to have not done, and the idea of giving public for looking by which they can suppose are as successful living method of depending on State (Shri) and Bhattacharya was pleased to receive a cheque of Rs. 2,150 in the following heads:

1. For 200 opening works Rs. 115,

2. For public building work Rs. 1,150.

¹ [Sanskrit] as what was was a

as what was a 11. [Sanskrit], a

3. For two lots for the Ashoka Rs. 100, and

4. For small lots of the Ashoka Rs. 100.

"Owing to trouble at these different places in the establishment of the Temple for the public tree, which was almost ready for planting, has been delayed. Consequently there is a dearth of labor for the public, particularly for the work for the laborers, and the small expenditures are in a miserable condition. They have neither public in and are ready to carry on the public tree work. When the water has reached the top of only about about 2 miles from about a hundred villages, from which the laborers have up till now been suffering, it is of no little consequence to the laborers who are already in a miserable condition. The whole expenditure will have to be continued for a long time, because in many fields no crop will be available before July, 1930. For opening works and for capital, both for public building work and opening, a large sum of money will be required. Our appeal goes forth to you and all to help the people of Yashpur in their distress. All contributions will be thankfully accepted and acknowledged by Parulchandra Ghosh, President of Parulchandra Ghosh, Secretary, Allahabad, Canada."

This is nearly a couple of what is being received by me

H. K. G.

Asian Flood Relief Fund

INDO-PAKISTAN AT THE VICTORIA MARKET, CALCUTTA

Through World Relief, Secretary,

General Provincial Congress Committee 1,000-0-0

General Provincial Committee

Committee Ahmedabad Rs. 1,000-0-0

H. H. the Indian Relief Rs. 100-0-0

P. Wad & Co. Wadhwa Camp 500-0-0

Jayanta Kacharid Bombay 1,000-0-0

General Kacharid Flood Relief

Fund through Lakshminarayana

Yashpur February 500-0-0

Kacharid Kacharid " 100-0-0

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Total Rs. 2,700-0-0

Correspondence

MIS-DEEDS IN BANARAS STATE

To the Editors, Morning India

SIR,

May I draw your attention to the sad plight of the Hindu and other working labour in the Banarås State and request you to inform your kind readers as to the betterment of their conditions? You are possibly aware that we have, in Banarås India, a very heavy work rule, i.e., a normal ten hours' day arrangement for the factory labour since 1921, but the rule in the Banarås State was even to the date allowed to work as long as twelve hours and at times even more. In the matter of child labour too within the Factory Act have not had down a twelve years' age rule for half hours' and a fifteen years' rule for whole hours, children of twelve age are still taken in the work in the departments of the Banarås State. I need not say how very deplorable these conditions are to the health and general well-being of the working people and how very imperative it is to introduce wholesome reforms, as I know that it was such your advice and advice your guidance that the health workers of Ahmedabad strove for and obtained a ten hours' day even before the present Factory Act was enacted, as also that it was at your insistence and under your influence that a similar reform has been effected this year by the Indian State. The Banarås State is now working at turning the Factory Act and has passed draft rules, which, if finally adopted, would bring the Act as a law with that provision in British India. I, however, understand that the final bill-drawers are opposed to the much-needed and long-past due reform and are striving hard to bring about a modification of these rules to suit what they consider to be their interests. These efforts, if it said, are directed towards getting the working period fixed at 65 hours a week instead of 48 and lowering the age rule for whole hours from 12 to 15. In fact, recommendations of this character were made by a committee of five gentlemen, two of whom were prominent anti-labour, sponsored by the Government to open on these rules, and though these have not been accepted, a law is introduced that within a strong public opinion is created, these reforms may never be passed. This question is coming up for consideration before the Banarås Council during the next week and if you are kindly see your way to express your views on this matter at the meeting, it will prove very helpful both to the Council and the State in arriving at a just and sound decision.

I am etc.,

A FRIEND OF KOTI

[I gladly publish the foregoing letter. I know the writer and I do believe him to be what he indicates himself as. I do not know that my opinion will reach the quarters where it should, and if it does, whether it will have any weight. Any way I am completely of opinion that no State, north or south, can afford to do less than British India. Indeed even this house a day and the age limit for children in British India need improvement. It appears to me to fall very wide short. It behooves legislators vehemently to exercise self-control and really serious comes with labour.]

M. K. G.]

A Vicious Book

These correspondence have written to me asking me to give my opinion on a book called *Sarna Department, a Critical Study of the Life and Teachings*, by P. K. Dutt and E. A. Madan, secretary. The author is the Secretary of Tagore Library Society, Lahore. A local correspondent has given me a copy of the book. One of them informs me that I had no hesitation about expressing my opinion on *Sampriti Band* and tells me that therefore I should have come to writing it on Mr. Dutt's volume. I have gone through the volume with as much patience as I could command and I have come to the conclusion that it is a vicious, wicked book which should never have been written by a respectable man and published by a respectable society. The author goes on in his preface that he will approach his subject as a scientific and dispassionate quest. But he knows that science is the pretence itself. He says, 'We intend neither to praise nor to condemn.' But in the very next page tells us what he has in eye on *Sarnath Preceptor*. It is 'a vicious book and the teachings and ideas contained in it are so absurd and so thoroughly dishonest that one finds it hard to believe that a man who bearing the banner of such a powerful organisation as the Arya Samaj, could be the author of such deed.' The author has not hesitated to name the great subjects of Hinduism, including its history and tradition to blame 'whose serious grave after long has remained.' 'The account of his life left by himself is pure fiction.' 'A pall of mystery hangs over his single and early years.' He has not one good word in any of the *Sarnath* or the *Arya Samaj*. He has gone out of all way even to abuse Hindu and Hinduan. But I may not multiply words. Almost every page of the book is loaded with words aimed for condemnation of it. The author has the rest of the book in his concluding chapter. He says, 'If we have not concluded, if we want to make Hindu a great and a refined country, it is our duty to work in close of the nature of another expectation of Hinduan and work out the teaching of Islam in every detail of the Hinduan.'

Islam is a corrupting force and the Hinduan were born in freedom and dignity. Both can open to us, if we want ourselves to expand our mental strength. We are the children of the soil of India and we owe a duty to the Hinduan. Like other books, this too should have a place of equality in the courts of justice. Hindu India will never be able to do that. She can be free and free to power and glory only under the banner of Islam. And the standard bearer of his the author has sought to fulfil by deposit his pen in venom and seeking out of the greatest offenders of modern times, his writings and the great and greatest men of Arya Samaj and undoubtedly Hindu and Hinduan—I submit Mr. Dutt and his committee his name, apologise for the libellous publication and statement. The author's venture to make *Sarnath* as a public letter. He says 'If any one can prove that the book has been written out of spite and to hurt, having I private in mind even the present volume will not bring it into the light. I have greater fear of my own conscience

case of any Government and its personnel is short in this matter." If my intention is worth anything, I can say that the book is found in just every Awa Bazaar and every Mahe, indeed every scattered area and would not exclude Mandla. It is not only to be judged by its title that the book is a treat of facts. **M. K. G.**

Progress of Self-Support Khadi

At Sandeshwara Dargah of Khadi Production made the following interesting account of the progress being made by the Bakhya. Bakhya which is trying to induce people to spin for their own Khadi.

Recently

"21 churches have been introduced in village Mandla and Gangan. 41 pieces of cloth by white and blue have been given in exchange for your spins. 21 families have promised to depend for cloth on handspun yarn only. The work has been very seriously taken up by men, boys and girls. The number of women spinners is less than it should be. The work is stimulated from an Ashram at Mandla where there are voluntary volunteers.

"Pargana work is continuous with the District Congress Committee is carried on in the area of Hooply. 11 wage labour houses have been given and over 100 handspun Congress members have been made. The President of the District Congress Committee is still working with the labour unions.

14 Parganas

"Village Mandla is now making strides in the use of the cloth every day. The villages are working in the village. The National School there is the centre of activity. Almost all the boys spin and are beginning to be clad in village yarn.

Mandla

"In village Madia 21 churches are working. 1 cloth have been exchanged for yarn and over 10 men cloth has been received.

"Village Mandla 41 churches are working. 10 cloth have been made and yarn equivalent to 25 cloth has been received for being worn.

"Village Madia. A primary school has been started for both opening.

Bagra

"Village Mandla had a batch of volunteers engaged in Madia. 41 boys are spinning on the table. It is a Madia village and the volunteers are also Madia. There is every village also in Madia the volunteers are very much encouraged, the being one of the best of the region. Where there are much work now has it appears that the country of Khadi has not much remained the Kames. Men and children have everywhere been found to be clothed, not so much the women, whom for professional opening women have been taken to the work. For self spinning work the Government has generally wanted some where professional person is present.

"Mandla. A branch of the Bakhya Bakhya has been opened with a whole team volunteer. Self-supporting work with women propaganda is going on with involvement of Congress members.

Bakhya

"Village Mandla has taken up the work. A batch of volunteers were formed at Mandla and 10 churches are working.

Colombo

"The 'Lapinabandana' a boy's club for spinning under that name, is intimately connected with the Khadi Production and the Bakhya. 10 boys have promised to be clothed in self-spun yarn only. Kames Ameyara of the Bakhya is presently the focus and member has opened in Madia. She has spun 20,000 yards of 300 count. She is now spinning 300 count. It is a pleasure to see the interest and devoted service that with which the really spin over 200 count. She is only 12 years of age."

This is what I said good progress for the few months that the Bakhya has taken up the work. It is becoming popular, there can be no doubt that the self-support method is the cheapest and the most efficient. **M. K. G.**

The Peasants' Plight

[By Mahadev Das.]

I had fondly hoped that after the havoc wrought by the British against the Government would have to induce more seriously but the reports received from the District and District unions have shattered my belief. So Madras State has not been. Madras State's number of statements was the expansion and the expansion of the peasants' movement. The expansion in which the year (1948-49) of District and District unions are being subjected to the measure of land revenue and taxes. The last two statements have been received. Some of them have more than one statement, but not reproducing them here is necessary, I shall give below only the substance of some of them.

1.

"On 10-5-49 I went to work in my field, having my boots broken. During my absence the Circle Inspector and the Tahsil put their own lock on it. Since then up till now (10-5-49) I, my wife and my children have been forced to wander helplessly and have had to go to it to find alternative to sustain I have paid the first instalment of the tax but for the second part I have to wait at least for a day and night. My own I complained before the revenue officials at the Circle (where again) and beyond that is where the last part has been but to date I have not yet received payment of my own with me. I have to find my children with their own money. I attempted to do so but night comes by doing hard labour and other labour, to pay the second instalment of revenue. But it was diverted by the revenue officials to sustain the taxes. The whole the second part was sold to the State."

2.

"My brother had a holding of 10 acres in his name. To convert the balance of his report that was shown on his own name, his wife, who had hardly put some time, her second confinement, she could not of 10 acres which he was away from the village and then have put under lock. The

she had three sons since these events happened the poor woman has been dependent upon her food on the charity of her neighbours since she earned little money to buy rice, sugar."

III

"On 2-6-39 the Circle Inspector and the Taluk visited the house of . . . and found it locked. On being asked I told them that— had gone to Manipal four months back. Thereupon they got an axe from me and with it forced the lock of the house and entered early two a. At first I had refused to supply them the rice for which they showed me and called me names. In the end they walked away with the broken lock, leaving the house open."

IV

"The Circle Inspector visited our village on horseback to collect revenue due. He and his horse in the chase and on about collecting bag for it from the village. Being members of the village they got an axe from me and with it forced the lock of the house and entered early two a. At first I had refused to supply them the rice for which they showed me and called me names. In the end they walked away with the broken lock, leaving the house open."

V

"While we were away from our houses, the Circle Inspector and the Taluk paid a company went to our houses and demanded the payment of revenue from our households. The Taluk replied that the revenue would be paid when the men returned. But these representatives went unattended and they were turned out into the chase where after being treated in this and above they were returned to return. We returned at noon. On getting news of what had happened we managed to scrape together 4 rupees to pay up the revenue due and thus avoided the discharge of our households."

VI

"As my crop was destroyed by the taluk and I could not do out a living so my village I came out and settled in Manipal. During my absence the Circle Inspector and the Taluk paid a visit to my house, broke into it and searched a field (a large one, they got the standing grain, etc.) and the taluk and took of my land grazing and that was there and took away agricultural implements like ploughshares, iron etc., and a number of domestic articles."

These statements describe houses being kept under lock by the servants of the revenue department for days or more days.

Sr. Dalabhad Patel writes concerning the Dhoti taluk:

"For the last three years the taluk of crop on my taluk has been growing progressively less. The current year has proved to be extraordinary. The crop has been destroyed, and it is no open matter that the peasants have hardly enough to their houses to return on. For the Government has raised prices for full recovery of the revenue due, and further insists upon immediate repayment of the revenue advanced. There have been cases where although a peasant had paid his revenue due his property was confiscated for not meeting

his agricultural outstanding balance of 500 or less rupees from the revenue advance. On the occasion of such epidemics, the widows and children of the unfortunate were turned out of doors on the last day when they are relieved sometimes all night. In some cases even bullocks temporarily borrowed from neighbours for some past debt of a bullock to run out a supply of milk and whip for the starving children are taken in attachment as loss of other property. Not one complaint is made against the highest officials being any relief. Again, attached advances are returned to the owner and returned to at once for loans. The revenue officer has been known to come and collect for buying 'one fourth due' even when the epidemic was ready to set up his revenue due. On other occasions talukdars have been threatened with pain. Some Talukdars do not scruple to convert broken even in these times while some few Talukdars want the benefit of making advances at the same houses they would not surrender clearly funds in their possession. And releasing them only when they had agreed to pay what their lands in law. The surplus of the revenue department wasp down upon any village which shows the slightest sign of life, and try to overcome the people by making the face of attachment in the case of respectable people families of the village. The talukdars requested water as well as soil attachment to the Collector and the Minister, but instead of being granted any relief they were treated in more severe terms only. The Government to which the talukdars this year have been subjected by the revenue department demand all description. Here also a few typical instances: A Peasant collector is unable to pay up his revenue due, he has not even the means to make preparations for the next year's collection. To provide himself with the necessary balance he with a few pairs of bullocks that he has and purchases a cheaper one in its stead. On the top of it an attachment order is served upon him, all resources being marked with great stringency. In another case to save a bullock bullock from being attached is the Jaipur a talukdar somehow manages to scrape up sufficient money and pays up his revenue due only to find that his bullock bullock is attached for the recovery of the revenue due. The Peasant Service was meant and talk of commodity value."

(Translated from Marathi by P.)

CONTENTS

	Page
The Old Story	A. S. Ghosh 1-10
From British India	M. S. Ghosh 11-20
India in India	M. S. Ghosh 21-30
THE TALENTED MR. JONES (continued)	101
A Village Sketch	M. S. Ghosh 31-40
Peopled of the Dotted World	M. S. Ghosh 41-50
The Peasant's Right	Mohd. Ghosh 51-60
Victoria Street	M. S. Ghosh 61-70
From Bengal (Part I)	M. S. Ghosh 71-80
From India (Part II)	81-90
From India (Part III)	91-100

Printed and published by Mohd. Ghosh, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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A Poor

(By R. K. Goshal)

A young man who is an employee in a mill writes:

"I am employed in the engineering department of a mill but I am sick of the business. I have just had a severe illness dependent upon me for support. But not having been trained in other professions I do not know how else I can earn the necessary means to provide food to them all. My monthly requirement comes to one hundred rupees. When I am the captain that is duly perpetuated in the mill lands and the other employees and businessmen of the millers. I begin to feel that service in a mill is not worth these Government wages. What would you advise me to do in the circumstances? I am 25 years of age and have studied up to matriculation."

As an old English adage says, you cannot eat your cake and have it. Similarly you cannot leave off service in a mill and get two years' one hundred per centum. A clear majority of all highly conservative politicians in India will agree the fact that they are almost all of them essentially products of British rule in India, and are such as serve in a more or less degree to sustain that rule. A country which the average daily wages per head is more than twice the average daily wages per head in other parts cannot afford to pay high wages, for the simple reason, that it would mean so much additional burden upon the taxing shoulders of the land who are already weighed down by their poverty. It follows therefore that the only course for a person, who wishes to escape from the system of exploitation which the mills represent, would be absolutely to refuse his family budget. This can be done in two ways: by a radical simplification of one's life and by reducing the number of dependents that one has to support. Every grown up, white-headed member of a family ought to be made to contribute his or her quota towards the upkeep of the family by honest industry. There is a number of domestic crafts that can be easily learnt and pursued at home without the commitment of any large capital. If he is not prepared to do any of these two things, he had better stick to the job in which he is engaged and do whatever service he can. Let him, if he is employed in a mill, try to make a dignified and sympathetic study

of the workings and manner that are a mill labourer's lot and do whatever is possible in the circumstances to alleviate them. Let him cultivate an exemplary purity, honesty and uprightness of conduct, and select his fellow employees with his likes. If the unfortunate employees are all brought in close contact, they will slowly create a poor atmosphere which is bound to tell on their conduct in the end and enable them to obtain justice from them for the mill labourer.

All action in this world has some drawback about it. It is man's duty and privilege to reduce it, and while living in the world of it, to commit ourselves by it as much as it is possible for him to do so. To take an extreme instance, there can perhaps be no greater contribution to action than a conscientious worker. And yet it is possible even for a labourer if he has any pity on him, to find that he has actually become a labourer and graduate that one would hardly expect from him. The educated students of Hindustan the labour in the Hindustan at an extreme point. It is an episode for all young men placed in a similar situation in this correspondence to carefully profile one and differ.

(Translated from Bengali by P.)

Stop Export of Cattle

[It has been suggested in these columns that our ports should be closed to all export of cattle in view of the poverty of really that about cattle in the country and the necessity of these being dressed away to prevent epidemics as long as export is stopped. This view has received support from an unexpected quarter, as can be seen from the following resolution addressed by the Chairman of the Royal Commission on Agriculture in India to Mr. Frederick Anderson, Director of Agriculture, Madras and submitted prior by that office (Vol. II, Evidence taken in the Madras Presidency, pp. 14-5) Y. G. D.]

1921 Is there a demand from overseas for the indigenous cattle of this Presidency?—There is a big demand for Cattle.

1922 Where?—They go to Ceylon, they go to Malaya, and they have even gone as far away as South America.

1923 Have they gone to Brazil?—Yes, and that demand was so great that we had to stop the export of these cattle, it is forbidden now.

1924 Is it absolutely forbidden?—The export of that breed is absolutely forbidden.

1925 Are you in agreement with the policy of closing our ports to all export of cattle?—Certainly, if it be of that kind.

1926 Why?—For the reason, that the people will all their breeding bulls and all their best cows, and the stock will rise and down, that is exactly what did happen as we stopped the export and built up the breed again. There was a great danger of that breed being entirely lost.

1927 When did you close the ports to that export?—About 15 years ago.

1928 You found it a steady deterioration in the cattle of the spot going on to this day. Do you attribute that to the effects of export?—No, it was

only on this particular head that there was such a tremendous drag.

Q111 Would you agree with me that the demand for indigenous goods overseas has been the great stimulus in Great Britain to the improvement of various kinds of cattle?—Yes, I agree.

Q112 What effect, do you suppose, the closing of British ports to the export of British produce outside, particularly to America, would have had upon the breeding policy in Great Britain?—I agree that would have been disastrous. But the attitude of the Chamber was a provable one, and I support it.

Q113 Do you want the embargo extended?—I want to maintain it for some time yet, but I think we could soon get to a state of things when we could take off the embargo. My difficulty is, that when it is taken off, I want some control as to the number of cattle, and particularly what cattle may be exported.

Q114 Do you not think reasonable control from the beginning would have been better than a hard and fast embargo?—From the beginning, you say, but when the export began, there was no Agricultural Department to advise us in the sort of thing. When we first got control, it was far too late to control it.

Q115 Can you support those views by any figure of the estimated numbers of reasonably pure Cowsley exported?—I think I can give the figures. What I can safely say is this, that the breed has improved during the last 15 years a great deal, which is due to the closing of the ports.

A Nongovernment's Letter

Dear Mr. Gandhi,

I'm afraid we shall never quite agree as to what is the best way of securing peace in India, but there is one catch in your trap as a 'sterile' problem with which I do agree most cordially and that is what you speak of the difficulty even you find in expressing your fundamental conviction. That is exactly my experience of language. It is so difficult to say anything that is not misunderstood. I am therefore inclined to neither myself to write when I differ from some of your statements.

Instead of 'replaced' in one paragraph, I should say 'wonderfully developed,' and I would not your constant comparison, Sir T. Madhuson (See also column (C) p. 11, *Truth about India* already referred to).

You were my idea that we British are 'invaders' for India as a whole, but you don't say whether you could leave a government to 'carry on' as a self government Colony like Canada or even South Africa, and for my part I cannot see any chance of your being able to keep the peace internally, much less defend yourselves against external attack, without a strong backing of some great power.

There is of course, in the fundamental basis of the League of Nations with its system of 'mediation,' and as far as I can see, the League of Nations offers us the only chance of international peace. It is not till the nations of the world can trust each other that we can get rid of war, and even if all nations were to feel secure from external attack they all still need a police force to control the chaotic chaos. If any

We succeeded in getting down Thengra, but we haven't got rid of them yet. Through travelling is certainly safer than it used to be, and with a steady well-organised government and good-will with honesty—on occasion, not 'open-opportunity' which is only rebellion under another name—we might easily reduce crime to manageable proportions.

I like your idea of a 'professionally' understanding with Great Britain: very much. Only wish I could see more prospect of it at other time just now. I have never met any intelligent Englishman who would say that any British government was perfect, but you do not often give it credit for being tolerably honest—according to its light, and as you shirk it 'anarchy', there is not much chance of a 'professionally' settlement, unless you consider there is much unexplored potential and opportunity with the 'natives' as Marie Curie did, to kill the British who are flushed by power for 'the poor folk.'

I have just seen the following extract in the *Hindustan Journal* for April, page 451, 'The League of Nations is a Society of States which, without outside of their submission, purport to exercise their independence for the common good.'

Couldn't you make a 'United States of India' on these lines? Even then you must have a supreme government with power to keep the peace and defend the country and the minimum we all look forward to eventually see it.

I am inclined to agree with you that the desire for better times by means of trade, competition instead of co-operation, is one of the chief causes of war.

Lastly, I should like to add, with all respect to a man with much greater knowledge of law than I can pretend to, that in the Hindu Law of inheritance that is primarily responsible for the 'fragmentation of holdings' we all deplore. It is not at all the faulted appearance of the rest, but purely agricultural land in the world produces more (thanks to the perfect irrigation) than the Thangpore Valley in Timorville where I spent 5 (so the whole) very happy years. Yet in 1930 that land had little value owing to the disturbed state of the country, and 15 years ago, when I saw it again, some of it was selling for 1,000 rupees an acre and paying 4 or 5 % on that price, thanks to Jim Dandekar! It is only you, Hindu who can alter the Hindu Law, if it seems sharing is cannot be shared by force as Mr. Menon seems to suggest in his little book *Share or the Future of India*.

Yours very sincerely
J. A. HARRINGTON

P. S. privately: You are quite at liberty to publish this, if you like. I can hardly hope to write again, having been busy in 1939.

Autobiography

Volume I of the *Story of My Experiences with Truth*, pp. 284, being scarce, bound in Khadi, with index and photographic photographs of Gandhi. Price Rs. 2-0-0 plus 2-11-0 for packing and postage. Rs. 2-0-0 by V. P. P. Price for foreign countries 10s. 3-0-0 post free.

Young India

on the present agreement (worth) £1,750. The paper will be completed on the expiry of the annual stipendium of the Assistant. But the little paper may undergo amendments. I hope that the paper will produce a genuine "Scout" who would raise the banner of the village against evil-doers. M. E. G.

'British Trustees'

(By M. K. G.)

It is a real pleasure to give elsewhere Mr. Pennington's letter. Mr. Pennington is now a commissioner but he is both so honest and the whole he represents us in given at risk. I wish that we could have the same look in ourselves and the paper we are heavily leaning to represent Mr. Pennington's philosophy is marked "private" but does not let us privacy about it. I have printed it as it does credit to him. The reader will join us in wishing him many more years of his upon this happy globe.

To come to the subject matter of my writer-portfolio's letter, I must confess that he does not convince me. There would be no quarrel with him at the English administrators of they were real trustees. Mr. Pennington's honesty is beyond question. But surely he is behaving under self-deception. Some of the highest men in the British cabinet have frankly repudiated the conduct of that and considered for our benefit and the knowledge of the world the damage of the trust. "By the trust we have caused India, by the trust we propose to keep it." The trust has become already progressive and all the works of diplomacy that accompany that violence. It was therefore the trust itself which was meant when the doctrine of the trust was announced.

Mr. and Mrs. Pennington are those who think with him in the matter that a trust is always a burden, a responsibility. But the British people have read their possessions of India predominantly if not exclusively for their benefit. In their own words, they have exploited the country and its people. In the late Lord Salisbury's words they have "bled India". Surely when a trustee discharges his trust, his trust leads up good effect and grows under its protection. But India's condition from Calcutta downwards have testified that our growth has been checked.

The Britons in the untrusting hands out of which we wish it to be laid down. Nobody is deceived by it. What we want is the India. And if we have to wait through a war of blood before we reach it, the answer we can do so, the better. We do not want a compromised political peace that weakens us, we want an untrusting peace that will make us healthier and stronger.

Mr. Pennington remains as of the machine, the replacement for computers for the progress at night. Let him ask the qualified persons how much they appreciate the machine. Hypocrisy and cowardice are among the signs of machine men. But most words lead to progress. They have united to deceive the people cowardly. That well-remembered people are still in the hands of the machine to move on both in the machine and in the great city. These machines for progress are created by untrusting self-deception under which, naturally men like Mr. Pennington believe.

Asian Flood

[Here is the first report from Sir Arnold, Theobald on this flood. The money estimated is taken from M. E. G.]

"You may be expecting from me a detailed report of the Asian Flood and the measures adopted so far to alleviate the distress. I have not been able to do so for the reason that I was confined to bed for the last week or so and am now a convalescent. I had a slight attack of measles in both my legs and have just begun to walk slowly on the house only."

"My companion, Sir Harrold Arthur, Chief of Police, however, has been active and returning about 12 towns and villages around. With knowledge and information gained from him we have just begun some work, chiefly for human transportation in Calcutta district and Indian supply in Sylhet."

"Cachar district, the capital of which is Dibrugarh, being fully and very close to Calcutta, was the first to suffer from the heavy rain and floods of June 1919 last. The waters came down with a great rush, were confined to the valleys for about two or three days and in moving slowly carried away 40 to 50% of walls and houses and nothing but ruins (there being no great houses or villages) were left up to the extent of 50 to 60%."

"It is in the reconstruction of these lands that the chief elements of what expenditure are now being directed. From the small lands of our district we are giving some lands for the work in Cachar district. A help of Rs. 10 to 20 per foot is considered sufficient. The district of Sylhet is thickly populated, the total population being as much as 21 lakhs. Had the population of this district had their lands and villages surrounded with flood waters brought down from Cachar district. The country here being flat, the flood waters covered for a week longer period than in Cachar district, and was a month after the actual floods we could see signs of flood water receding over the lands. Here the greater damage was at least of crops and of cattle than of houses. The cattle that have been used are almost half in need of fodder. Fenced holes of hay are no longer so this side and have not obtained. We are therefore trying to import from Chittagong bags of hay and making yards (which are comparatively cheap there) in order the increasing cattle from elsewhere."

"Up to date the Government of Assam have assisted greatly liberally in the matter of distribution of food of rice to the affected population. But the public funds will have now to do the rest, namely 40 transportation of houses in Calcutta, (1) the provision of food and fodder to these people on both the districts and (2) the supply of fodder to save the cattle from the arrival of the floods. The amounts collected so far have been very small in comparison with the magnitude of the work. There is no Sir Parasharanna to collect loans from a charitable public and a number of donations to organize the professional forces at various centers of work. I would therefore request the friends of good trying to send as much money as you can to assist in the relief of the suffering here before July closes. Our party will not return here from the beginning of August. I would extremely request you therefore to expedite the matter and give a prompt reply."

'The Creative Delight'

[Under the above heading there appears in *Deendrakar College Magazine* a very readable and thought-provoking article by Capt. A. B. Pedrol of Cochin. Though for the sake of Young India it may be considered somewhat long, I have not had the courage to abridge it. I present the reader with the whole of Capt. Pedrol's article in the hope that it will bring comfort to the great cause of Deendrakarism.]

M. K. GIL.

Two years ago, when I was travelling in North Wales, I was struck with the universal employment of the spinning wheel in every cottage that I visited. And I asked the cottagers why they should spend their time in this slow process of making yarn, when they could procure miles of machine-made cloth at a comparatively cheap rate. One of the women told me, that the spinning wheel in Wales and in several parts of rural England was an heirloom industry, almost sanctified by usage, that the labour of 'home spin' lasted much longer than the machine-made stuff, and also was a partial solution of the economic problem. She went in a cupboard, and took out several pieces of cloth, which were nothing more, more, and more of them were remarkable for their texture and the pretty designs in embroidery and needlework with which they were finely decorated. She also told me, that there was something of simplicity, homeliness, and domesticity in the wheel spinning wheel before her, and added that if the whole world was converted into a cloth factory, I would still have the peaceful home of the domestic spinning wheel in the village, because it has become almost identified as one of the family. 'It gives us, women, a good deal of peace and contentment from the wisdom of domestic life to hear the music of the whirling wheel. It is the best companion in our hours of loneliness.'

From the way in which she talked of her pastime as the spinning wheel, and the extreme sympathy with which she welcomed the visitor drawn out into the thin fire, one would have thought that she was almost witnessing the interesting performance of one of her own little children. There seems to be some feeling running through the words. This Welsh girl has been taught to shut out her past. The forgotten past were not. But the possibilities for spinning had their definite outlet on the wheel, all ready for work at any time, to be left off or resumed, several times a day.

I have, as a matter of habit, seriously influenced by a strong predilection, acquired a taste of sketching and painting, in those occasional moments, when life seems to be much more tolerable than in every other. And these amateur attempts have found a respectable place in the walls of my house, where I have gradually decorated the fireplace with fine have absolutely raised our lives of art and our creative instincts. There are hundreds of pictures, world famous ones, which I can get for little expense, and two models. Some of these 'lads' were painted after long trudge across the country. I have often been caught in a heavy rainstorm or a soaking rain or these experiments—of late sometimes picked up for

in a field, to be widely scattered all around by an angry hail, with the danger signal on its forehead, when presently I had me surprised. And when all this raining, or wetting, I come back to find in the first place, round the corner, a picture of the same scene, even so much better painted than mine own, to be had for the low sum of fivepence. But I am not much more attached to my indifferent sketch, due to the reproduction of the scene by a celebrated artist. And I have asked myself who knew, the answer is that nature has an imperfect picture in the natural psychology of a man, if that has not been actually altered out of its natural connection with a day, however unimportant.

It is the picture delight that man always felt in works of his own creation. It is not a new development, not a new acquisition. It is natural in all human beings. The tree which you have planted, the flower that you pluck from your own garden, the house that you have built, even the children that have been born to you—all these are more pleasing and more attractive, more in tune with the sympathetic feelings of your soul, than the trees and the house and the house and the children of nature, however much they may treasure yours in beauty or decoration. Your hand, your mind, and your heart have given into their making. There is a magical in that binds you to these products of your own make.

That is my philosophy of the spinning wheel. Just a year before I started the *Shropps*, the idea of 'Creative Delight' struck me rather forcibly, and I thought that in the 'charities' there was another explanation that led me to enjoy fruits of man's labour. At that time I looked back on myself—and look at inventory of the staff on me, and asked me. How said? There was hardly a thing there which could not be expressed in terms of reason, sense and just. The whole thread of 'being' was absent. And then I thought, that it would give me a new pleasure in doing myself in terms of my own making, and to feel the touch of my own handiwork on the necessary side.

That was how I started spinning. It was years after the great education had produced the grasp of the 'charities'—the solution of a reformatory that found that a child's progress through the deplorable story of the Indian Constitution. At first were threads unspun, and then evolved. The small sample of real, rare, placed side by side with the staff of twisted cotton, looked like a molecule in a microscope. But every molecule is that tiny particle would speak, if it had a tongue. Something had given out of me to the creature. In the delight of the first experimental production, I took it to my children, with the pride of no man in the creation of a new work of art. They were already spinning yarn by the rods, but of course, Papa's yarn deserves some compliment. "O! what a little thing by Daddy has made," they said, and they took it into the broad open light to see that it was there, that the cotton had really moved itself round that little wire core. Its thread was too loose, close gripper in thickness; it had of the technical definition you can possibly think of. But in spite of all these deficiencies, it was like a first

here. I have to keep well on a loose rein of my surface attempt at the opening wheel.

It took me less than two days to learn this art. The course would just well begin with a broad sweepingly through the massive huge top, and end on the spindle. The intended work of the wheel has now become a continuous continuous line, which has to be bent, to make the poetry of it. I used to attack every top or these masses entered in the present nature life of the production to look out another twenty or thirty years to my total number and I used to watch with delight the masses spindle widely developing in the middle, like the richness of a fabric.

A certain artist, who used to have an unconscious, and always brought with him a full group of the latest from the work of Kandinsky and Picasso 'battered' in out of formal art, asked me, as I was engaged at this splendid task "Whatever I was doing?"

"Scanning," I said quickly.

"You scanning?" he asked in astonishment.

"I think I am," I said, "among all Indians."

"And what do you propose to do with the poem?" he said.

"That is what I have made sufficient to do for me and my family, which, I suppose, probably never will be," I answered.

"But surely," he said, "you are not going to do this poem and your family that could do it?"

"Why not, it is destined to do so, as the poet think you there are ten families the each India? Look on the wall," I said, "something of me, some your individuality, has gone into the making of every line on these voluminous—looked, I thought, I could produce with half the trouble and expense. I cannot and Christmas number of your leading journals, and fill up my walls with prints of country squares, houses and climbing pyramids on the shore, of the green yellow Lushes from of longness, dancing in a school and myriads of Indian poems, turned into compositions. But what have we to do now? I say, you just try to make a poem with the present, however obscure, put it on your table, and see how you find. That will give you some idea of the delight of creative production. It has to be done before it can be left. It is the same also in opening you an explanation of the actual work and, perhaps, creative material. I have made a thing for yourself, and feel the pleasure of the production."

"But surely—"

"There is no bet in the case," I put in with a laugh. "It is the best thing for what comes of you people generally refer from—what comes—the mental being 'like to do and plenty of time to do it and on the distance now. Why, I tell you, if you could make your own work of work in play with, you might find a little poetry even in the most important of all persons."

I have thought, what a wonderful and simple thing lay in that writing symbol before me. There is enough of scope to develop your capacity in drawing new patterns of the wheel, and other patterns

on the fabric made by the wheel. The dramatic opening wheel is so old as civilization. And even today the very best, the finest fabric are made, because you can get your hand and your feeling into the stuff. In some of the finest moments of George you still see the greatest master of an other type played in glass over against a black background to make them to be seen. No machine makes that they are human in some way, completely dead.

Now this opening design is an essential element in the actual movement of every individual, and is just one of the most disappointing features that should be required from them the wheel. I have particularly emphasized on the double because it has for some interesting reason, it was in the double capacity of it several of our old men and women and I have never met anyone, and as a source of emotional conversation. I perceive that in the double wheel of this individual, there are several people in. Perhaps we still feel the wheel a universal in which we feel in our modern, and in fact also in between person and between person, without going through a mechanical party. I know a large number of responsible Indian here who will not recognize. A few days ago while having tea with an upper middle class family, I dropped my handkerchief on the floor, and while picking it up, my hand touched another the person's hands which looked with which it was concerned.

"Is that an Indian pattern?" she asked me. "No," I answered, "and more than that, the whole thing is human made."

She had a slight look at the fabric and said, "It is rather coarse, don't you think so?"

"Yes, Madam, but even your German husband put it down on his table to get into it this week by some of the finest masterpieces of America, and we they say things. But they work well, wonderfully well, indeed, and I am just as proud to them."

"Ah, yes," she answered, "this is of 'Decorated,' you know? But speaking of Indian patterns, she asked, "I notice all my clothes are and check them too, you see, they are not with a pattern, a pattern, something that I am almost sure the Indian."

Oh, yes, these are my mother of people of home, which made me was turned up to the feeling who want to show what money you have, without that there is no moment. People who will the style of their own work, and they change with their own eye, have a special account given for doing so, but it is not that, it is a special something, where real psychological nature has put in, he worked out.

There are a hundred and one things that we ourselves might have to, to arrange the Indian capital, but I believe, myself, from the opening wheel to the spiral of this wheel is more. Instead of a commodity concerned with food and clothing and, if everything could produce in the own garden, much of the wheel to express the last part, I should think most people would have a better opinion for doing that. If each individual world made his own sense of his clothing, it would not only solve the most important problem of our time, but would also make a real fact for decency. In the same way, you could use your capacity with your mind and pleasure by choosing your own creative symbols in the

production of these other staples of life, which, while greatly strengthening your powers of economy, will also tend to establish the comprehensive trend that leads you to your own nation's head.

Bombay Milk Supply

Mr. Magdum Amichand, the milk industrialist, continues his well thought and considered but pressing a cheaper and purer milk supply for Bombay. He has drawn up a memorandum showing that if the railway company would adopt a reasonable and responsive attitude it can very materially help cheaper production, i.e., by reducing the freight for milk and supplying cheap fuelwood for the carrying milk from the suburban centers to Bombay. He says that it is wrong to had freight policy.

"That places between Pather (15 miles) and mid Pather (175 miles), although fully grass areas, supplying thousands of tons of grass of the best quality to the whole of Gujarat and Bombay, and although having ample, favourable and natural conditions of climate and water etc., have no share started for milk supply to Bombay that suppliers of milk in both have an alternative but to keep themselves and their buffaloes (14,000) confined to the suburbs (50) in the heart of the city in very unsuitable conditions where there is no grazing area and the cost for transportation of such buffaloes to the cattle is Rs 7 or Rs 10 p. m., resulting in a distinct additional loss at the rate of Rs 2-6 per milk of the 11 buffaloes that go dry every month after the lactation period out of a lot of 100 buffaloes so milk and that the milk producers from more than 10,000 buffaloes and supply thereof from year to year is being seriously stopped though they would again come out and produce milk at the same extent as before unless a very short time of not slaughtered and wasted."

He concludes that

"All these factors buffaloes go in pairs low Bombay milk rate in the conditions in the world. It is much easier than in New York and London. It is 50% easier even than in Calcutta in British India. The result is the highest milk productivity of the past of Bombay and nearly total extinction of the best breed of buffaloes, their fresh young calves continuously dying due to the same extent. Loss on 10,000 buffaloes themselves amount to Rs loss of rupees per year at Rs 100 per head, not to mention loss of milk production per day of about 4,000 cans of milk that would be produced in a short time."

I understand that a Joint Committee consisting of a sub-committee of the Railway Local Advisory Board and a certain number of the members of the Bombay Corporation has been brought into being to consider this question. The question of cheap and pure milk supply for Bombay is a real question. It affects the health of the inhabitants and especially the babies at 'the first cry' of India. The transportation and the economic aspects are no less important. It is to be hoped therefore that the Joint Committee will present a solution that will enable suburban centers to thrive and simplify the question of carrying the cattle milk from the heart of the city.

M. K. G.

Rs 1,00,000 of £ 1,500 Paise

The Council of the All-India Spinner's Association, has decided to award a grant of Rs 1,00,000 or £ 7,500 to the winner who will hand over to the Council a spinning wheel or a combination of spinning wheel and reeler fulfilling the following conditions:

1. The spinning wheel should be handy in use and should be worked by hand or by foot or an ordinary Indian village cottage.

2. It should be such as can women use with at a lot of 5 hours a day without undue strain.

3. It should be capable of spinning hand-spun yarn or have attachment for cotton.

4. The output of yarn should be 10,000 yards of 12 to 16 counts or 2 hours' continuous working.

5. The machine should be such as can be made available at India at a price not exceeding Rs. 150.

6. The representation of the machine should be substantial and capable of being used, say, 20 years with occasional replacement of wearing parts. The replacement charges should be reasonable and may not exceed 2% of the cost of the machine per year.

7. The competitors should deliver at their own cost at Bikaner their machine for examination on or before the 30th October, 1939. The competitors may protect their machines by patent during examination. The winner will have to transfer patent rights to the Council of the All-India Spinner's Association without reservation.

8. The judges shall be: Sir Chakrabarti, Director of Field Production, Sir Lakshminarayana Prasad, Technical Director, Bombay Cotton, Madras, and Sir C. Chakrabarti, Director, Gandhi Ashram, Tiruchengode. In the event of disagreement between the judges, the final decision shall be the referee and taking it on Sir Chakrabarti, Secretary, All-India Spinner's Association.

All further enquiries should be addressed to the undersigned at A. I. S. A. office, Mumbai, Amichand

243 July, 1939

Chandrabharthi

Self-Portrait : Self-Indulgence

(With Photos)

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Shriyati, Shriyati

CONTENTS

	Page
In Brief: With History	Mr. E. Gandhi 100
A. D. D. D.	Mr. E. Gandhi 100
Long History of India	Mr. E. Gandhi 100
A. D. D. D. D.	Mr. E. Gandhi 100
What should we do for India	Mr. E. Gandhi 100
India's Condition	Mr. E. Gandhi 100
India's Future	Mr. E. Gandhi 100
The Indian People	Mr. E. Gandhi 100
India's Milk Supply	Mr. E. Gandhi 100
A. D. D. D.	Mr. E. Gandhi 100
Rs. 1,00,000 of £ 1,500 Paise	Mr. E. Gandhi 100
India's Future	Mr. E. Gandhi 100

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Incurable

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Notes

Vandana

And successive vandanas take me far hence and that vandana defines 'a sort of temporary immunity from analysis.' The correspondence gives the phrase 'a sort of' and reproduces my claim to describe myself as an anti-vandanaist. I would hope my vandanaist friends to appreciate the fact that a person may be a good anti-vandanaist although he may believe in a sort of temporary immunity granted that to maintain the benefit of such immunity. But myself I do not believe in vandanaism giving any real immunity temporary or otherwise. It gives a seeming immunity because those who object to the vandana protest in various cases believe that they have escaped analysis because they are some of their neighbors' party or. Who can persuade these neighbors now that since without vandanaism they might have escaped the selection like the rest of their opponents, vandanaist neighbors? In my note I easily mentioned a physiological fact. Anti-vandanaists will never believe in vandanaist good faith, if they will be absolutely accurate about their facts, take the measure of popular passions and fears and politically cultivate public opinion against vandanaism. But for the anxiety to such matters of selected facts there would never be vandanaism as a matter in which respectable medical opinion differs from the ordinary view and common sense which at least make any reasonable case against vandanaism. I am understood my completely misapprehension of my neighbors' fact selection from me, but I cannot understand my being compelled to undergo an operation against which I have a religious or hygienic objection. A community has a right to protect itself from me but it has no right to require an operation on me merely for my protection. The necessity of my freedom, however, in my right to go as long as my inner conscience so see this.

A Patient's Death

A correspondence wrote

"I am sure it will cause you great pain to know that L. Bhaik Dyal, editor of Weekly Young India and former Congress worker in the Punjab, is no more. His mother died at Amritsar, where he had gone to attend his brother's case at a short court in his friends. He had been ill for about a year. Last March Bhaik Dyal's Mother Malvra persuaded him to take complete rest for some months. The good Dyal then kindly proposed that he go to live at the respectable

to resume his activities. It is sad to think that he had not availed himself of the generous help he more than three months when he had recovered more. Perhaps you recalled that he acted as your friend's Secretary to collect and give evidence in certain villages of the Punjab in connection with the Congress Committee report regarding martial law operations. He graciously remembered this local association with you as the happyest time of his life. His resignation and non-attendance of his services you were good enough to give him an autograph with writing in Hindi and appreciation of his work done over Punjab's time. He always paid the amounts in his most trusted person. He died on the 10th July at the State Hospital, Amritsar, where he succumbed to the effects of an operation. Also passed on in prison and had L. Bhaik Dyal lived a life of poverty and even starvation. He had a great son proud to allow him to buy even from his friends. Now that he has departed there is none to provide for the members of his family. He leaves behind two daughters, wife and aged mother. They are now reduced to a state of great want. Could you possibly write up the Punjab Congress or Indian physicians to do something to relieve the misery of his dependents? A Working Congress worker and a patient party like Bhaik Dyal would deserve more."

I have a vivid recollection of Late Bhaik Dyal when I was in the Punjab in connection with the martial law Congress Inquiry, and now hear not what the correspondent says about his services. I tender my condolences to the family of the deceased. There is no doubt about it the duty of medical Congressmen in the Punjab to investigate the conditions of the family and make whatever possible way be necessary. All genuine genuine workers should be able to feel that their true service is the true service for their neighbors' service. And what should always be said. There is something wrong when the family of a patient on Kurukshetra has to be supported from Dehra-dun.

For A I S A Delegation

The Secretary A. I. S. A. complains that many members are anxious to leave their membership but they are not getting in conformity with the rules. In spite of intimation, several have failed to send in their year end and the future resignation. I have repeatedly cautioned the Secretary to attend the time all the instant when the Council meets. But no improvement whatever. If the members continuously work resignation,

I know that procrastination among members is the bane of most assemblies. But an assembly, which seems to serve (particularly those) hundred million men and women cannot afford to be late regarding the observance of terms of membership. Now in the condition affairs of the members will arise naturally. Many allow excuses to accumulate and then find that they will be able to make up by giving many hours at a stretch. Unfortunately for them there may have more time and they find themselves in default. Regular speaking for half an hour daily is not then and it should be a joy to be able to serve from day to day through the whole a vital contact with the millions of people. I hope that the conduct will reduce the bulk of my remarks and enable me to make up for arrears and make a promise to themselves never again to fall into arrears.

M. K. G.

A Commendable Practice

In course of his visit conducted by the Royal Commission on Agriculture Mr. E. H. B. Arnold, Director of Agriculture, Madras, says:

"In former years when a big man died in a village his relatives generally dedicated a bull to the temple. A collection of these dedications was occasionally called and bull calves were brought for inspection. The collection was very strict, and if a bull did not possess all the points which the committee thought the breeders bull should have, it was not accepted. In this way, very good bulls were dedicated to the temple. Owing to the increased price of cattle, this practice of dedicating a good bull to the temple is gradually becoming obsolete. The religious pay only a small amount for an animal and dedicate it to the temple without the consultation of the committee. Owing to this, very few breeding bulls are seen in the districts. A Brahmin bull in former days was allowed to roam over any crop and was in a good condition. But in these days when expensive crops are being raised, the crop is many times done not then from about driving it out of his field, and so bulls are seen today in a few districts. I strongly advise the appointment of a committee of capable breeders in each village for the purpose of selecting bulls for dedication to temples and for supervising the breeding stock in the village."

This commendable practice of dedicating the offspring of bulls must not only be retained in the Madras Presidency, but also extended to the other provinces. Cattle and gamekeeping breeding is largely responsible for the degeneration of our cattle. Hence the importance of retaining the dedication of bulls to the community. Whether advantages can be expected of the tax they cannot by having have amongst bulls all the while they may be used to work must. If they cannot afford to purchase a good animal, they must be allowed to keep the herd and at least obtain from raising disease by stopping the necessary. Further they must be asked to deposit with the community a small salary large enough to maintain the bull during its natural life, for the days are given when it could serve people's crops with impunity. This bull should possess cannot afford to let the bull who the head out of their service and the master of their opinion.

Y. G. D.

How to Stamp out Malaria

Dr. Hildred Ross of the Asian Frontier Tea Company, Teikyo, brother of Sir Donald Ross, the British discoverer of the transmission of malaria by mosquito-complexion. In course of his own proposal for the Royal Commission on Agriculture in India, suggested the 'prevention of malaria in the same way that West and Persian Canal Zones have been cleared of it, namely, by draining and what in that mosquito-ridden country, 'layed,' for as he truly said, 'the removal of malaria has been found to be a most important factor in "the promotion of the welfare and prosperity of the rural population"; for which the Commission may in make recommendations according to their means of reference. The prevention of malaria, added the doctor, "increases the output by more than a hundredfold."

And this was how the learned doctor described the method of prevention by means of his own evidence (Vol. V, Evidence taken in India, p. 292 ff.)

"There are no special difficulties in preventing malaria and other mosquito-borne fevers in Upper Asian tea plantations. It is essential either to successfully have done in Ceylon or in the Federated Malay States, because of the regular and weather which occurs in Upper Asian, when the mosquitoes, 'larvae,' then given to some time to deal with the least pest, which is the only satisfactory way of getting rid of the disease. Malaria is removed from tea lands being to malaria only by the mosquito-complexion. It is not advised to any other way. Drainage, however, on the other hand, and some other short-term methods of larva, which is a great deal of drainage amongst the human population of India and other parts of the tropics, are needed by what are known as barriers to domestic mosquitoes, which are very prevalent in Upper Asian as well as in other parts of India. Only the female mosquito needs to be killed. The male is a nuisance. It is a very remarkable thing, but it is only the fertilized female mosquito which needs to be killed. The reason seems to be that the male mosquito is almost by sucking the blood of human beings, monkeys, bats and birds gives the female more strength to produce her young. 'The female of the species is more deadly than the male.' After the discovery in Ceylon and Sumatra in 1917 and 1918 of the mosquito-complexion, no attempt was made in the East India to get rid of malaria by dealing with the breed on places of the mosquito and by using the natural enemy, which prevents the mosquito larvae coming to maturity. I was Health Officer there. Malaria was distributed in my words, and in my opinion—(For further information have not happened in the last three years, and mosquito-borne are no longer reported, and they have not been needed at all during that time. All the world knows of the work done by the late General Gowers in the Persian Canal area, and by others in West Africa, Malabar, Languan, Florida, Brazil, the Federated Malay States (Dr. Sir Malcolm Wilson) and in various other parts of the world, where malaria has been abolished. In India, the measures against malaria have not been taken very seriously. I do not know why, or more of the fact they have been applied so immediately in other countries. Dr. Hildred

Water begins to appear for two or three days in Upper Andes from June onwards, and there are good runs for two or three adjoining days, so that we are at last making a beginning, although a limited one, in India, in planted rice. In Upper Andes, the chief breeding place of the mosquitoes are the swamps which surround and surround the various rice fields, bamboo groves which have grown in the pastures, which were all filled with water and are a fruitful source of mosquito-breeding, larvae and eggs being deposited in swamps, in rice, and in both houses occupied by man.

The methods of dealing with the breeding places are as follows. In the first place, it is necessary to drain the swamps near the garden, bamboo, rice, and (where possible) both swamps. These last, being on volcanic parts, are sometimes rather difficult to reach, especially in the rain. Each swamp should have a central drain, as if there is already an existing central stream, this should be strengthened, deepened and widened. It is very important to remember that in most of these swamps in Upper Andes, and in most of those I have seen in other parts of India, the central stream exists along a Subalpine curve. The important thing is to realise it. It can be done very cheaply, because up here the work in the swamp is very soft and there is no rock or stone. In addition to the central drain, we build out into the river side of the swamp, following the edge on both sides. There are shallow drains 5 feet wide at the top and 2 feet 6 inches deep. It is important that they should not be more than a foot wide at the top or bottom of the drain. These central drains are connected with the central stream at intervals, and in this way the swamp becomes slowly quite dry except in the centre, and the water is drained into the central stream instead of lying in the swamps, so that we are off the water and keep it water control, the whole object of the process being to have what we call 'water-tightness' instead of swamps. By means of these drains, moreover, the flood water is got away from the neighbourhood much more rapidly, and the central stream instead of being a swampy drain can be kept the higher level which are water collection. The cost of the drainage system, but it has not yet exceeded Rs. 12 per acre of the area of cultivation. Usually it is very much less than that. The cost of it should be met from capital account, for it is a permanent and fixed cost.

Secondly, there is maintenance. The swamps of two groups of swamps on each side of the river to be kept with, each drainage not exceeding 1,500 acres. These two groups are under the control of farmers, and each consists of three acres. One part of these swamps, with the farmers, keeps the drains in good order and repair, while the majority and most of the water does not stagnate in them. This part is occupied during the rainy season, when work in the swamps is in cutting bamboo stems of bamboo the top which, in order to prevent them retaining water in which the mosquitoes can breed. The other group, under central drainage, is given a 10-day cash outlaying small part of the central drainage and the cheapest available labour. The 10-day

work is so simple that generally one old boy (which) and a young man part of the work, it is not much more, all the main work, and the swamps of every house and drainage in the same hour of the same day every week in the year, when all collection of stagnant water, and keeping all rice, bamboo, grass, etc., which could be used for swamps or water in the field. It is very important that the work of this group should be done regularly once a week. These swamps which for any reason cannot be drained should be treated with Fero grass once a week. This is a compound of manure which should be mixed with dry mud and in the proportion of one part of Fero grass to fifty of dirt (by weight) and it is mixed over the swamp, it is thrown up over the air by the hand of the man who has the sign, so that the wind shall take it and allow it to settle on the swamp. It is given liberally to all the swamps the neighbouring swamps which had up the surface of the water, or just below the surface. Unfortunately the matter is uncertain, because it depends on the vapour of the wind, and therefore it cannot be used on and must only be used on an adjacent, it must be used on the swamp and along. We have found the maximum cost of the work, 1-4-4 per acre of cultivation per year, which is not a very large sum. We have therefore to improve the land, permanent, had cost of the drainage, and the small change for annual maintenance. There is one thing which is essential for the success of this work, it requires the largest collection of all concerned. It requires and requires and others connected with the industry become synthetic, all the good work that has been done in the past will be useless, and the work will not continue to the degree of the supply displayed. If on the other hand the work is always conducted with interest, it will result in constantly improved results in the industry concerned (whatever it may be) and will lead to a great increase of efficiency and to greater production and greater happiness in the part of the workpeople employed.

(To be continued)

VALE GOTTSTEIN DESSAI

More Khadi Matters

The Secretary, All India Spinners' Association, Ahmedabad, writes

Contributors of the Association have been asked to the following Khadi Matters, which have agreed to deal particularly in handloom and handloom work, and to observe the rules laid down by the Association in that connection:

1. Khadi Karyakari, Bala, District Rajahmundry (U. P.)
2. Khadi Khadi Khadi, Mohd. Khadi (U. P.)
3. Khadi Khadi Khadi, Pithapur, District Khadi (U. P.)
4. Mr. Khadi Khadi, Rajah, District Khadi (U. P.)
5. Mr. Khadi Khadi, Rajah, District Khadi (U. P.)
6. Khadi Khadi Khadi, Khadi, District Khadi, District Khadi (U. P.)

Young India

Incurable

(By B. K. Chakravarti)

Hardly need I say that the Government's speech and the Revenue Member's on the proposed Land Revenue legislation will be discussed in the Bombay Inquiry report, the conclusion being still open as to whether the Government is incurable. The Bombay Government has accepted the Committee's report as it were at the point of the sword. It leaves full well that acceptance of the report would mean a proclamation of the whole nation to a much more serious loss than before. There is no guess or dispute about the acceptance. Indeed the Revenue Member had the boldness to say that the Government had accepted the report in order to close the matter though it would have consequences and the approval of what Messrs Drummond and Maxwell had done on the day collected and accepted for them. There is not one word of regret for the many acts of acceptance committed by the officials in the five years of Benjamin Giffen which cost the people a protracted struggle involving terrible hardship. In the teeth of published letters of the Government, the Revenue Member dares to suggest that the inquiry was granted not under pressure but because there were definite allegations about the police matter being collected and the statement being based on erroneous figures. He hopes that the Government had repudiated these charges and defended the statement with unflinching courage and had with steady self-reliance proclaimed that if an inquiry was granted the finding would show a lighter figure.

The speaker makes it absolutely clear that the Government does not believe in doing justice for its own sake. Its important reason offering its acceptance, it will yield only to prevent attacks of successfully excited world upon its acceptance in greater property than the justice demanded world. Thus a parallel in the British system because its pressure had become quite dangerous for its character than the national point of honor justice.

But the steadily justice done in England has involved extraordinary legislation. It has not been obliged to maintain that it will bring in a measure but at an early date or under no measure in future the same statement by Messrs Drummond and Maxwell, that the last action given of the Government had by the Revenue Member need not maintain as it is made to be found that the legislation will pressure in the act when it will break to the hope. All the public resistance and preservation of industry will be of no work of the method of acceptance is not publicly stated and the documents of Benjamin Giffen are not made available to public of law. To its eye, the Government knows, under a transparent loss of pressure. And an apparently loss of business seems a completely reform in administration. For this the act, however related to give an hope whatever.

Now that is much not not for James Vaghdevji and his early friend Lango. It has led up

discovery, however, if remarks all kinds of spirit. All its resistance will be found in secret that the proposed legislation under the actual rule created by a people protest under the weight of a law that holds up due of what is certain. Absence of protest and local confidence by the Government of the British Member gives no hope of true reform being made without adequate, intelligent, well-informed and healthy agitation.

Maharashtra Khadi Sangha

Maharashtra Khadi Sangha is one of the most efficient and methodical Khadi organisations in the country. Its members, many of them Shikharis and 5 Dars of Dharwad in fact, I take the following from the interesting report sent by the Sangha to the Secretary of the A. I. S. A.

"As you are aware, the principal object of the Sangha is to promote Khadi and to create a favourable atmosphere for the spread of Khadi in the whole of Maharashtra, not as propaganda for Khadi is the main activity of the Sangha.

"The workers maintain a factory from and raised principal towns in their respective districts. I only make special mention of Sir Shikhar, who suggested all others in visiting places, delivered lectures and invited Khadi. Over a hundred places were visited and the message of Khadi was carried to thousands of persons. During these visits members in charge obtained signatures of persons who had already taken the vow or who took a vow of wearing Khadi voluntarily and also of persons who promised to purchase Khadi worth at least one rupee per year. The latter class of persons received as much credit to Khadi Secretary of the place. All these signatures are well preserved in bound volumes. From the reports received from all these workers, it appears that there are at present nearly 1,200 people in the whole of Maharashtra, who are linked Khadi workers. It must be pointed out that we have obtained the signatures of all these.

"As a result of this propaganda, you may have noted from the report of your Maharashtra Branch, that there has been some last year, considerable increase in the sale of Khadi in Maharashtra. I may say the liberty of making a statement, based not on the reports received from co-workers and also personal observation, that spirit, which once started and which is now found everywhere in the public press and in the platform, has surely attracted, though not anticipated, the Government of Khadi in Maharashtra has undoubtedly passed through the first three stages of courage, endurance and endurance and has now reached the stage of active appreciation.

"Most of the workers and their wives were women, whereas only a few had to do so. The hands of the Sangha. Due to the hands of the Sangha are slowly moving from your Maharashtra Branch.

"The last annual conference of the Sangha was held on 11th May, 1929, at Durgam, it was presided by the presence of Shri. Jadhavji, who specially

some done from Singapore for the purpose. The programme of work, besides the usual propaganda schemes, that was studied out for the nearest past, was as follows:

1. To take advantage of the atmosphere of boycott of foreign cloth and food to intensify the sense of lack.

2. To start Spicing Circle wherever possible.

3. To recruit a disciplined and organised body of at least 100 workers, throughout Malabar, who would regularly carry out the work from the local quarters.

"At the conference every member said that if their travelling expenses could be met, they hoped to turn out more work in the districts situated above, and the Conference decided to take for a grant of Rs. 1,000 to meet the expenses of the current year."

I hope that it will be possible for the Council to make the grant required. I would urge the League to concentrate its energies on production along all the lines here after indicated in these pages, viz.,

1. Self-helping.
2. Scientific spinning, and
3. Spinning for wages by the semi-skilled and partially ill.

The League should have a map showing the places where the people are living in a state of semi-starvation and have little house during which they can work and spin in their own cottages. Needless to say that this work can be done only if the members of the League have working and spinning and are allowed to make reports and adjustments.

N. E. G.

The Aatibhaskarya

Vol. II

1. The second and for the present final volume of the Story of My Experiments with Truth (English translation) will be out on the 2nd October next.

2. This volume will be written with the first volume in every respect and the outline of pages will also be about the same.

3. The price of the book will be Rs 5-6-3 plus 5-000 for postage and packing. Those who will order a copy by V. P. P. will have to pay Rs 5-1-3 in all.

4. Those who will register their orders with full cash payment in advance on or in front this office on or before the 15th of September, will get the book for Rs 4 only paid free in India (including stamps and freight).

5. Please give the Rs 3 paid, free.

6. No advance will be accepted.

7. In order that contributors for this book may not be troubled for subscriptions for Young India or Harijan, the following procedure are particularly requested to write clearly in their orders after enclosing the words "For Aatibhaskarya."

8. All letters of enquiry must be accompanied with postage for reply. Bookbought will apply for them on to

Manager, Young India.

Unified Food

The interest evoked in my experiment in unified food and the testimony received in support are truly remarkable. Some correspondents even send their experience for publication. But I admit, I have found many difficulties a hindrance towards acceptance. They often hold their conclusions as reasonable data or not a connection between a result and their experiment not warranted by scientific. While therefore these experiences are very helpful to me, as I am able to check them by my own, I am sorry of making them not as a guide to follow others. I therefore propose periodically to give the varied results of my own experiences and observations accepted with the caution that even they are liable to change. I have found that prolonged experiment and observation that there is no fixed standard rule for all conditions. All that the above physicians show for their advice is that it is likely to benefit or a given case at a majority of cases they have found it to answer fairly well. In no branch of science is the scientist as imperfect as his research as in the medical. His data not touch with certainty of the effect of a single drug or food or of the reactions of human bodies. It is not well always to make complaint. The popular saying that one man's food may be another's poison is based on our experience which lacks deep verification. Such being the case, the food for experiment on the part of individuals are not where it lies down. Laymen ought to acquire a scientific knowledge of the body which plays such an important part in the evolution of the soul within. And yet about nothing are we so weakly sceptical as to question as to regard to our bodies. Instead of seeing the body as a temple of God we see it as a vehicle for indulgence, and are not ashamed to risk to medical men for help in our effort to increase time and shorten the earthly sojourn.

But now let us bring the results to this

1. There are now twenty two in the Monthly making the experiment with me. Most of them have given up milk.

2. They are now better human sized in their diet and the quantity of necessary sleep has been reduced.

3. It can be stated with absolute confidence that when milk is consumed there is no danger of weakness or any other untoward result.

4. There is no difficulty about digesting seasoned spiced meats and fishes and seasoned green vegetables.

5. Cases of constipation have in most cases shifted to the elimination of gases and pains and a liberal use of sweetened milk and green vegetables such as dandelion (common), pumpkin, cucumber etc., all taken with their skins well washed. Constipation is prevented by giving an unified coconut lene and mixing it with its own or other clean water and stirring and passing through a muslin cloth. A whole coconut may be fine taken without the slightest injury or discomfort.

6. In the majority of cases weight has been lost, but the medical authorities who favour unified food

mean that the loss of weight is a failure, even as up to a point and in a sign of the other records of physical fitness.

7 The majority will naturally disagree, but point to their experience, both before the first-mentioned exhibition that weighed in 100 lbs. and also in this experiment. There is no doubt that the stomach which has undergone treatment through overfeeding with rice and lentil foods leads to unpleasant full of nervous, the natural state.

8 The experiment is not an easy thing to do, but it yields original results. It begins patients, patients and doctors. Each one has to find his or her own balance of the different ingredients.

9 Almost every one of us has experienced a dinner time pain and refreshing treatment of food.

10 Many have found the experiment as a decided help in digesting several parties.

11 Two weeks three months he had on the experiment necessity of thorough management. I observe that even many of the careful records do not leave direct of maintenance and have therefore had trials and errors. A few days of hard and systematic clearing of the stomach and great vegetable has brought about wonderful results in this direction.

Several physicians are taking an interest in my experiment. They send me letters from Ayurvedic sources for or against the articles I have been using. Two or three have sent me the liberal but silent taking heavy meals with hot water and poisoning diet results. When I ask them whether they have noticed the loss from their own experience they are silent. My own experience of taking heavy meals with hot water extends to more than four years. I have experienced no ill effect whatever. Chatterjee has also been silent against the use of honey on his stomach. This objection has, I think, disappeared later through the Western method of gathering honey in slavery and long ago to objection. I feel that if I would be strictly logical I should have to eat three more meals I take at one. But this is not practical by most logic. It is an extreme point, extremely extreme point following in one line and logic. I began taking honey in the first full water medical advice. I am not sure how its use is now necessary for me. Western doctors have been quite upon it. Most of them who condemn the use of sugar in conventional have speak highly of honey which they say does not contain as refined sugar as even just does. I do not want to make my present experiment by stopping honey just now. The humanitarian aspect will be naturally more present, if the called food experiment succeeds beyond doubt.

Another physician question is not against the use of refined sugar but he has later noted experience for stopping his food. And this has been my complaint against every Ayurvedic physician. I have no doubt that there is abundant ancient wisdom buried in the Sanskrit medical works. Our physicians appear to be too busy to search for wisdom in the real source of the way. They are occupied with merely repeating the printed formulae. Even as a physician I have many values not claimed for several Ayurvedic physicians. But where is their use, if they cannot be demonstrated today? I stand for the

idea of the natural wisdom for a sort of greater search among our Ayurvedic physicians. I am as anxious as the others along there can be to free ourselves from the tyranny of Western medicine which are extremely expensive and the poisoning of which takes on some of the highest treatment.

M. K. G.

Notes from 'Hindi Navajivan'

[Not content with the ability of his own wisdom, Young India and Gandhi Magazine, in spite of his technical travelling, remember in distinction and in need of other experiments. Finding that of late overworked rapidly to even original articles for Hindi Navajivan. Apart from the fact that the special working system has to discharge his obligation towards a weekly of which he has been personally editor of these years, he has found that it gives him an opportunity of coming into direct touch with the Hindi reading public and that position problems which he could not do as well before. As a specimen I give below a translation of two articles selected through my readers that have recently appeared in Hindi Navajivan. (P.)]

The Rising Sun

A Mahatma young man from Dharwar relating to the question of marriage of child girls with old men writes:

"During life as you Mahatma's experience has really killed upon and these Mahatma of thought old men in our country every year women child girls by a blood aspiration of money to satisfy their lust. As a result our community is fast becoming a sink of depravity and corruption. Child marriages and divorced women have become the order of the day. It is only to expect such a community, in which depraved life has killed into such corruption and decay, to produce any worthy of the country. Unless something is done to stop, or, better, to stop such."

"An attempt to cope with this evil has been not as fast by child a more young men of this class who have turned themselves into a society for the prevention of child marriages and if married women. We propose to refer Navajivan on the question of every community as a community with such respectable marriage and that men that such action will not be to prove effective. We have the various rules and instructions in connection with Mahatma's marriage. Will you please advise us to the best way possible Navajivan can be edited in this field?"

"What, in your opinion, should be considered to be the proper age limit for the bride and the bridegroom respectively for marriage? And in what circumstances would you recommend the offering of Navajivan for the prevention of married marriages?"

"Only the other day two old men of fifty five and sixty years of age respectively married girls of twelve years of age. Several other equally shocking marriages are going on in this place in this very village. We have already started an agitation by distributing postal letters to prevent

These marriages have taken place. But we feel that what is needed is more direct action, not merely empty propaganda. Would you kindly let us have your opinion on all these points in the columns of *Young India*?"

There is no doubt that Satyagrah is the right thing to do with them. But how to effect it in another direction? I have more than once stated, in my writings, on the basis of Satyagrah, Satyagraha propaganda and discipline, self-control, self-purification, and a disciplined moral action in the person affected it. A Satyagrahi must never forget the distinction between *and* and the *and-therefore*. The *and* can be broken down by *and-therefore* applied the latter. The way did even employ a carefully selected language against the evil person, however considered but will not be. For it should be an attitude of facts with every Satyagrahi that there is more to follow in the world but can be corrected by love. A Satyagrahi will always try to overcome evil by good, anger by love, selfish by truth, hatred by tolerance. There is no other way of purging the world of evil. Therefore a person who claims to be a Satyagrahi always tries by deeds and peaceful, self-discipline and self-control to find out whether he is himself completely free from the taint of anger, hatred and such other human infirmities, whereas he is not himself capable of doing any evil against which he is not to lead a crusade. In self-purification and peace he has had the victory of a Satyagrahi. A Satyagrahi has faith that the silent and self-disciplined action of truth and love produces far more permanent and shining results than speeches or work under every performance.

But although Satyagraha can operate silently, it requires a certain amount of action on the part of a Satyagrahi. A Satyagrahi, for instance, must that maintain public opinion against the evil which he is set to eradicate, by means of a wide and extensive agitation. When public opinion is sufficiently moved against a social abuse, even the latter will not dare to persist as rapidly in local support as it. An organised and intelligent public opinion is the most potent weapon of a Satyagrahi. When a person requires a social evil is total destroyed of a systematic public opinion, it indicates a clear justification for his social crusade. For the object of social criticism should never be to do injury to the person against whom it is directed. Social criticism means complete non-co-operation on the part of society with the offending individual, nothing more, nothing less. The idea being that a person who deliberately sets himself in that society has no right to be served by society. For all practical purposes this should be enough. Of course, special action may be adopted in special cases and the practice may have to be varied to suit the peculiar instance of each individual case.

But what about the married old man who even in his Satyagrahi cannot help his weakness? Should he be blind to general discrimination, a social membership anywhere and at any cost. How should society deal with such a man? The reply is, by abstention to provide him with facilities. The rule about not giving to marriage any girl below twenty and natural but will should be rigidly enforced. The question is in

what the old man should do if he gets should be willing to marry him of his own accord voluntarily. Society has no interest in such a question, it is not bound to touch him. It is concerned only with saving human life from falling victims to blind faith. It is one part of its duty to provide means for the satisfaction of the latter. In practice, however, it will be seen that when young people are the usual atmosphere of evil, never hesitating to quell the heat of the latter.

Foreign Sugar : Khadi

A correspondence from the Bharat Desani writes:

Our family consists of about 25 or 30 members. For several generations we have been following the custom of sugar cane. We take much pleasure from the sugar planters and process white sugar from it by the indigenous process without the employment of any machinery. But for the last several years we have been hard hit by the competition of foreign and machine-made sugar and the profits of our business are not sufficient even to cover the ordinary costs of our labour. The introduction of foreign sugar, further, makes a heavy drain of wealth from our country and yet the Government give free to the colonies which is rather surprising. But that side of the question apart, we feel really at sea as to what we should do. Our sympathies will follow their traditional occupation of cotton spinning and yet the year therefore move by the change without our Khadi. But it is scarce and does not come up to much in quantity. It is generally used for providing sugar, for clothes etc., and, may be, occasionally cloth for clothing in the spinning function but for domestic labour work will cloth is rarely used. Even in families where some members have adopted Khadi to raise them will be found still others whom no amount of persuasion and propaganda on the part of the rest of the family can move from the use of foreign.

There are at present about 15 working members in our family. 5 of them being my uncles etc., the rest are cousins and nephews. Four out of the former have received English education and are in Government employ ment earning up the average about Rs 120 per annum while those who are still sticking on to their ancestral occupation of spinning make arrangements as well but very not all these creating hardly enough to live out a bare living. They can make the two ends meet only by the help which they receive from their relatives in the Government service. What should we do in the circumstances? Should we stop spinning because our traditional occupation of sugar spinning and also to spinning? There are about a dozen families in our village similarly placed as our family. There are a few where our formation used, in order to sell their sugar, to go from Mirat to Ajmer to be back with the journey being accomplished in two stages and returned with a fair, good sum as profits. The return journey was completed in eight stages. The industry of pure kinds of sugar throughout the country has helped this

health and the competence of farmers even in bigwigs in making the representatives look even in remote villages.

"Those of our relatives who have received education in English look down upon us and badly advise us to 'take to some other job' but what other job to take to that nobody tells us. Of course my son who is lucky enough to secure the importance of English education can work off in Government service but nearly everybody cannot afford to do that. Some of our educated relatives advise me to take up a job and when under some assistance to me. This is too late for me for the whole family to live at one place. The worst of it all, however, is that we are continuously and heavily enjoying a high degree of poverty but it is all before our eyes. Our members are, of course, all illiterate and a Khadi suit is regarded as too heavy by them."

I am going to have to advise these friends to give up their present occupation of being rich in a really unprofitable manner. For today, I really do not know how we can completely prevent the operation of foreign capital into our country. I cannot hope to be an unnecessary, even harmful, article of consumption. 'White goods' as it has been called by distant agents, it is a fruitful source of many a disease. But we have become so hopelessly addicted to it as we that it is not quite so easy thing to get rid of it. We cannot today prevent all the evils that we consume. Again, country capital is almost not being so while in the imported capital is too powerful. It is not so infatigable for which a countrywide and mass agitation can be set up as in the case of Khadi. Now our such an agitation about, even if successful, help to correct a bady side a party economy. I can therefore repeat what I have already said that if the rural revolution is no longer a profitable trade there is no help but to leave it.

But what to do next is the question that will naturally be asked. In my opinion wearing a new day preferable as an evocation to wear conventional Indian wearing, wearing provides a whole new occupation and what is more it is a growing universal occupation with personally an unlimited scope before it.

As for the question of underwear, Khadi is too heavy to which the corresponding cotton, it does not require much effort to spin but even at home. If only each member of the household is prepared will but make up his or her mind slightly to spend one hour daily on the spinning wheel. As we also can turn out the material that will suit his or her requirements and all the clothing needed in the family including his own suit, can be had just for the change of wearing pure cotton cloth, while of the spinning wheel is introduced in the household, as it will suit us, it will contribute much to the change and surely merit still further.

ASHOK BHADRAK

Each revised and enlarged edition of the book of *Hymns and Spiritual Prayers* printed in the *Satyajoga Ashram* Price 2 Annas. Packing and postage, sent 12.

Manager, Young India

Correspondence Prohibition Campaign

To
The Editor, Young India

Sir,

Early Mr Bhagprasad's scheme on p. 312 of your issue for the 1st April is in accordance with Mr Gandhi's desire of non-violence. Prohibition is a law, and law is not usually for anything, but of all for temperance, especially among those who regulate the use of force (violence) in any shape. 'Nag shakti' prohibition is self-sufficient. Could one bring a section of the Penal Code to the effect that any one drinking a glass of toddy (or beer) or his own house shall be liable to fine or imprisonment? I am altogether in favour of total temperance, but equally opposed to tyranny and the prohibition of moderate (quite temperate) drinking in selling but temper.

6-6-1933

Yours truly,
A. K. BHADRAK

[I am unable to subscribe to the opinion that prohibition is a direct force. If I prohibit my children from doing some wrong and for a breach of that prohibition I punish them then that is not called by law but by force as I have often done with my own children. I am no force in Mr Bhagprasad's sense. I see the force, that is to say, not of the body but of the mind, not of the body but of law. But I am here to confess that Mr Bhagprasad's prohibition is not spiritual but physical, and hardly but legal, nevertheless I was glad to go to having suffered it. Unfortunately for me I have to confess that my non-violence is very imperfect, immature and primitive. Only it is not able about of what Mr Bhagprasad is likely to achieve. I hold drinking operations, liquor is liable to be more involved than the party itself which I am drinking and winey consuming and for which they are presented and consumed. I do believe, very strongly it is true and helpfully because of want of full realization of the law of love, a moderate system of penal code. And so long as I do, I must advocate the necessary prohibition of those who manufacture the very legal and those even who will prefer to drinking it notwithstanding repeated warnings. I do not hesitate hardly to prevent my children from reaching into the at deep waters. Reaching to and water is the most dangerous than walking in a stormy storm or flooded stream. The latter always only the body, the former always both body and soul.]

(M. K. G.)

CONTENTS

	Page
How to Worry an Uncle	P. 300
Correspondence	P. 301
Madame's Khadi Recipe	P. 302
Khadi Food	P. 303
Khadi Food	P. 304
Khadi Food	P. 305
Khadi Food	P. 306
Khadi Food	P. 307
Khadi Food	P. 308
Khadi Food	P. 309
Khadi Food	P. 310
Khadi Food	P. 311
Khadi Food	P. 312

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Young India

A Weekly Journal

Edited by M. K. Gandhi

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No. 33

Unired Food

Dear Sir,

I have read the rather account of your dinner experiment—captioned in the *Times* of July 22—with much interest and I am glad to see that you do not carry your objection to milk and its products to the extent of recommending the 'youth of India' not to eat it. Indeed, you say, if I may say so, recording the results of your experiment with much spin and colour. But there are in your account two only statements of fact. Let the capacity of the plant world to furnish man the highest as well as accomplished field to modern medical science, and this science has shown it to be not sufficient, but states for the exclusive sustenance of a purely vegetable diet but even in the difference in health and strength between the human gastero-intestinal tract and that of herbivorous animals. Man's digestive tube is not long enough nor capacious enough to accommodate a sufficient mass of suitable vegetable food, nor to extract from such as it can contain all the nutriment now made for the human well-being. (1) There is only one vitamin—vitamin D—the which man can only (in a considerable extent) get from the sun. There are, of course, other things in flowers and fruits that are deemed to be our philosophy, but as far as nutritional science has progressed, there is nothing to indicate the possibility of 'getting the most important of the vitamins from the sun.' Though, no doubt, the sun plays a great part in their production in the foods available for mankind. There are, by the way, no vitamins which can possibly be said to be more important than others.

One of the great faults in India that at the present day is their deficiency in vitamin A, its various products and its various uses and the greatest nutritional need of India is the free use of good milk and its products, which supply these factors. There can be no doubt in the minds of those of us who have devoted a lifetime to the study of nutrition that milk is one of the greatest blessings given to mankind. And so are the cereals, whose work it is to feed the flesh and support it, the security of the food in India and the lack of appreciation of its value are sources of great misfortune. So far, I beg of you, do not let a part of milk a day will do more than 'young India' than most things I eat of. In a, for example, in deficiency of vitamin A that we get in such diseases of the bones and legs, we must

depend on the intake (such as 'dairies') and as much as possible in this respect.

I am glad you are representing yourself in the *Times* of food and I agree with much that you say. But, let me assure you that a little more 'balance' in the 'milk and milk-products' share will do great good when you are leading the students of Truth.

Yours,
 Moh. Aug. 1929

Yours sincerely,
 A. M. S. Srinivasan

"If I think that you make an Indian, then, said "the extreme weakness," which overtook you in your last run, by taking a pint of milk a day."

[I put this into your hands and wish that other men would in medical science would also guide me. In making the experiment, I am trying to find out the best about food as far as it is possible for a lay man to do so.]

As for Dr. McCarrison's argument about the necessity of animal food, I have not as a human conflict it, but I was sure that there are medical men who are decidedly of opinion that animal food including milk is not necessary for sustaining the human system in the full. By interest and sympathy I personally favour a purely vegetarian diet, and have for years been experimenting in finding a suitable vegetable combination. But there is no danger of my dealing with milk. I have obtained overwhelming evidence in support of a vegetarian diet. It is one of the great misstatements of my life that while I am in no way going against milk, I am combining a model dairy which is already producing cows with this, my successful experiments with my work with produced in India in purity and for export.

Nevertheless Dr. McCarrison's view for medical science I understand completely have not yet explored the hidden possibilities of the immovable world, have not been for finding the latest possible position to be reached. For me there the numerous useful materials that have given me the best improved food present the medical profession have approached the question with complete detachment. It almost seems to me that it is necessary for lay scientists to not that way through a multitude of difficulties over the risk of their lives to find the truth. I should be grateful if someone would lead their attention to such healthy waters.

I am thankful for Dr. McCarrison's more graphic statement about vitamins.
 M. K. G.]

From Bombay to Allahabad

It was a business journey—the journey from Bombay to Allahabad—made more pleasant by the courtesy of fellow passengers that we were going on a free's return. An Anglo-Indian fellow passenger kindly asked if we were going to Allahabad for some visiting, and on being told that we were going for the A. L. C. meeting asked what we meant by spending all that money just for a day's conference at Allahabad. A doctor who travelled with us to Hyderabad seemed to be no less one of the family of our school, and his repeated suggestion was merely congratulating us, when he gave me a pleasant surprise in the news that Shri Ram Shastri Devi was travelling by the same train. 'I am now quite positive that this journey is not idle', I said to myself, and even greeted Shri Ram Devi who was sitting in a second class ladies' compartment. It was not at all my intention to interview her, especially when I knew that she was here to 'let off' with great satisfaction, nor did I want to engage her in a long talk. But Shri Ram Shastri is a person I met great and often, and without the least little effort she replied me, as she herself said later, with little loss of her American and Continental mannerisms. The result was much more valuable than a pure interview, and I must state it with the caution of Young India, though I believe that it is absolutely impossible for me to reproduce her language. Naturally she was full of 'Rage', especially as she was talking to me, and she began with telling me what people said and thought about her.

"Every one in Europe and America wants to know about Rage, and every one does so Gandhi but as Gandhi the myth as I have said, he is beyond in Vienna. I found students concerning themselves with the Autobiography. President Maurya, one of the finest men in Europe today, was reading the Auto. biography and wanted to know about Rage. 'Have you any message to send him?' I asked, and you know the reply he gave! 'A man like me to send a message to a great soul like that!' he said with a hesitancy and humility that I can never forget.

"But, as I have said, it is Gandhi the myth that is known to the average man in Europe and America, and in Europe at any rate part of my mission was to take it into the hands of every one I met that Gandhi is not the 'great factor' in politics that they think he is."

She was back to tell me what high politics she shared with Captain Wedgwood Benn, nor did I want to linger in what was so Gandhi, spent as he talks with her. But she could not help giving me a few bits of her talk with Government House. The Under Secretary of State was in England when Gandhi was there, and happened to listen to one of Gandhi's speeches. 'I have never seen such courage,' said Dr. Shastri to Shri Ram Shastri Devi. 'There is nothing strange about it,' she had said to her, 'when we think of the damage to the exclusive of anything else.' 'Even that,' said Dr. Shastri, 'the courage that I see in him was something new.' 'And then,' said Shri Ram Devi, 'he laughed at the spinning wheel. 'Don't be wasteful in damage all machinery?' he asked. 'That's a witty impression,' I said

to her. 'He has no such thing as what Mr. Gandhi does machine himself, even the spinning wheel is a machine, and he wants to make it as efficient a machine as possible. He, his spinning wheel has nothing to do with his view on machinery. It is not the old women in Scotland or in other countries having their wheels all the odd while months! Gandhi does not want to deprive any one of his as he, says, he wants to add something to them. It is the spinning wheel that brings food to thousands of women of India. It is essentially a women's movement! And that brought home to him the significance of the spinning wheel. And that is how I have made several people understand the meaning of the spinning wheel. Mr. Wilson, the Editor of the New York Review, had tears in his eyes when I told him that 50 yards more in military of women in India the difference between starvation and a full belly for a million. And that is what the spinning wheel brings to them. With tears he said, 'Madam, I am now here as one of the deep poverty of India.'

"I happened to visit Henry Ford's works. There were 50,000 workers, working. The actual number is greater, but the day there were 50,000 producing 5,00,000 motor cars a day. I enquired where the workers came from and I was told that they came from distant villages. Two or three of them carried a car and they came to the factory in their own cars. So I told people in America, 'The thing with which you start on life is a necessity, the fortunate amongst us end our life with it as a luxury.'

And then she turned to the story of her biography in America. It is a long story and we might have it done day after day in her moving and loquacious manner. I can only give a few glimpses in my own cold prose. "What you speak in America," she said, "is disseminated to thousands of places. And I had numerous letters of appreciation from far off places like Alaska. A newspaper lady wrote, 'I am thankful that I have lived to hear that wonderful voice'."

But again she began to talk of her 'great life man' whom America adored as a victory on a supreme, while knowing that he was capable of anything till his own school, capable of playing with and allowing himself to be played by children.

Inevitably she talked of the great Mrs. Jinnah and her Hall House. She had written a story of 20 years of Hall House since 1929, and was now engaged on a volume bringing the story down to the present day, i.e., 49 years. "And when a scene of attraction that Hall House and every ceremony was represented there, and there was not an important man from England but made a point of spending a few quiet hours there. Mrs. Adams talked about Rage with deep passion. When she came to India Rage was so pit! She tried to be allowed by our own Government was willing, but they wanted her out of the new Gandhi, she would deprive Mrs. Gandhi of an interview. 'It was unthinkable,' she said, 'that I should deprive poor Mrs. Gandhi of a personal interview. No, it could not be, although I knew that I might never get another opportunity of seeing Gandhi. It was a great success for me, but I have I must make it.'"

"And," she continued, "I met John Brown Nelson too—a very good man. He seemed to agree that America is not ready for Pope. He was afraid that his countrymen might exploit Pope, and somehow I also feel that Pope could not stand the rule and the of that 'speaking about human kind of being.' I could stand it, so I have long been accustomed to it." I laughed. It was that was the sentence Miss Mays. And she told me a story. "Well, I was once confronted with an array of poems repeated where first question was what I had to say about Miss Mays 'What is Miss Mays?' I asked them and they were frightened. Then they proceeded to tell me all about Mother India and the life it had created. 'Oh, yes,' I said, 'I know her—All that I have to say about her is that India has survived many a terrible tragedy, many a plague and pestilence, and she was going to survive the British rule. Even so I am sure she will survive that little pestilence of Miss Mays.'"

"Well, Mother," she continued, "that is the way to bring a strong home to them. Once, for instance, I began my lecture thus: 'With you the Greek is a hero, the Indian a saint, the Chinese a saint and an Indian the saint-character and a humanitarian. And internationalism we are content. I asked before you to the title of my own lecture of which we are ourselves the architects, a lecture that is new to rest on the whole world.' That was enough to keep the audience spellbound for quite a length of time."

And in that country where science has transformed everything, universities and what could be done on the plane and by radio. There was a talk on 'Liberty' was, and a ladybody from England was trying to puzzle me with questions and counter-questions. "Mother," she asked, "you say you are a believer in compromise. Well, then, liberty is a compromise; why then do you put people up with as much for liberty instead of entering into a compromise with the ruling race?" "Pardon me," I said to her, "goodness, poor dear little woman to be humiliated. We were even taught that liberty was a compromise. Liberty, I learnt and know, is the highlight of every human being." And there was a ray of applause."

With that word 'highlight' there was a wonderful glow and radiance in her eyes, and I felt for a moment as though that was the woman on whom she had travelled over half the globe—the had gone to wherever everywhere that on peace on earth could degree India of her birthright.

And that is what she told the Negroes in America. "Forget that you were once slaves. Shake off that humiliating consciousness. You are no more slaves than we are. And there has no slavery in your blood. In Africa there are common Negroes who are as free as any other people. No, choice of that consciousness and with with you stand up as the air." And the message carried them to the depths. Among them was a Negro friend who had studied with her husband in England. He said, "Mother, no more people have addressed us, but none that has put given us a message like this."

One more story of her triumph and I have done. At the International Women's Conference in Berlin they were talking of peace. "I said to them," and

Joseph Drexel, 'there could be no peace, till the rich oppressed the poor, till a strong nation oppressed the weaker ones, a ruling nation exploited a subject nation.' We had made use of us to exhibit our national flags. There were 51 nations represented there—41 men and 10 representatives of a slave nation! What flag was to represent India? 'Dusse-Rath' was the the suggestion whispered in some quarters. 'Impossible,' said I, 'but in have our National Flag. And if we have nine hats, let us improve them.' And immediately we cut out green and red and white pieces from our coats and the nine-hat stitched them together as so to form a flag. It was danced in a red that was hardly and then our National Flag stood side by side with the 41 flags of those free nations! Some English ladies did look askance, but I told them all, 'Dusse-Rath is our new flag!'"

May she live long to hear our Flag in triumph in the distant corner of the world.

M. D.

Khadli and Mysore Government

The Director of Industries in Mysore Mr. C. Rangaswami Sastri, has included in his annual administrative report for 1937-38 a fairly full account of the handicapping centre at Khadli. After giving a history of the centre and details about the progress of work and its present position, the Director made up with the remarks that by a 'stringency of opinion that wrong to the largest scale of subsidiary occupation to our appointments, the handicapping industry has come to this and it is desirable therefore that it should be encouraged and every measure should be given to make it more remunerative and useful.'

The Government of Mysore has paid notice on the Director's report, and the following is the portion referring to the handicapping centre.

"The Director's account about the results of working of the Industrial Handicapping and Weaving Centre is interesting. This experiment was started in November 1937 with the help of an original loan by the All-India Spinning Association in order to see whether handicapping as a subsidiary occupation for appointments is a practical proposition. The Director's report shows that it promises to be such, provided a market can be found for the Khadi cloth woven from the hand-spun yarn. So far no difficulty has been experienced in disposing of the produce of this centre. There is much scope for improvement in the apparatus used and in the technique of manufacturing, and the Director is devoting considerable attention to this side of the problem. With improved apparatus and increased skill of spinners, supported by continuous practice, better quality of yarn which will prove more popular may be expected to be produced. The question of obtaining regular market at other places in the State has been engaging the attention of Government. The District Board, Mysore, has offered to finance the starting of one at Gundlupet. Government want that other Local Bodies in the State will cooperate in the enterprise. The success of which will go a great way to improve the economic condition of the poor agricultural classes."

C. R.

Young India

Tinkering Won't Do

(By Mahatma Gandhi)

The Lord Lugard has not allowed the press to give notice to test. It appointed an Editorial Sub-Committee to lay down the general principles of assessment of land revenue, so that the representatives may be educated in them and agitation may be turned on with a view to secure legislation on these principles. The Sub-Committee submitted its report but the principle was delayed at a secret meeting of the Executive Committee. There is nothing new about the principle. They represent what has been all along recognised as the basic principle of 'sound and progressive' land revenue legislation, and if their preferences are accepted, Government should find no difficulty in embodying the principle in the proposed legislation.

The first and central principle declaring the proprietaryship of the soil to belong to the rural society demands what the Court of Directors in their despatch dated the 17th September 1926 recognised as that and simplest device—"That the rights of the Government is not a rent which consists of all the surplus produce, after paying the cost of cultivation, and the profits of agricultural stocks, but a land revenue only which ought, if possible, to be as lightly assessed as to leave a surplus or rent to the tenant, whether he, in fact, has the lands to which it applies or not." The third principle declares the net profit and representing the various items of expenses to be deducted from the gross produce is what the Boardland Committee has recognised in effect. That Committee carefully considered the autonomy of the people's representatives, but they did not question the propriety of including every one of the items under the head of the cost of cultivation. Another principle lays down that representation of the people should be recognised throughout in the collection of all facts and statistics pertaining to the settlement. The membership of the rural representatives does not mean that the facts and statistics would not be checked by the Settlement Officers. The principle provides for a control check, and will thus prevent the open' statements being in the words of the Boardland Committee "in the nature of a guess or statement of faith," and the Settlement Officers' estimates being made with a view to tricking Government to share the loss.

The principle that article is a system provide do not represent the net income and should not therefore be relied on will be disposed in various quarters, but the contrary has to be proved by those who dispute the proposition. It is the continuity of the open' in all systems provides that every effort be taken to reduce the profits of agriculture, and a proof of their continuance they give degree of their net income and expenses. If what the Boardland Committee had about the sale prices of land, "that agricultural land may be sold for almost anything (though

never for nothing) and that prices form an reliable criterion of the status of agriculture" is true, it is no less true about the contrary. But if Government visited the proprietors, the burden of proving the contrary lies on them. The fact-based Government have always fought shy of the same and will not face it. When the V.K. Rameswamy, who served years' experience of settlement in Madras, remarked about conditions in Madras is was of Bombay "The prices of wheat, of cotton and of sugar have so enormously increased that landholders had considerable difficulty in maintaining their lands. Figures are available to Government of the numerous agricultural farms, which they have established all over the presidency and they have been appealed to many times to relieve the situation and diminish the cost of cultivation. Though they have not complied with the request, they have so far hardly accepted the recommendations of the demand and have insisted the collection of the rent despite." The alluded paragraph is the first Parliamentary Committee's report had special emphasis to the fact that "the people who are most affected have no voice in the shaping of the system," and Government, if they honestly wish to give effect to the recommendations of the Joint Committee, must allow the people sufficient voice in the shaping of the system. Whether they do so or not, the function of the House is to assist that right and to help the people to make good that right.

But the principle that more than anything else will lead Government's loss after is the one making all settlements subject to the final vote of the legislature in better and the approval of a national assembly. The Joint Parliamentary Committee was explicit on this point: "They considered that the importance of new business should be gradually brought within the purview of the legislature, and in particular. . . . They advised that the process of revising the land revenue assessment might be brought under similar revision by statute as soon as possible." A Committee of 15 members of whom 11 were officials or ex-officials, and of which the Chairman was Mr. Mahomed Habibullah (who was then Revenue Minister in Madras) and which had in its permanent list the Sir C. P. Ramaswami Iyer (who was then Advocate General) and several settlement officers, was appointed by the Government of Madras in June 1934. It is the terms of the recommendations. The one point to which all the members of the Committee were agreed was regarding making all settlements subject to the control of the legislature. The Government's interpretation was of the Joint Committee's recommendations was clear and unequivocal. "The Report (it) clearly provides that the Local Government shall pass orders on the scheme (the settlement proposals) after considering the recommendations of the Collector and the Board of Directors and such public questions as may have been made on it. Then in the present practice but we cannot consider that it is in accordance with the spirit of the House in view the recommendations of the Joint Select Committee that the importance of new business should be gradually brought under within the purview of the legislature. Though land revenue continues for the present to be a reserved subject and has not been

considered in the context of the Minutes, we are of opinion that the Legislative Council should have a decisive voice in determining what becomes a rule should be allowed as a settlement. We therefore recommended that the Government should, before either are moved on a scheme report, lay its proposals before the Legislative Council, that it should be empowered in the Council to reject, adopt or modify the proposals of the Government on such matters as it may think fit and that the Government should give final orders on the scheme in accordance with the resolution of the Legislative Council. We have provided accordingly in the draft of the Bill which we submit."

Nothing could be more explicit than that, but the tragedy of the whole thing is that when the actual Bill came to be placed before the House, the members in charge of the Bill had the hardihood to state that the recommendations of the Maclellan Committee is "not only correct but revolutionary," and the Bill came before the House with the important clause left out. The result was that the Madras Council showed out the Bill for an overwhelming majority, with the subsequent result of course that the Madras Presidency is still without "social and progressive" legislation!

What will the Bombay Government do? Will they continue to be reasonable and reject the Madras majority as well they have the courage to bring in legislation which is really so "social and progressive" here? These recent indications afford very little hope, but let the League have no more to say about the issue with the foregoing explanation that we necessary to afford them sufficient "space in the slapping of the cheek" and propose that for Dr Gandhi's language "an adequate, intelligent, well informed and suitable explanation."

The Autobiography

Vol. II

1 The second and for the present last volume of the *Story of My Experiments with Truth* (English translation) will be out on the last October week.

2 This volume will be uniform with the first volume in every respect and the number of pages will also be about the same.

3 The price of the book will be Rs 3-6-0 plus 0-10-0 for packing and postage. Those who will order a copy by T. P. P. will have to pay Rs 3-4-0 only.

4 Those, who will register their order with just cash remittance in advance or so to reach the office on or before the 15th of September, will get the book for Rs-4 only post free on India (including Burma and Ceylon). The volume will be sent by registered post.

5 Foreign price Rs-6 at \$3 post free.

6 No discount will be accepted.

7 In order that translation for few books may not be hindered the subscriptions for Young India or *Pravara*, the travelling postman are particularly requested to make clearly in their money order contain the words "For Autobiography."

Gandhi, Young India

Notes

The Colonial Brand

On the effect of a world brand magazine has to pay a fine of Rs 1,000 for having dared to republish in book form articles written by and published in the magazine from time to time by an American Journal writer. Dr. Bhandarkar's letter to *Pravara* is nothing more than merely his articles collected from the *Madras Review*. As I have often mentioned in these pages the studies upon which Sir Ramaswami Chettiar was charged as an editor and as editor that almost any man who at all works intelligently and fearlessly could be found guilty under it. It is a University of profits to bring a note of the status of Ramaswami Chettiar under that section. But he is laboring under the sin of presenting a lying plea. The brand of the article is marked on his forehead and on his ear. His publishers are punished as felons. I do not suppose this prosecution will in any degree help affect Ramaswami Chettiar's writings or his choice of editors but his writings, his law, secured an unopposed advertisement. The Government has earned nothing from this prosecution but a larger measure of it for its plans is having unfolded upon the prosecution. Those who are noted for their resistance to the prosecution come from or other. Mrs. of Ramaswami Chettiar type though noted for their independence of spirit but always known for their ability when events happened in the hands of an individual before courts of justice (unaided). The unexpected has however happened. I congratulate Ramaswami Chettiar on his good luck in having himself in the most distinguished gallery to Lakshmana Thakur. Whatever the independence of law, but the industry shows the prosecution and payment will be treated as a war against the system.

Asian Flood

Sri Bapu Chandra Red went to me while I was in Bombay.

"I am here once last Wednesday on a matter of money. You know that Sybil is my native sister. Sybil and Chandra have long recently overlaid by a flood of the kind of which the distant living people of those parts have no collection. I understood that you have already been moved by the reports of the suffering of the poor of those districts to send a few thousands of rupees for their help. The extent of the calamity is being gradually brought home to the western world. Mr. Tarkenton of the Government of India recently had been to the affected districts, and seeing things with his own eyes, and realizing the magnitude of the help already required, he asked the Sybil-Chandra Flood Relief Committee to try and send a dispatch to Bombay and other provinces and induce me to lead it. When asked to undertake this, I could not possibly refuse to do so though I am not so young as I was twenty years ago and on the limit of health. This is the story of my present visit to Bombay.

"I write this to ask your help in this work. I enclose a cutting from the papers giving the latest estimate of the extent of the calamity. If you answered to me a word to support of me myself, I have no doubt that even the present, high

How to Stamp out Malaria

II

After he had made this statement, there were questions and answers between the Communists and Dr. Bhat, a session from which a given follow.

19590 How far do you think a volume of this type would be applicable in a typical rural area?—Dr. Bhat would vary according to the amount of work done. Mosquitoes do not fly for the average light of a mosquito in a rural area more than half a mile, and she will not fly over that distance if she can find plenty of food and water without going so far. It therefore may not bring in a rural area close to urbanise the clearing of his own and his friends' houses within half a mile. It would be of great benefit to them.

19591 How far can they be taken?—We found by experiment and observation in the Suez Canal area that the usual limit was less than a mile. Some people have said that with a pump, followed with a mosquito net, you can take a mile and a half, but a mosquito is a very delicate creature, and a strong puff of wind may kill it. A mosquito always prefers a still night.

19592 How would you go about your campaign if you were asked to apply these more or less complicated and not necessarily applicable in an ordinary rural area?—It can only be done by getting people to work, which takes a little. It has been done over and over again.

19593 Where?—In Egypt for example, in Cairo. The inhabitants of Kasr-el-Nasr, which is the official district of Cairo, all subscribed, and got the work in the hands of the men who were called in. It only cost them a few shillings per head, and the individual got his wages together and his oil burnt and has been quite successful.

19594 There were some people of the well-to-do class, were not they?—Yes. But there have been a good many countries carried out in South America by people who are not at all well-to-do, but who have been under the necessity of doing something, because there they have the mosquitoes, which carry malaria.

19595 The main object of the Panama Canal campaign was to stamp out yellow fever, is that right?—No. I think malaria was the chief cause of the trouble there.

19596 How wide is the belt that has been cleared?—The Canal is fifty miles long, and I think the belt is five miles broad.

19597 Derived that belt, have the diseases as had as ever?—Yes.

19598 So it is the economic opportunity offered by the canal which has enabled this important work to be carried out?—Yes. The League failed on account of malaria, you will remember, and the canal could not be carried through until it was cleared out.

19599 Who financed the anti-malaria work in the Panama Canal zone?—The American Government.

20000 How many years did they give to the campaign in Panama?—General Guevara did the whole thing in two years. I think but of course they will have to do the maintenance work, just as I have suggested it here. That must go on for ever. If the

maintenance gangs come back, the mosquitoes will soon come back.

20001 And will malaria return?—Yes.

20002 Where from?—The infection comes in through mosquitoes.

20003 You have always got the market ready to infect the mosquito?—Yes. You cannot exterminate an insect completely, you can only reduce it to a negligible quantity.

20004 But I can conceive a situation arising after a certain number of years when no malaria would be present in any human being, in an England?—Yes, but as world communications increase, there will always be a landing for it to be introduced.

20005 Would you concede not partly land with the growth of the mosquito?—Hardly at all. If you consider for example, I do not think partly land will account for much malaria.

20006 Why not?—Because the rice is sown, in most of these public fields there is a water bog which sets the mosquito free. The bog never operates after the rice is sown, because the water goes up quickly and dries up with it. I had thought that in the majority of public fields there is an necessity to keep the land continuously watered. The rice has to be planted in water, but the natural rainfall is usually enough, and if there is any chance of getting the water water off the rice land, the rice will be all the better for it and the mosquitoes all the worse. I do not associate partly land by itself with the clearance of much malaria, it is the swamp and marshes that cause the trouble.

20007 Do you think it would be possible to control malaria by the big plantations in Upper Assam as it has been controlled, say, in the Panama belt?—Yes. . . . I am convinced we could have malaria in a negligible amount, we could probably eliminate it. If people will only get together, it can be done.

20008 What measures would you recommend for Bengal? Bengal is a big swamp. . . . I am convinced a great deal could be done there. Remember, my malaria has told you so, every little counts. If you reduce your mosquitoes by 25 per cent, you reduce your malaria by 25 per cent, because the malaria mosquito goes in proportion and not arithmetical progression. Every little that is done helps, and will produce beneficial results or long as it is permanent. . . .

20009 What is the method of applying DDT to the female mosquito?—You lay eggs on the surface of stagnant water, also of running water, but not very fast running water. It lays 100 eggs and out of each egg comes a little larva, which lives for 10 days in the water; the larva breathes water through its back or through its tail, it goes the tail up through the water and breathes from the surface, and if you cover the surface with oil, it dies. The oil should be in the water for half an hour at least and it should be applied once a week to be within the safety limit.

20010 Do you consider mosquito responsible for the prevalence of malaria?—Infection, if fully controlled, would give rise to malaria, but infection of properly controlled would prevent malaria.

19291. What do you actually mean by saying 'badly controlled'?—The ancient Egyptians used irrigation that was the cause of malaria, and it is believed that malaria spread out the whole world was when water was allowed to stand and then evaporate. But in modern Egypt with no Nile water running out the sea and all being used by canals, there is no malaria because the water is kept in proper bounds and does not form swamps at all.

19292-19293. Would you say that the embankments as they exist in the delta land of Egypt . . . are badly-controlled?—I am afraid I have not seen them. . . . But from the water flow over the embankments?

19295. No, not always.—That it ought not to be so.

19296. Sometimes it overflows the embankments and sometimes it does not. Do you associate embankments with malaria?—Not embankments by themselves, if the embankment is bad and it allows the water to flow freely all over the plain, then you are bound to get malaria.

19297. Were you quite fair to the authorities in India when you said that measures had not been taken seriously there? Was not there a Malaria Commission?—But so far as I know, nothing serious has been done.

19298-9. Was not a serious attempt made in that direction and an experiment also tried in Lahore Canttment?—Yes, and it failed, and we always believed that the experiment was never done properly and that it was a failure because there was a great amount of leakage shown. . . . India was always lagging behind in these matters when compared with other countries throughout the world.

19299. They are of practically no use then?—There are big areas too. What about Bengal? They have been working there for ten years and they have got rid of much malaria. All the malaria-free areas in the whole of the United States have been dealt with. I think I was perfectly justified in that remark. India has been very much behindhand in these matters, considering the amount of malaria it has.

19300. You say the cost amounts to Rs. 1-0-0 per acre cultivated. That is about the equivalent of land revenue. The proposal is expenditure which involves no expenditure equal to the land revenue?—In an ordinary like too, that is what it has cost to be a tea estate.

19301. That is only in Assam. Do you think it would be too much average elsewhere?—Yes, but in any case, whether the cost, it would be worth while knowing it, if we are going to improve the health of the population.

19302. But it is a recurring charge?—Even so you have to pay England in the healthiest country in the world, but both of the nations it has.

19303. You think the burden on the land?—That may be, but it is worth while if you are going to get a healthy population instead of a depressed one.

19304. Even at a financial standpoint?—Yes.

19305. You talked about the officials not doing things properly, but surely a previous visit to malaria areas, it is the amount of money, the cost required,

to be taken into consideration, it is not healthy that a question of personal efficiency?—Yes, but you have to attempt it and you will succeed.

19306. It failed in the particular case?—That is only one case which really occurred in the whole world. We think that is all out of date. We know it has been successful in other parts of the world, and it is high time to do it in India. Remember you are having a lot more cases than a million people every year from malaria.

19307. How would you deal with such large sheets of water as village tanks?—By clearing the beds of vegetation. Mosquitoes will not breed in the middle of the tank, but they will breed in the vegetation around the edge if you allow the vegetation to grow.

19308. So that it will not be necessary to fill a tank?—No, but you must clear round the edge, and a spray of oil round the edge would be sufficient.

19309. It is important to allow the sun to reach the surface of the water?—Yes, sunlight on the surface of the water will keep mosquitoes from breeding.

19310. So that overhanging trees ought to be removed?—Yes, that is very important. Still more important is the keeping of vegetation growing round the water's edge.

(Continued)

YALU CONTINUE DESAI

Lala Lalpat Rai Memorial Fund

Receipts

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Disbursements

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Postage etc.	22-10-0
Printing	20-2-0

Rs. 1,21,248-8-0

Balance with the Capital Bank of India, Ltd.	1,129-13-1
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Rs. 1,17,175-23-7

31st August, 1935

G. D. Wicks
Honorary Treasurer

CONTENTS

	Page
Yalpu Fund	272
From Secretary to Malaria	273
Malaria Work in	Malaria Fund page
People's Health Society	274
How to Survey and Malaria	275
Classification of Malaria	276
The Colonial Fund	277
James Street	278
Division for Malaria	279
Division with the People	280
Lala Lalpat Rai Memorial Fund	281

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Young India

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No. 34

Unfed Food

Instead of hopeful progress I have to report a tragedy this week. In spite of great carelessness in experimentation along an unbroken track, I have been told here, I could not prevent attack of dysentery that sent me to bed and not only to confined bed but also to great trouble. Dr. Haffelkamp read all his skill and patience to save me from having to go back to India, which I had left last November in the hope of not having to go back to it, but he was told he could not reduce the mucus and the traces of blood that persistently appeared in the stools without making me take code. At the time of writing this therefore I have lost two portions of code, with what effect I shall state at the end of this article which is being written on Sunday night.

It appears that I was not digesting the rice food I was taking, and what I had mistaken for good nutrition were products of dysentery. The other mistakes including nibbling honey good, I had no chance to correct any more.

My companions are here and about another illness off, except here, of which one has been on the bed for nearly a year with great success in his death.

The companions have left off because they were having work and were having night work by night.

Thus Dr. Gopalan's theory that unfed food is suitable for any stomach had me to show with respect by giving me rice, milk and honey it is for the food of a 'savage'. This apparent failure should serve as a warning to the public that they should never trust themselves and be completely sure in their experiments and avoid a fatal mistake.

I call the failure apparent, because I have the same food as unfed food today that I had last nearly forty years ago. The failure is due to my gross ignorance of the practice of unfed food and of right conclusions. Some of us good results are really unfed. No one has suffered seriously. My dysentery has been phantoms. Every day when I have mentioned me has found me otherwise as better health than before. For my companions I have been a blind guide leading the blind. I have really moved the guidance of vision men who have known the value of unfed food and who would have the pleasure of a miracle.

But if I injure my health and from a little longer, I hope to revert to the experiment with better hope

in that I shall know what mistakes to avoid. As a reminder for those I share it necessary to find the perfect food for a man to keep healthy, mind and soul in a moral condition. I believe that the search can only succeed with unfed food, and that is the best: less vegetable kingdom than in an efficient condition for cells, which, every medical man admits, has no drawbacks and which is changed by nature not for man but for babies and young men of brain material. I should think no man too slow for making it really what is my advice as an necessary from many points of view than any. Therefore will send information and guide. I am looking forward to those who have done so. They will then please if my life and what out of the life for me my companions. I give my assurance that I will not withdraw from my experiment that would endanger my other activities. I am of opinion that though I have been making such experiment since the age of 18 I have not often suffered from serious illness and have been able to preserve naturally good health. But I would also like them to lead with me that as long as that which me for my work as the world, life will preserve me from harm and prevent me from going to the life.

Those who are making the experiment must not give it up because of the temporary shade I have suffered. Let them learn from the cause of my failure.

1. It must be the greatest danger of overfeeding ourselves. In the experiments in daily published and described in the search around of honey and rice.

2. If there is no undigested matter in the stools, it must be put off.

3. Clashes and pains should be used sparingly.

4. Green vegetables should be well washed and changed before being used and should also be used sparingly.

5. Fats and dried fruits (except) and nuts should be the staples at least in the beginning stage.

6. Milk should not be given up till the unfed body have been taken without any harm for a sufficiently long period. All the illnesses I have read points to know and note with only a small quantity of green vegetables as a perfect food.

M. K. G.

[I am able to report on Tuesday morning that dried code was working well.]

M. K. G.]

Towards a Proper Wheel

(By Shashi Bantel Ghosh, Durgam)

The Council of the All-India Spinning Association has announced its desire to have an improved and handy wheel to get maximum output during a short interval. It has suggested a prize for the inventor of the same. A map the perhaps with a view to provide for him enough by way of reference picture and to save all future trouble of writing.

It is desired that the new wheel must be so accomplished last before 15th October 1920. It will therefore be a matter of relating to every one, to indicate as well as to consultation, of the circumstances upon which.

With a view to regulate the process of knowledge thus, the writer of the article proposes to place before the world of investigators various humble suggestions for their serious consideration, and for his own part, he has every hope of their being useful in the sense that they will exhibit the principles which will be incorporated in construction of the simplest machine in a very short time.

The suggestions about of the wheels being wanted by hands and feet. The output and its quality are extremely performance at present, but a huge consideration of the proposed arrangement and working of the new wheels gives every promise of the output desired (benefit of the desired quality). The wheels will cost about Rs. 20 at the most and Rs. 10 at the least. They will be found suitable for every home and for every body.

The present demand is for a wheel which yields about 10,000 yards of yarn of 12 to 20 count which is known as *khadda*.

To understand the proposed arrangement, one must understand the existing spinning wheel.

The existing wheels work through a solid spindle. Only one end of the spindle is rotated. It is generally the left end and a figure runs out of the thread carrying railway motion, i. e., leads to the fibre of the fibre which forms the other end of the left side. When the process of making of the thread is completed, the new thread is wound up as that very side of the spindle for the same wheel before a spin is made to spin thread. The wheel has to work at intervals for the process and spinning and of winding—and it leaves the spindle poor etc (i. e. not producing pure) all the while working in its progress.

For the guidance of workers in the factories, it is therefore proposed to lay down the following line of investigation towards a proper wheel.

1. For the thread already prepared there should be a separate winding wheel and that it should be obtained from the opening wheel. The winding wheel must be a separate system in itself. The function of the opening wheel (or several wheels joined together to obtain continuous) must be simple one of giving continuous and uniform motion to the spindle for making regular uninterrupted and tabularized. The motion to the wheels will be imparted by the feet. One has perhaps number of 5 to 15 inches' walk every day; it will therefore involve no extra pain or time. They will simply supply the greatest human power force available, to carry that force straight to the spindle through the wheels. The

spindle will keep on rotating and its every circle turn will repeat them back to the fibre of the fibre. This movement work of the spindle will be the source of great and continuous output. The wheels will be able to work with handspun or electrically spun—really a great power than what we usually use in our present wheel. We described the nature of the opening wheels, now we turn to the required winding wheel.

1. Winding wheel will be a new machine. It will be manipulated by the right hand (it will hang to the right) and it will be controlled by the operator by his constant supervision. It should be set at right angle to the spinning wheels. Its top point is to connect—there should be at least to the spindle. It will have steel and wood (by means of right hand) and its function will be uniform one of drawing threads and spin itself the thread already prepared and ready to leave the spindle. It should not be forgotten that it is not connected with the opening wheels, a fine and particle of their motion or function, but it winds up the thread. It is at right angle to the spindle and therefore will not exert any noticeable pull to the spindle in drawing out the thread to itself.

The left hand has not been assigned any work so far in the above scheme. It is not free but it is employed to hold the fibre and if at all required to control the distance between the fibre and the spindle. As with the left hand the required pressure from the operator by his careful supervision.

2. In the present scheme will come into great importance for the quality of the thread required. They should know the fibre needed to be parallel direction. The angle must be long for better output and less waste. The wire the fibre condition are fulfilled the more uniform, smoother and faster will be the working of the spindle. The spindle must have good looking. Hence there must be plenty of hand and very carefully prepared.

3. Another good change must be effected if the spindle is to yield what we want. The solid spindle of the existing wheel must be replaced by an hollow spindle. The spindle must be hollow to allow the thread to pass and through itself—like thread up making and already made—, so to the winding wheel. Depending on its size, it will be like a tube with slight modification.

The left end of the hollow spindle will have a smooth, small and well polished round hole, and from which the left end of the thread will transfer all the pressure of resistance from the spindle to the fibre of the fibre. At the same time the left hand hole will permit a smooth inward passage to the thread drawn out of the fibre. The right end of this hollow spindle will have exactly similar hole to allow the thread prepared a smooth outward passage to the winding wheel. During its travel from left end to the right end of the hollow spindle, the thread will receive more and more twist and therefore make perfect and regular yarn. To make sure the thread inside the spindle should make one and with the spindle during its way down, for this change we shall have to provide such one after end. The each will hold the thread in the spindle and will also permit it to pass any when not required. The work can be placed inside

the hollow or it may be caused by passing forward inside a number of the spoke web holes in such a way that it goes right through. The holes must be made enough in percent away to the throat. The two ends of the hollow spoke may be made detachable.

All the necessary information can be conveyed and be successfully employed in providing support towards and within to the hollow spoke. When this is accomplished the described object of the invention will be in sight.

The whole working of the new wheels may be described as under:

The left hand will release those of the free wheel. They will get proper track from the running left end of the hollow spoke through the throat or formation. As the wheel will be acted in the spoke by the catches it will also rotate and in that way it will get within before it comes out in reference to the rotating wheel as completed job. The working wheel, set at right angle to the opening wheels and as support to the spoke, will be turned by the right hand. A cut on the hollow spoke will allow the strong thrust to carry the motion from the opening wheels to the opening spoke. In order that the spoke and all the wheels may run very fast and in order to eliminate the friction to the street, ball-bearing should be used in all the ends and in holding the spoke to the axle provided for it. The opening wheels will thus turn very fast being driven by foot.

The inventions suggested are as all as follows:

(a) The spoke is hollow, provided with good ends (may be detachable) and variable catches inside the spoke. The wheel formed by it passes through it by under space for the use use. The spoke rotates without it stop.

(b) The rotating wheel is separate and as such it is at freedom to the opening wheel and as release to the spoke. On the other hand it helps the spoke by taking away the thrust when spoke does not require it. It is as aid to the opening mechanism.

(c) The opening wheels can perform their function quite freely. The mechanism of rotating mechanism with the opening wheel or spoke is a ball bearing, because it enables the opening wheel with all sorts of mechanism among them adjustment of weight, speed and force and free their motion and motion upon one another. The proposed changes—if adopted—reduce the mechanism to the simplest form possible and give all mechanical arrangement under the control of one master, the operator. All motion of the opening wheels goes towards perfection only. The spoke works with them in full harmony and gives easy passage to the foot.

So it is left to the genius of the invention to create all possible forms of the spoke. There is every room for the same to get increased output and better and better result.

Care should be taken that there is no rubbing and that spoke is not obstructed. Spoke holes and catches must be smooth and polished.

When we speak of millions of bikes—we may now speak of the whole world,—we talk in reality of the great machine frame of our common but rather long life. When we supply improved mechanism to the

bike frame, it moves, comes into the street and becomes superior proposition with exceptional results. And if the present article with all the suggestions given of some value to the engineering work, it will be an small contribution to the work of having contributed in one or two work of representation, not merely of India's affairs but the benefits of the world.

[I gladly publish the foregoing with thought and specification. I wish that many young men will attend to the opening wheel the manner that Mr. Hiral Anand Shah has. His preoccupation and his business have not prevented him from writing the manuscript with clear statement. He has not set a drawing to accompany the specification. I am unable to publish it, at any rate this week, as the article came into my hands just at the time of writing the last thing before me in the printer. M. K. G.]

Reputation & Misdeeds

The recently published press report that my weight was reduced by 32 lbs. and that I had finished my study business but it succeeded in giving a freight is probably hundreds of well-wishers. I have since then all over India, including Burma, making various inquiries. On more than one occasion press agencies have at my door rendered themselves liable in legal action by giving incorrect or false and harmful news. Often has my target against them got the better, for a moment, of my miscomputation. It is cruel to give a shock to the confidence public by spreading false reports. Good health and goodness are the status when thousands of men and women are concerned. Reputation is based on taking every precaution possible to secure accuracy. In the case of a physician any mistake to such a responsible person as the Deputy Magistrate or District Officer as in my case, and many well-meaning good and healthy could have been avoided. I suggest to the agencies that they must have reported that they would be paid or rewarded for repeated offences of the character I have described.

M. K. G.

The Autobiography

Vol II

1. The second and last for the present had volume of the *Story of My Experiences with Poets* (English translation) will be out in the last October issue.

2. The volume will be uniform with the first volume in every respect and the number of pages will also be about the same.

3. The price of the book will be Rs. 4-0-0 plus 50 paise for postage and postage. Those who will order a copy by V. P. P. will have to pay Rs. 4-0-0 all.

4. Those who will require their volume sent by post must enclose an address so as to reach the office on or before the 15th of September, and get the book for Rs. 4 only plus 50 paise for postage (including Service and Customs). Orders are also to registered and payments made at our bank's office, at Poona or Street Banking. The volume will be sent by registered post.

5. Savings from life, or \$1 post free.

6. No charges will be accepted.

7. The following publishers are particularly recommended to make inquiry as they usually order copies for the work "The Autobiography."

Shri Ram, Poona, India.

Young India

Our Choice

(By M. K. Gandhi)

My American correspondent has sent me a notice from the old number of *The World Tomorrow* (August 1938). It is a remarkable article on 'Industry and National Security' by John Henry Mayer which is worthy of perusal by every patriot. The following opening paragraphs show which way the writer would lead us:

"Firstly, first of all, take people to consider whether national movements can really conduct so securely as a declaration which open the trade of twentieth century nations. No matter what may be said for security by treatment in the past, we believe that it is an utterly obsolete and extremely dangerous way of attempting to attain security now. In the world in which we live and in the decades immediately ahead it is open to the double objection of (1) increasing cost and (2) disastrous effects upon the defense."

"While the years of early years, that is, within the lifetime of many of my readers, the United States has increased the armed expenditure for its army from 15 million to 115 million dollars. The last stance of Congress passed appropriations which come that every time the funds of the stock market tumble, the United States spends \$1,000,000,000 more for war and navy. A leading article in the New York Times, published on March, 1937, was headed, 'War—More Government Industry.' The writer stated that 'preparation to be ready for war consumes what is actually the greatest industry in the world.'"

'There is also an increasing human cost and immorality in defense. The millions of war have to be tested by man. The resources of war have to be concentrated by man, and approach a huge scale war, and more toward the drudgery of industry and of whole populations fit war service. Once men were taught by professional means which constituted but a relatively small part of our people today military discipline plan to encourage the security of the whole man power of a nation. A proposed French law gives power to the state to conscript into the women. Compulsory military training is now of men and the conscription of women and children for military departments run by the Department of War are recommended early since of youth, and leading to improved youth's thinking. The provision, that conscripts, the able, the married, infirm and men of conscience is despite all being drafted in it over time support in the building of more preparation machine. All this means an increasing cost to human liberty, to freedom of thought and conscience, to the possibility of moral advance. It should be fully weighed by estimating the price to be paid for putting over to 'adequacy' security programme. Armed prepared-

ness is a huge cost in the present, and for the future it is staggering."

"Even worse is the fact that systems of expenditure for armament from now on in the modern world guarantee business depression. It may do so, possibly, for a series of years, but the policy is subject to a law of diminishing returns and leads inevitably toward a crisis of disaster. Senator Joseph R. McCarthy 'What is Preparedness?' recently called attention to the huge public debt and constantly increasing tax burden which governments are putting on their peoples throughout the world. 'The things with which governments will have to contend in the future,' he said, 'are the economic distress and political chaos of their own people.' A far wiser and more progressive, he writes on, 'will be creating wealth. It will widen the breach between the citizen and his government. It will further declass and condemn those who already have more than they can bear. It will not be preparation, for that which encourages economic distress is counterproductive.'"

The Indian knowledge is to take for granted that without America and England are doing so perfectly for us. But the lesson given by the writer of the end is America, of her armament are too terrible in comparison. War has become a matter of money and international in preparing weapons of destruction. It is no longer a matter of personal bravery or valour. In comparing the destruction of men, women and children, it ought to weigh the cost to give a human and deep peace as there is a secret.

By we wish to say that method of building our nation? Here it we do, here we the demand thing! We compare of our growing military expenditure. But if we would say America as England, we would have to increase the human wealth.

'Why not, if the thing is worth doing?' asks the writer. The question then is, 'Is it worth doing?' Mr. Henry answers emphatically and says, 'it is not worth doing for any nation.' I say nothing there our revealed moral or primary principles when it is revealed in the Government. The writer must be kept on the one-sided path by violence. It must give from within to the state is only upon us. The question therefore for us to consider is, 'What is our immediate approach?' Do we first want to stop the Western nations and then in the film and distant future after having gone through the agony intense our days? Or do we want to strike and on target path or rather rather what to me it our own preference powerful path and fundamentally true and sound our freedom?

There then is a question of comparison with non-violence. Indeed we true and are ourselves the destruction, in fact will defense, and in the process, into the suffering try, as we ready prepare and action for suffering by defending the safety by defending it from destruction. In other case history is unacceptable in the first case personal bravery is not of such importance as in the second. In the second case try we that perhaps even be able to do without violence altogether. But violence then will be unnecessary to

are valiant and well aware to a demanding factor in national life.

At the present moment, though the national creed is that of non-violence, as Ahimsa will stand at least we seem to be drifting towards violence. Impotence pervades the atmosphere. We are oppressed from without through our weakness. What is wanted is a definite giving up of violence out of strength. To be able to do this requires concentration coupled with a permanent state of the world drift. Today the super-lunar gleam of the West shines on, and we wonder for progress the globe faces which remains, from day to day. We refuse to see that it is slowly leading us to death. After all we have recognised that to compare with the Western nations on their terms is to court suicide. Whereas if we realise that concentrating the moving expression of violence is in the moral spirit that serves the universe, we should draw for ourselves with the fullest faith in the Indian population. Everybody recognises that if unbridled anarchy had been maintained in 1857 we could have completely gained our end. Even so it is, we had a striking demonstration of the efficacy of non-violence, even though it was, and the substance of Swami Vivekananda has ever been lost. The partying has that had possessed the nation before the advent of Mahatma has gone over for all. In my opinion Swami Vivekananda is a master of public speaking. If we are to be saved and are to make a substantial contribution to the world's progress, we must completely and permanently be the way of Peace.

Notes

A Worthy Sacrifice

Sr. Parashurambha Thakur has given up the lucrative post of manager of a premier bank in order to join the Service of the Punjab Deputy Forestry by Late Lalchand of recent memory. Lalaji had made right rules. No life would count except in any business with Sr. Parashurambha Thakur was a dear comrade of the deceased patriot, and the sacrifice is in obedience to the call of duty towards a deceased leader. What is however a great step for us is seeing in the sacrifice of Sr. Parashurambha Thakur. He has been used to making sacrifices. For many years past he has seemed to believe in making money for no one else. He has been progressively enriching his life. But there were family obligations he could not shirk unless he could carry with him a big new revelation towards the higher life the members for whom he was responsible. He has now evidently got over the difficulties and the way has been clear for him to take the final plunge. By such only are nations made. I congratulate Lalaji's Deputy on the road. On the public domain such sacrifice! The moment that was asked for in the Lahore Memorial has not yet been fully reimbursed. That the salary was of five lakhs has not yet been reimbursed in respect of a memorial to one of the subjects of India in a sad rebellion. Let me hope Sr. Parashurambha Thakur's sacrifice will open the treasury to India and create a righteous atmosphere in the nation.

Devolution to Swami

Swami has had a second dream. I have previously mentioned some things a great distance. The Swami has the time through greater needed than before. Only Swami has made an individual. The dream between is not less big by the affected on that account. Professor Wilson has sent me some interesting details of the dream brought by the Swami. The latest was in that dream has followed in the wake of the Swami. I suggest in the dream who have been sending messages for the Swami find what that they contain their dreams for both the same and have me to ascertain the contents in the last dream. I know, and even immediately the dreamer are specially concerned for me in the other too. I shall read the dream as fully for both. Whereas a student of Swami will be delivered through Professor Wilson. Swami Vivekananda had his already sent Rs. 12,000 out of the last Great Punjab Fund.

M. E. G.

'The Old Story'

The Editor, Young India.

Sir,

In your issue of the 23rd instant you deal with the oppression by revenue officials, and while putting the blame on the Government on account of the system in force, you recognise that one of oppression are committed by collectors "in their own individuality." Further in your letter you say that unless the present system of administration is completely changed, "the oppression of the people will continue unabated even when the rest of Government have parted with Indian hands." Two things therefore appear to be necessary. First, abolition in the Land Revenue Rules providing for direct communication of the members and interests of collectors which can and would, to be secured by justice and representation in the Council, and second, a "change of heart"—an expression much favoured when making demands on the managers of Government—in short who, being for him and him of the collector, now requires that they part in the absence of oppression, able to ensure that one rule. It is much to be hoped that the second measure will be the more difficult to secure.

There is a defect in the Central Provinces of which it may be truly said that "the rest of Government have parted with Indian hands", for the administration of it has been so individual that it is actually a rule handed from Deputy Commissioner to Deputy Commissioner. It is well and the hands have not been in real together. Land is held in the District under the Ryotwari Act which gives the collection, revenue inspection and justice power and opportunity to further the interests of the ryot and to protect him, from one link and the, but what exactly do we find? It is not so much to say that the authorities that it often harassed out of his work. Even he used to get a few hundred of almost members which danger his crop. His real was the greater part the pattern, the

various subjects and the scholar—and these, who know, do know what the means, and he is put to the convenience and expense of attending the scholar's court, may be busy making maps, before he can cut the offending tree, should he be so fortunate as to obtain sanction. If his family and financial requirements oblige him to work his plot of land in Britain, he is again put to the inconvenience and expense of waiting on the relations, after satisfying the private and the revenue inspectors in the end, whence may be released. Does he send a labourer home, he must station such an observer from his village and in expense to going to the scholar's headquarters and then being at the mercy of clerks and others through whose hands the fees pass before it reaches him. Does he even the Government Central Board something? He runs the risk of having his plot of land sold by auction in direct contravention of the provisions of the Ryotwari Act. Has a village a representative to make to the scholar, of its needs in respect of water for the village wells? All the men in the village are employed in tilling the scholar's camp in the dark banyan, miles away, when all that was necessary was to ascertain local conditions when passing the village in the course of a tour. Have the women of the village sown all potatoes, and had their children vaccinated? They are required to carry these children from their villages to the public road, carrying distances away, to afford the Civil Surgeon an opportunity to do an 'inspection' as he returns to the town.

Can we find any other road than 'appeal' to decide these many many other points which try the loyalty of the ryotwari? And all this, he it demanded, under the flag, not of the sacred Government, but of the sanctified faith and law of the strict religious man.

Would you carry an improvement, sir? Still ryotwari tenants' associations and both their activities to enforcing the rights to their rights. They fight their cases in Courts, and finally, discourage them in the construction of houses, not as a weapon against what it pleases you to call the 'unholy Government' but as a measure of moral uplift of the poor but lawless, ever lawbreaking ryotwari.

22nd July 1939

J. J. MOORE

[This letter is from a well known Anglo-Indian writer. His conclusion is so odd as the British rule. The answer forgets that it is the system that is bad. What does it matter whether it is worked by the natives or the rule? And it should be remembered that since the Panch in the Deputy Commissioner, they are all swayed in the same direction and have often been known to do better than their leaders. Those who carry out the tyrant's will often outdo the latter in the execution of his designs. So long as the system continues to be tyrannical and the subject Indian administration lives in terror subservient to the tyrannical will of a white chief whether a Gandhi or Whitehall, the evil 'Panch' drives attention to will continue.

—M. K. G.]

The Efficacy of Vows

[By H. K. Gandhi]

A correspondent who seems to be a regular and useful reader of *Young India* writes:

"I am regularly, but the question is whether or not I should bind myself to it by a vow. If I take a vow to write regularly for one hour every day, I suppose I must do so before/after my morning walking, about what may happen now, having taken the vow, I am required to go out as a hour passing, how can I hold my nose about writing? Or again, suppose I fall seriously ill, even then I must do my best to do so, also for purity of leading my own better man and God. On the other hand if I do not take a vow, what guarantee is there that my attention would not give way and bring me at a spiritual moment?"

"You will perhaps say that one's resolution might be made of stones and steel. But when even the acknowledged leaders of the country are seen hourly breaking their resolutions, what can one expect from the rank and file? What are lesser mortals like myself to do? Would you kindly resolve my dilemma?"

Being accustomed from my childhood to taking vows I consider I have a strong bias in favour of the practice. It has come to my notice in many a detail. I have seen it save others from many a pitfall. A life without vows is like a ship without anchor or like an edifice that is built on dry sand instead of a solid rock. A vow imparts stability, balance and firmness to one's character. What reliance can be placed on a person who takes these momentary resolutions? An agreement is nothing but a mutual interchange of vows, unconsciously one enters into a pledge when one gives one's word to another.

In old days, the word of mouth of Brahmin persons was regarded as good as a bond. They concluded transactions involving millions by word agreement. It had not even proved false to the majority of the pledged word. The world would go to pieces if there was not this element of stability, as firmly as ages, come certified. The Brahmins are unconsciously fixed for ever in their place. India would perish at the hands of the Moslems if the word was not. The men, the women and other heavenly bodies move with moving regularity. When it was in human affairs would come to a standstill. But we know that the sun has been rising regularly at its fixed time for centuries upon the past and will continue to do so in future. The cooling orb of the moon will continue always to wax and wane as it has done for ages past with a clockwork regularity. That is why we call the sun and the moon to be witness to our affairs. We have our calendar on these movements, we regulate our time by their rising and setting.

The same law, which regulates these heavenly bodies, applies equally to man. A person who takes a vow can never be spiritually shaken again. It is strengthening words to say, "The thing comes natural to me. Why should I bind myself permanently by vows? I can well take care of myself in the critical moment. Why should I take an absolute vow against meat? I never get drunk. Why should I keep the promise of an unmarried man for nothing? A

persons who regard this idea will never be visited from his addiction.

To start talking of your Indian independence and want of discipline. One never can achieve anything lasting in this world by being unsteady. For instance, what shall one give place to a general or a soldier who lacks resolution and determination, who says, "I shall keep going as long as I can"? A householder, whose weakness says that he would keep watch as long as he can, can never sleep in comfort. No general ever won a victory by following the gay style of "being vigilant as long as he could."

I have before me remarkable examples of splendor at will. Every one of these has come to great success or failure. On the other hand, monumental splashing has transformed the entire life of those who have taken to it; mountains of gain reared up by them tell the tale. A row in the right angle, the perpendicular right angle will make all the difference between splendor and disaster, stability and shakiness of a gigantic structure. Live in stability or instability, gain or disaster of an entire career may depend upon the taking of a row.

It goes without saying that mathematics and stability are of the very essence of everything. The taking of rows that are not feasible or that are beyond one's capacity would bring dishonourment and want of balance. Naturally a row can be made continuous without losing any of its efficacy to virtue. For instance there would be nothing wrong about taking a row in style for at least one hour every day and to have not one less than 100 rows daily except when one is travelling or is sick. Such a row would not only be sure to firm, but also stay of diarrhoea. The essence of a row does not consist in the difficulty of its performance but in the determination (which is undoubtedly in order to it in the task of discipline).

Self-reliance is the very essence of the whole of rowing. For instance, one cannot take a row of self-dependence, to sit, drink and be merry, or stand to do as one pleases. This matter is necessary because I know of instances where an attempt was made to cover things of presumably expert by means of rows. In the leading of one-co-operative row crew heard the objection raised. "How can I escape from Government service when I have made a covenant with it to serve it?" On reply, "How can I chase my Royal ship when I have bound myself by covenant to row it for five years?" Such questions might appear puzzling sometimes. But on closer thinking it will be seen that a row can never be used to support or justify an immoral action. A row must lead one upwards, never downwards towards profligate.

The correspondent has concluded by having a dig at the 'acknowledged leaders' of the country and asked their admitted followers to justify his position. The sort of reasoning only betrays weakness. One should try to eradicate and remove only the virtues of one's leaders, never their faults. Our national leaders do not claim to be purifiers of pollution. They occupy the position of trustees that they do in public life by virtue of certain problems which they submit in their character. Let us ponder on or these qualities and try to recognise them, let us not even

think of their shortcomings. We can not be called a worthy son of his father who only rebukes the shortcomings of his parents or pleads inability to keep clear of them. It is the virtue, not the fault of one's parents that constitutes one's true legacy. A son who only sits in the debt of his parents would be useless, at best. A worthy son would liquidate their debts and increase the legacy left by them.

(Translated from Bengali by P.)

'Working Towards the Goal'?

The case of Purand Das, reported in these columns from the pages of *Pratiksha*, is well known to the readers of Young India. The way in which he was persecuted by the Districtal Revenue Officer of Salem for being suspected of having conceived of the temperance movement explains the followings of Government's prohibition of smoking towards the goal of prohibition. Similar instances are not far to seek wherever our anti-drink propaganda is being carried on. The working of the Excise Advisory Committee is being exposed every day and everywhere. The other day Mr. Madhavadas, M. L. C., addressed a strong letter to the Excise Officer General, desiring to advise the Excise Advisory Committee, as the Committee's action, reported by the Deputy Commissioner and Commissioner to close a liquor shop, was "thrown into the waste paper basket." The Bombay Municipal Corporation similarly co-operated with the Advisory Committee there, on the ground that it was better to serve on the Committee.

Some of the members of the prohibition of temperance and prohibition workers, which have come to our notice, definitely show that far from Government's prohibition being others, they are the enemies of the movement. Even since the British Raj, a national anti-drink campaign has been carried on in the form of the local prohibition committees, the aim of the operations being the Koli villages in the District and the Chingari villages in the District villages around Baroda. These have been numerous cases, during the past, of prosecution of workers and witnesses engaged in this peaceful campaign, and judges have awarded such cases as "offence of the anti-drink-making movement." But two cases which have been just decided in Salem and Madras (Madras) have attracted much attention, as instances of the agreement with which the police have tried to run the great law to suppress the movement. It should be remembered that the movement is being guided by experienced and able workers, but neither they are working numerous witnesses, so far away and continued from the chief workers themselves, drawn from the villages and belonging to the lowest and simple communities among which the campaign is being carried on. The object of the contents of the law is apparently to terrify these public workers and thereby to suppress the movement. This is a village in the Chingari District in Salem District, where Koli villages were put up before the Magistrate to take them into the Sections 341 (criminal restraint), 342 (criminal force), 343 (criminal assault and possession) and 344 (criminal trespass) of the Indian Penal Code. The officers, as the complaint showed, lay as one of the accused holding the complaint by the head 'for a couple

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A Kashmiri's Wail

(By M. K. Gandhi)

An unnamed Kashmiri youth writes :

"I would possibly tell you that you have put us in a very awkward fix by making our lips, and asking you release us from the shackles you will remove us altogether. Even the restrictions imposed by the Mahatmas which you shared were far more liberal than the shackles that you have now imposed. For, whereas the former, at least, permitted people to express collected views in case of 'disagreement' you have deprived them even of that right. This is unfortunate. It is not better custom that whereas in British India the slightest wrong is enough to make you take up to righteous indignation, you would allow even a single misdeed to be sufficient to stand against my individual facts though it might represent the worst tyranny on the ground of rights? It is true that you contemplated your self-righting vengeance and if you cannot withdraw it altogether you should at least reduce it to the extent of restoring the liberty in general against cases of 'disagreement'." Remember, at Shimoga, you undertook to obtain a release of all prisoners. Now that you have been disappointed in your efforts, does it not become your sacred duty to withdraw those prisoners before the public? But that duty you have not discharged yet and have persisted about from Shimoga. This is why we are today around down to oppression. Freedom of public discussion is our natural and inalienable right and you ought to teach the Kashmiri public to exercise that right. But you are doing just the reverse and by your constant silence are in fact treating in the wrong. In moments of despair, I am tempted to charge you with showing no other sympathy towards the State. It is true that you stepped from the atmosphere of cordiality created around you by the Kashmiri delegates, and turned the history of your righteous indignation to the 'disagreement' that is imposed it and give the same liberty to others. Wasn't you tempted and make good the promise you made at Shimoga?"

The Kashmiri found it peculiar but an expected right to write to me to be has done, just as it is my duty to give a patient hearing to what the public might have to say. Many days prolonged letters upon one subject rights, which the members of every caste nation upon it have corresponding obligations. And so the

secret nothing upon all duty and right, even consistently on. In the present case for instance the Kashmiri youth began by reminding his right to your faith but ended in me. I discharge my duty by giving him a patient hearing, with the result that the right is taken out of my mind to the Kashmiri youth has now secured to me, and it is the duty of the Kashmiri youth in question to hear and try honestly to digest and understand what I might have to say.

I may well remember the promise I made at Shimoga. I have not yet lost hope. My efforts still continue, but there much to do in my hands, for in the hands of God who alone controls events. Nor is it necessary that my efforts in this direction should be before the public or receive my personal attention the matter in question. They may or may not be direct, indeed they may begin and end with a heart but never let us see hands at this. I want to enter into no special speaking to my behalf. I mention this method of work because it is just and good of my life. For years together in South Africa, my efforts centered practically only in writing and prayer, and it is my own conviction that that period of silent prayer was the most fruitful for that work. It constituted the backbone on which whatever little was accomplished was based. Even today, perhaps I may be said to be doing nothing tangible for the advancement of South Africa, only, yet it is my claim that I am achieving for it considerably. Even so in the matter of the Indian State. I am always on the look out for an opportunity. Opportunities have always come in me for the writing and prayer. Let us now therefore be let away in that that I have, ceased to continue myself about the question of the Indian State or to do anything or that behalf.

So I hope that the important matter can judge my efforts only in the light of constant faithful work. He may therefore well feel sorry if he finds in substance my way of doing things. I must hold my end in patience.

I may not have taken into a discussion of Mahatma's restrictions. My opinion is that respect has not undergone the least change. The circumstances alter cases. I have simply had done the indispensable conditions for the holding of conferences in the Indian State. If such conferences must be held at all without observing these conditions, I maintain that it is not possible as yet to hold such conferences within the boundaries of the State.

In these circumstances apply to confinement with, say do not affect individual action. Any one is to

individual capacity has always perfect liberty to withdraw so much as he likes from before prices, without only in the measure of his own strength and constitution of labour and conscience.

Again I have never suggested that individual rights of Indian States may never be entered on that conference recommended by my suggestion may not be held at all. On the contrary I hold that there is nothing improper in holding a British territory conference in which individual States may be freely represented. There is also the undoubted right of the subjects of any State to interfere in the administration of that State within its own border. That this right is not fully extended today is a matter of deep regret.

It is true that presently I do not through Montagu or otherwise extend individual rights. But that is a different matter altogether. I chose to be a practical man. I have got a fair measure of my strength and I know how to measure it. I have deliberately refused the belief of creating a nation in imperious world. I do not hesitate sympathetically to approve all means great and small in British territory because I know that such development is backed by consciousness of personal strength. In the case of the States, though I am not desirous of the terrible things going on in some of them, I have no strength to back my opinions of the wrong.

I declare my faith partially for the States. At the same time I am free as guide, I do not deny their dominions. There is no abstract steps for nations as that which it should not be responsible to offer today. But it is my firm belief that it is impossible to reform the States in the true sense while India, as it is today, is in the hands of British rulers here and there is some of England's income by having a struggle against it. But such failure does not interest me. I give me an alternative. I am therefore today concentrating all my energy on the open end. If I can effectively reach the root the branches will in time drop down of their own accord. Whereas on the contrary to divert public attention from the root and end confusion it spread the branch ends in the States would even looking an additional cause of life to the States. That is a risk that I for our are not prepared to run.

Let us see, however, indicated as it seems from this that no action whatsoever is at present possible in the case of the States. I shall repeat here what I have already said. Wherever the subjects of States are truly let it they own and ought to organize an opinion against suchnessness in that State especially if they have the strength to make use of the never failing weapon of Satyagraha. But it is a matter of deep regret to see that today the ruled are also made in the hands of ruled rulers. Another grievance has rendered the people nervous. No one has yet been able to save people from the clutches of tyrants. The most emancipation would be possible only if we could arrange the most world itself place itself in its world by emancipation. Though subject to the pressure of the great war is today in that country especially in the States, all hope is not lost for the time. He belongs to a higher sphere. Though he is down in the world. If they had an

enlightenment in which they could see like their white strength, it is not unlikely that they will catch the substance. That is not only a matter of time—a lesson from the powerful one. If British subjects the full strength and quietness necessary for full Satyagraha, its strength would spread throughout the length and breadth of the land, and we should find ourselves watching the people of the States a free nation.

(Translated from Marathi by P.)

Not due to Economic Laws

It has become a sort of fashionable cant to ascribe the rise of Indian trade industries to the operation of economic laws. The disappearance of Indian handicrafts, for example, was bound to come, so it has all the world over, before the march of mechanical invention. An examination of facts however will show that this statement is not historically true, that far from the advent of mechanical invention having been the cause of the destruction of Indian cottage industry, the very foundation of the system of mechanical invention was laid on a robust experience of Indian manufactures, and that the entire history of England's trade relations with India is one long story of interference with these very laws of economy to which the downfall of Indian industries is ascribed.

The Harpies

The most important circumstance that affected the course of Indian trade relations after the 18th century was the arrival of European adventurers in India. The Portuguese arrived early in the 16th century. The Dutch followed close upon their heels. The English came in 1597. The French established a factory at Masulipatam in 1612. Strives however against they were, these early adventurers, descendants of Pizarro and Drake and Hawkins, reckless, unscrupulous, quick-tempered, with hands bristled with weapons of European gold and merchandise, Eilatons, looking to "beat the devil himself" and that master gentleman could be got hold of anywhere. There was held life cheap and only for adventure. "Perils of pyrrh and poverty," as a famous French historian once called them, as was before the opening of the East India commercial routes, their chief aim of existence against each other, not least as if one were victorious a contest of hands and feet, and other kinds of pyrrh called *San Samia* began.

"Compare with the Herbert Spencer's account of early British nation.

The Anglo-Indians of the last 250 years—birds of prey and parasites as they are styled by Burke—show themselves only a little less cruel than their prototypes of Pizarro and Drake, though less black must have been their deeds when even the Directors of the Company admitted that the most famous acquired in the island trade had been obtained by a sort of the most tyrannical and oppressive conduct that was known in any age or country. Consider the enormous mass of wealth derived by Vansittart who tells us that the English compelled the natives to buy or sell or put what value they placed on gifts of clothing or ornament." (Hornel's History, first volume, p. 347)

Colonel Munier's arrival in 1799, and after carrying on the extensive traffic and trading largely with Comorand, went on to establish at Anjou, 'because the cotton goods are the chief articles of trade in the markets further East'. And what is more, 'English went at all costs be kept out.' The English who took the companies, the Portuguese owner of both, Two Dutch Indians in 1801 when returning from Anjou to Cochin landed at Anjou and find the Portuguese there monopolists, but in an evil hour they permit themselves to be deceived by Calicut by accepting promises of profitable returns. On finding that they are deceived in the Portuguese, wanted to close and evacuated. The English next try to secure a share from Spice Islands trade, whereas the Dutch proved to trade there a better for their cash only by getting all of them to evacuate in Anjou (1815).

Corn's System

Financial difficulties came upon us. Where is the 'protection given' to come from? The various European Governments got alarmed at the drain of bullion, and one after another put laws prohibiting its export. On the other hand European goods, such as they are, had little market in India. What is to be done? Capital must be created on a hundred of interest. All the three expedients are used. The Dutch governor Corn creates the artificial depression, 'they can invest all available capital in the principal modes of production—many thousands of acres, and the development of Company's possessions, so that the market for our native country be made out of the inland trade and the colony revenues and the need for external assistance of capital would hardly disappear.' His proposal is rejected by his Government but is taken up by the English and in their hands develops into a most terrible example of economic exploitation.

'When Arrows Point'

Demand commercial agriculture under organized companies of shareholders, living in their own communities. Communication between the workers at home and their agents in the spot by land and sea. In the meantime the result on the soil are many, the poorest market economy based on the idea that things change in the country. There is a regular scramble for arable and their goods. When money is tight, it is the poor given under the feet that suffer most. The system makes the mass of these company's operations in agreement, reduced, based down by a system of advances from which to our never escape. One year (1825) the English factory at Surat goes to for extra goods worth only £1,000, against orders from home to the amount of £1,25,000, and is severely reprimanded for default. Next year a purchaser and goods have about 1,31,000 more. This produces a glut in the market. So in 1826 the order for Surat is reduced to one fourth its previous quantity. And in the next year must be while the plantations and workers are in their own place.

The village industries of spinning and weaving are like firms themselves. They cannot be expanded or contracted at will at a moment's notice. They can be conducted only on the steady basis of a regular and unvarying home demand, not on the ever shifting basis of a busy goods market. That was just what had happened. Cotton cloth was not an

essential article of wear in Europe, Indian national were passed there chiefly as busy goods. The result was that within the limits of these companies' operations spinning and weaving ceased to be produced on the big industry of village life and business in connection for catering to the caprices of the luxury west of Europe. Or in case a figure of speech, the spinning wheel ceased to be the sign of plenty, that it used to be to the village—the indispensable symbol providing sustenance and amusement to its children, and was reduced to the real plight of a dairy cow that, to supply the demand for milk because of the needs felt, is doomed to its last drop of milk by all technical means one day and left abandoned for a whole week afterwards.

Inner Transformation

Helplessness of mass production brought about radical important change in the character of the industry. To secure market deliveries of large quantities of goods it was felt necessary to assemble workers and workers under factory roofs. The entire town grew from the central involvement of the village home withdrawn away like a crater separated from the soil. The village dependence of spinning and weaving is an extremely delicate piece of machinery, with an automatic system of checks and adjustments which works in accordance with the rhythm of the process, the seasons and the market irregularly with a degree of accuracy and precision. It was this self-regulating character of the Indian home manufacture which constituted its life, that was destroyed by the outside interference.

Every system of production needs a particular kind of environment for its success. The conditions between mass production and cottage industries is not merely a race between hand labour and machinery but between village agriculture and the modern industrial organisation. Take away the village background of a highly efficient system of quick movement from the peasant day system of mass production by machinery, and what remains of an old system? Here we, deprived of its entire environment of the village system, the cottage industries of India become like a fish out of water. As an adjunct of an ancient system adapted to life requirements, the Indian artisan had not the plan of a choice against the British rival, armed as the latter was with whatever scientific power which he did so simply ruthlessly to supply against the former. The contest between the two was thus not of all a contest between two methods of production, no, between hand labour and power-driven machinery, or two new of economic forces. It was simply a question of the slower crushed out the weak by their better form.

P.

To A. I. S. A. Members

The Secretary A. I. S. A. writes

"The list of members entitled to vote is closed on the annual election to the Board of Trustees will be prepared in October next. Only members who have fully paid their subscriptions up to 30th September 1935 are entitled to be on the list. All members are, therefore, requested to send their subscriptions up to September 30 or to make this office before the 30th of September, 1935."

Young India

The Anglo-Indian

(By M. K. Gandhi)

Some Anglo-Indians blame here, others complain to me that I do not give the Anglo-Indian enough sufficient notice by these columns. I have always repudiated the charge. It is not my intention towards them that I do not often mention them in *Young India*. Indeed I have the honour to have many friends among them. My conscience of course receives the same satisfaction for them as for any other group. Only they stand as little need of my attention in these columns. Those who are degraded in the country, those who are neglected by the Government or those whose interests are hostile to those of the Government claim a large space these columns. But as Englishmen do not need the protection of these columns, so do the powerful Anglo-Indians regard them in my mind as well. I can mention several such indigenous interests that stand in little need of the assistance of *Young India*. But this general statement I have intended more than once that in these columns there never would be any mention directed at or concerned of a single indigenous interest.

I side in the identification of the Anglo-Indian League the definition of the phrase Anglo-Indian commonly which I find not known precisely in "means and includes"

"(1) All persons of mixed European and Indian descent whose father, grandfather or more remote legal ancestor in the paternal line shall have been of European, American or Colonial birth, and

"(2) Europeans, Colonial British subjects of European descent, and Americans descended in blood."

In the circumstances these limits of the League really need not only an arbitrary limit these columns, but they have myself themselves against the majority of India in as far as the European interest may be regarded as special that of India. If the half-breed claims the rights and privileges of the ruling class, there is no interest which in the common way demand well, if the ruling class can help it, whereby that of the indigenous inhabitants wherever the latter is in contact with them. These columns rarely raise such questions, as matter by whom elevated. As far into the Anglo-Indian of the League may stand himself as well protected as the ruling class.

But I know that the Anglo-Indian not represented by the League is in an overwhelming majority. He does claim my sympathy, friendship and even pity in several cases. The half-breed who takes the line of his Indian parent and has no manner as in a most considerable number. His political right is in no danger. It is his social status which is threatening. He fears even his Indian parents and he is despised by the Europeans too. He is shut out between South and Christianity. I often meet him. He is

walked out in the presence of his wife and children and trying to live on European life and look like Europeans. I have pleaded with him to make his choice and to throw up his hat with the vast multitude. If these men and women will have the courage and the foresight to appreciate this very simple and natural position, they will save themselves, they will save India and they will be spared the painful position in which they find themselves. The greatest problem before the dark Anglo-Indian is that of determining his social status. He at once, the moment he recognises himself as an Indian and loses his hat.

To the vast Anglo-Indian of the League I submit that the members of the League are a more friendly with the grave problem. The League should, if it will truly represent the bulk of the Anglo-Indian community define its policy clearly, change the definition in which I have advised and they formed lately and unequivocally on behalf of the glorious battle for India's freedom. There is my advice the League in attempting the impossible.

Notes

A. M. S. Reformers

St. Michael Kallian writes

"You will remember that writing to the Editorial office in Bangalore, re *Young India* in 1934, you recommended justice for the Hindu leader Murali. In 1937 Sir R. C. Holedar, the A.C.C. in Bangalore, also sympathized with the cause of the whole race and in view of the peaceful situation then prevailing in Bangalore, advised the State Government to pardon Murali, so that about two years, his influence could be utilized for some social social work amongst the uprooted and backward Hindu. I understood that all the Bangalore States, including Mysore, agreed to the proposal, and I was definitely told by Sir R. C. Holedar as well as by his successor, Lt. Col. Patterson that I had their authority to tell the Government of Bangalore that Bangalore had no objection to justice being granted to Murali by the Bangalore State, viz., life and death. It is therefore necessary that if all the States, Mysore should give help too under direction and that too without any delay."

"The authorities allege that you had dismissed Murali. I believe it is not a fact. You have, I believe, known him personally and sympathizing at his work. I would therefore request you kindly to clear the misunderstanding and advise the Mysore District to take a sympathetic view of the case and release the prisoner."

The reader is not likely to know Murali. Well, he is an extraordinary, trained, trained reformer among the Hindu of Bangalore. His prison is the same that from which and death. At one time he converted more than ten thousand. And now church is in an as great, his name commands respect among his followers who are so much of their usual transformation to him. I have had the privilege of meeting Murali after my discharge from Mysore. He is an man of letters and happy talker to say

man. Not to mean however that I believe in myself and my people. I was afraid that there is a tendency of India to be imprudent. And I had observed her in 1902. I had said that he had no authority in me my sense which he was alleged to have done. But after that and when I had come to know something of his manner I had strongly recommended that he should be pardoned. I had delivered myself with the belief that Sir H. H. McMahon's recommendation had something to do with the Young India paragraph. He did as it might, I had hoped that Madal was pardoned, and that the incident of 1902 was wisely forgotten by the State concerned. It is indeed unfortunate that Madal has been arrested and detained him not for anything he has done since but for his actions alleged against him in 1902. Again there were other considerations, namely the Madal State will avoid the charge of bad faith which the people of India will have against it, if that beloved leader is now detained under custody for what they have been led to believe had been pardoned. So far as I can recall Madal has done nothing to deserve detention. I trust therefore that this charge and every reference will be returned and encouraged in his presence of moral reform among his own people.

Bartholi

The correspondence between Swami Vivekananda and the British Government published in the press recently, interesting reading, and is proof of the credibility and the veracity of the ruling system of Government. It touches everything on the side of privilege, is important matter it does justice only when persons compete it. The few instances of immunities appear down to the British and Madal's report and brought to light by the British would make a comprehensive system have entered rather in the ruling. But as with this Government, it happens that the British cannot and will not give back on the question of the central power subject to conditions. And so the Government refuse to look at his proposal. I may mention parenthetically that there are legal difficulties in the way of enforcing any educational settlement. But Vivekananda is proposed to monitor them and will rather behind them. The Government will deserve praise, little doubt if it fails shall credit a state of the new law to enforce payment. It has stated definitely by rejecting Sir Bartholi's suggestions otherwise. But there is another point on which the British did not yield even though it was not another practical struggle. He had naturally expected the Government to admit that Bartholi and Choudh would provide the benefit, if any, of the proposed new legislative and consequent revision of settlements. Bartholi which has made such legislative obligation to the Government cannot possibly be made to free the benefit, if there be any of such legislation. The Government shall otherwise, and the British process back, if there is any benefit and the Government never satisfying. But as this the public good and speeches except to give the weaknesses of the Government and thereby shall to destroy a system under which such procedure is possible.

'India is Barodage'

It would not have been in keeping with the traditions of the Government of Bengal had not followed up the proposition of Sir Ramaswami Chetty by presentation of Sir Ramaswami Chetty's famous volume. The volume is presented upon the subject of police was offered with all the pomp, solemnity and solemnity the police were able to accompany their brave performance. For it is reported that instead of solemnly asking Ramaswami Chetty to deliver the copies to his associates, they 'indeed his office and took away 200 coloured copies, 100 plain binding copies, 50 copies of loose leaves of the book, and bundles of the material that served and 14 bound copies of the book.'

The police and the Government of Bengal are welcome to the satisfaction of having submitted to publicly that of the Government presentation and public service of the book. But then know that they are by such acts making up the Government of disservice. If only we may be lucky to change such ways, but the time is not distant when we shall no longer be in England.

Lalaj Memorial

Sri Parashurambhadas Thakur could not match his having recently taken up the burden of giving Lalaj's Society. His therefore came over in Calcutta to confer with me as to how best to collect the balance of the Memorial Fund. He being a U. P. man and having passed a B.A. (probably) of service here, his eyes were turned to his own province. Would his own efforts with my Khadi collection was the question that worried him. I told him that he was not to mind the effect of his collection on my task. Indeed I would love to combine the two initiatives myself. But experience has taught me that only one thing could be done with most. What therefore I could not combine the two, as in Andhra and Burma I would like to receive contributions for the Memorial from whomsoever would give them to me. I therefore welcome Parashurambhadas's offer by the Memorial Fund, and I should be glad if those who receive the memory of the deceased heroes of the people (and who don't?) will contribute to the Memorial, and if they will, lend them to me. At any rate my next step is on my way to combine with the Memorial Fund in the collection by Parashurambhadas. Indeed it is a matter for concern and shame that this collection has been lagging for so much a long time.

Anti-Unresponsibility Campaign

Sri Jyotindra, the Secretary of the Congress Anti-Unresponsibility Committee, has succeeded in having the famous Dattatraya temple of Khilgaon, the former capital of Benar, thrown open to the general population. It proclaimed the opening ceremony before a distinguished audience on 21st July last. The temple is one of the largest in Khilgaon which has a population of 2-100. It was built 12 years ago at a cost of Rs. 5,000 by the efforts of Swami Yashwanth. The Committee of Management consists of 15 of whom 12 voted for the opening. There was a band of 4 leaders who were unanimous in their decision to favour of the opening. The very day found not one of the opposite camp.

"This temple is shying away from today for free access to Hindus, Muslims, Christians and all. Hindu aids the purpose of America, Europe, its offering worship and prayers and its attending religious ceremonies, etc."

The sporting cemetery was provided by a public meeting presided over by Dr. Pataksan of America.

The expenses of the sporting device capitalizers for the service they have rendered in Hyderabad and the nation. Let us hope that Jewell will be able to secure the location of other temples to follow the example of Warble and one of Kibby. The beginning is but a step in the right. For there are fields of temples that need the moral purification of being the law so "unapproachable" Hindu must have done their best to show as long as the cause of unapproachability persists.

Self-uprising in Rajasthan

Dr. Mahabadi, who is expressing self-uprising in Rajasthan stands as a warning. Report of the work done there from which I condense the following information.

The work was commenced in March 1928. It was started with a school through which progress was sought to be established. But it was hoped that direct action with the school was needed. So the movement started the lesson of the proximity after they had returned from their fields. They had returned schools which were in danger of being put away. The work was however commenced by sending them to their schools. They came of their own accord to learn. Teaching was imparted at night between 7 and 10. This however excited the jealousy of the professional teachers who spread all kinds of wild rumors among the students generally. Nothing daunted, the workers called a meeting of the whole community and explained the plottings and object of their mission. Confidence was restored and the work went on steadily. As a result of a population of 1,200 in 21 villages, 410 teachers and of 100 had taken part in the movement up to the time for which the report has been drawn up. Of these 47 families have had all their children made out of villages near. This means 115 males, 150 more and women have a portion of their child prepared from villages near. 100 persons had studied during the period under review, i. e., eight months. Altogether 1,310 yards of cloth was then given. This is encouraging progress, and shows how by patient self-control one can work with people, and they can be persuaded to take on action in their own well-being. What has been possible in the village surrounding Rajgarh is surely possible more or less throughout India.

Samuel Bern's Work in the West

By Dhan Gopal Mahabadi writes

"Mrs. Bern's visit was intended for the Indians in America, and also beneficial to the Americans themselves. She was not afraid to make common-places. That is why she succeeded so well. She pleased all because she talked freely with them. In short she was not afraid to be understood, and what she did was to demand like a banner. When she got the time from the hotel. Of course the English and her people had been out on the ground. Mrs. Bern had been out with her

husband lately. There is an Irving person that was my husband as well as she did her English. To cover all, she was not proud of her knowledge of the common language. This was the bit of Indian culture she thought the more proper of her appearance like the first night. A show cannot be given of her country over her common language.

"You can see from the above how well we did 'any other night' tonight of Hyderabad." See did her work well. Do read her article."

Foreign Cloth Boycott

By Mahabadi Mahabadi, Secretary, Foreign Cloth Boycott Committee, writes

"Only about five weeks remain before the second week-end of the nation's progress is reached in the programme of boycott of foreign cloth will have to be carried out. The 2nd of October is the day for which national stock-taking. I hope all Congress and other organizations, which have been carrying out the boycott programme, will concentrate their efforts throughout the week of September as an effective campaign of the boycott of foreign cloth. The 1st of September being the first Sunday of that month has been selected as the Working Committee's intention to be an equal for an intensive boycott propaganda. Unless in the course of the week-end five minutes of the year the Congress is able to organize the nation to an adequate extent through the medium of the boycott campaign, the Lahore Congress will not be placed in a position to decide upon taking any large step towards national independence in the first January, 1930.

"I would therefore earnestly appeal to all national leaders to put forth their best effort in as possible from 1st September to the end of September, 1929 to make the 'day off' programme a great success.

"I feel that the second week-end of the week-end progress reports have been sent out to all Congress Committees, most of which Committees have failed to be regular in the submission of reports of the work done by them. The Foreign Cloth Boycott Committee will be very deeply disappointed in the work of national stock-taking on 2nd October unless the Congress Committees become far more regular than hitherto. I would request the Executive of all Congress Committees to see that full reports of the boycott work done within their jurisdiction during the week-end of May in September reach me latest by the 15th October, 1929.

Motivated by the past eight months it does not seem to me that we have made much progress with the movement during the remaining months. No doubt something has been done, but that we may be doubtful, but nothing commensurate with the task before us has been accomplished. What we need is a business campaign. That can come only if we have the adequate leadership. The last part of the work is that the Congress Committees do not respond. They have been sent to regular reports. Many have not come. Unless all Congress Committees get on one man and promptly, no effective work is possible.

M. K. G.

Figure 6

[The following facts and figures relating to a comparison between India and other countries, namely, Ireland, are taken from the evidence tendered before the Royal Commission on Agriculture by European officials or Indian successors of the British Government.]

144

Wenderson, Edward L. D. *Reverend*

Field Health Coordinator with the Operations of India.

	Index	Applied and Related
General credit rate	23 per mille	13 %
Industrial credit rate	230	60

^a Of 1,000 persons born in England, 110 speak 14 languages, while in India only 10 do.²

100

Wavelength: 400-700 nm

Member of Public Health, Medical Research Council

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	1990-1991			
	1991-1992			
	1992-1993			
	1993-1994			
	1994-1995			
India	17.54	18.56	17.48	17.44
England	21.46	19.56	18.25	17.51

¹² "An Indian's experience of life at home is less than half the average figure for the people of Western Australia."

^c In Malawi, Prevalence of 178 untreated dental decay cases per 1,000 adults is compared with the corresponding figure of 41 untreated dental cases per 1,000 adults in Tanzania.²²

121

M. J. Griffin, R. J. Whitham, R. L. Hill and others

Business Council with the Government of Mexico

*In England and Wales there is rather over one hospital bed per thousand of population. The figure in the Madras Presidency is 2.24 per 1,000. Even in public hospitals there is no charge to the poor in England or Scotland, so that there is no income tax levied on the Government to maintain the hospitals. The Government will have to do this.

	Number of Beds in		
	England	Ireland	Wales
General	44,551	2,256	8,843
Specialist	20,408	1,820	400
Tuberculosis and Sanatoria	25,342	1,840	235
Leprosy	—	—	1,030
Mental Diseases and			
Defectives	1,33,879	6,540	1,070
Home Care	1,14,000	1,000	—

¹¹ The population of Mexico is greater than that of Thailand and China combined.

10

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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John F. Smith and Peter Josephson

	De A. P.
India	57 98.5
Japan	23.6 23.9
France	98.9 9.9
U. S. S.	1.621 6.6

Answer: Flood, Boiled, Food

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Strawberry Concrete, Smoothed		
G. Pinner & Co	Abingdon Rd	10-0-0
Marble, White Gloss	Stoke	11-0-0
F. M. Kewington	Stoke	5-0-0
Tricolor Gloss Finish	Stambridge	12-0-0
De Chateau Marble	Vinny	5-0-0
As seen		
Vulcanite Handbags, Kipling		
Woolrich Handbags, Kipling	Abingdon	100-0-0
Ladies' Dressmakers, Saleby	"	10-0-0
Two Chemical Vapour Machines	"	5-0-0
Small Municipal Sanitary Units	"	10-0-0

1000

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Pre-early asterozytoid	20-40-8-6
Intermediate	Lower Part
Medulla Nodosa Zone	Same
Through Nodosa	21-6-6

Medulla Nodosa, H. A. Brand, 1918
 students of Cornell College, 11 students
 of Pennsylvania University, 30

B. M. Kennedy	Pres.	19-3-6
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Total No. 18, 1918-19

THE REVIEW

The Devadasi

The indefatigable Dr S. Hanchirajiah Kaim writes:

"As you have been openly denouncing this Devadasi system in the Hindu temples, I wanted to appeal to you for help in the great task of eradicating it. In this Presidency, I feel it an uphill task, as the caste-discriminated men and some women of the caste government Commission support my reform movement and defend that infamous institution."

"My Devadasi Bill, which has now become an Act, deals only with the temple-dedicated Devadasis, but there is a category of that abominable which practices dedication under the cloak of religion simply to make a living out of prostitution. This is nothing but traffic in children, because children are never bought and adopted (adoption by Devadasi is allowed by our Hindu Law), not at an age when they are immature and cannot judge as to for themselves, are led into this abominable life from which they rarely escape. I have had many memoranda and petitions from the enlightened members of that community asking me to bring about legislation to punish such wicked people who trade upon the children's souls and bodies."

"The Penal Code Sections 361 and 362 have proved ineffective. Hence, I have some notion of another Bill for the removal of which I want your help. Some may argue that legislation is no good so long as the people do not realize the evil in that custom, but my intention is that a good custom of our people punishes the evildoers. Now I myself feel that I could secure cases of these girls if I had some legal power to take away children from such criminal parents."

"Among the Devadasi community itself there is a great awakening, and they have been doing propaganda to a large extent, but I am pleased to observe that the high-caste people do not help them in their community's efforts to reform Devadasis. And further, our laws for the protection of children are almost all in this Presidency compared with the protection that exists for the children of other countries and even the children of other provinces such as Bombay and Bengal."

"We know that in the advanced countries, health and moral reform always preceded the enforcement of public opinion at their lowest as they were themselves advanced nations. In this Presidency, we cannot blame the Government so much as the high-caste people who do not really really realize that all children, irrespective of caste or creed, need our care and sympathy, and as the number of victims increased children from the prospect of a dreadful life, they should not share their condemned and caste prejudices."

I heartily endorse the writer's proposal, which I do not think that the proposed legislation will be in advance of public opinion. The whole of the enlightened public opinion that is used to spread the institution of the system in my State or here. The opinion of the public concerned in the immoral traffic cannot come, just as the opinion of lawyers of again that

will also stand in favour of their retention, if public opinion is advanced against them. The Devadasi system is a bad system where who consider it. It would have had long ago but for the negligence of the public. Public sentiment in this country sometimes or other has advanced. It often lacks the ardour of many a nation, but is too indifferent or too slow to move. But if some noble spirit like Dr Kaim moves, that sentiment is prepared to lend such support as indifference can command up. I am therefore of opinion that Dr Kaim's proposal is a very reasonable. Such legislation might well have been brought earlier. In any case I hope that she will receive the hearty support of all lovers of purity in religion and general moral life.

M. K. G.

The Autobiography

Vol. II

1. The second and for the present final volume of the *Story of My Experiments with Truth* (English translation) will be out on the 1st October next.

2. This volume will be uniform with the first volume in every respect and the number of pages will also be about the same.

3. The price of the book will be Rs. 5-6-3 plus 6000 for packing and postage. Those who will order a copy by V. P. N. will have to pay Rs. 6-1-3 in all.

4. Those who will regular their orders with full cash remittance or advance or so to reach the office on or before the 15th of September, will get the book for Rs. 4 only post free in India (including Bureau and Ceylon). Orders can also be registered and payments made at our branch office in Province Street, Madras. The volume will be sent by registered post.

5. Foreign price Rs. 6 at \$ 5 post free.

6. No charges will be accepted.

7. In order that subscribers for the book may not be troubled by telegrams for *The Young India* or *Navajvan*, the following publishers are particularly requested to write already on their orders either against the words "*For Autobiography*."

8. All orders of enquiry must be accompanied with savings for reply. Subscribers will apply for same etc. to

Madras, Young India

CONTENTS

	Page
A Hindustani Ball	22, 23, 24, 25, 26
Two days in London (cont.)	27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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Young India

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Vol. XI

Ahmedabad, Thursday, September 5, 1929

No. 36

Appeal to Temple Trustees

So, presently in the capacity as Vice-Minister, Askatachakrabarty Committee of the Indian National Congress, has addressed the following resolution appeal to the trustees of public Hindu temples:

"You are probably aware that the Indian National Congress has opposed a resolute campaign this year for making special efforts for the removal of untouchability. The work has already to be done through the Hindus, and the Congress resolution is explicit on this point. In these days of public distress in material aspects, when the world is doubting last, India has consistently to be regarded as the only of nations as a single untouchable man, and when we and while the last of a necessary apart from its inherent dignity becomes a sentence to its neighbors and a reproach to the entire nation, it is only appropriate, you will agree, that the greater national intention such as the Congress should direct itself as to, and help the community concerned to achieve its speedy abolition.

"Untouchability among the Hindus is an ancient evil. This community known throughout the world's history for its tolerant behavior and its most noble culture should have established and maintained the sentiment, and should still continue to do so, in the name of religion, a social code which stands for life knows being in society of ordinary intercourse and capable of giving others by mere touch or sight, as a tragedy and rubble that India every day would India color.

"You have only to consider the word of Hindu scriptures and the whole of its culture through centuries to perceive that such treatment of those known as the social caste, who are in that named the 'untouchables' by the Discrimination, is most reprehensible. It must be necessary for me to tell you with a kind of honest heart my suggestion. Suffice it to say that it is not a matter beyond dispute that the system of untouchability, wherever met by its origin or human participation, is not only a social caste founded and founded on a caste hierarchy that is meeting the place of religious religious sentiment and conflict.

"If we look in history, we find even less punishment for removing the untouchability. The Hindu temples, founded in India and throughout India, and erected by the most famous sages of India, Gautama, Jayadeva, Chaitany, Tukaram,

Haridas, Mehta and a whole galaxy of Devotion as an, not only broke the barrier of social separation between man and man, but completely exploded and positively set their face against any such social distinctions.

"It is no crop of time, that such glorious achievements notwithstanding, we should have come to this; today we find of the time with and live in public society of humanity which we once not were not even to dignify to discriminate against. Our trustees, our scribes, our students and teachers, who are the real pillars of the land and producers of national wealth, who help to give us clean and healthy and in for life's realization—their are handicapped, weak and fairly little helpings, we deny social and civic rights,—education, knowledge, information,—everything that makes life worth living. No wonder it makes the untouchable lot of India we are to have sacrificed, the world over as pariahs and outcasts.

"But the real consequences of this to do not terminate here. The untouchable system building with treatment, and the translation it involves for the whole, suggest from its unwholesome influence, social, and moral of how a distinguished leader. This not only does enormous harm to the community itself, but it considers the social inheritance of the entire nation. You have no doubt read how movements and counter-movements are launched and conducted with these unfortunate 'untouchables' of the Hindu as given and tested, and how it has come to recent years work of working together and decided among our prominent themselves have some of the most imaginative and respected leaders of the community have suggested and discussed the whole scheme of co-operating these 'untouchables' to their respective leaders for all religious, and sometimes even scientific, research work.

"With the entire growth of time, with the the effect of the untouchable system from through the Hindu community, and as a consequence of of general self-consciousness here of the great realization that the caste upon the level during the last decade, the untouchables themselves are slowly beginning to feel their plight, and demand better treatment as a matter of humanity. You even find them reaching out towards the work. You have perhaps read in the newspapers that certain untouchables of a locality in Bihar found space time ago what was described as a

Young India

Congress Organisation

(By H. K. Ghosh)

So. Javedan reports that out of 175 possible District Congress Committees only 37 have been sent out reports of work done in connection with the large scale boycott movement inaugurated by the Congress, which is really the most important part of the Congress work in the sense, that it affects the whole nation and it is a phenomenon in which every one can take part. It is moreover a programme whose successful working aimed but places a tremendous responsibility both on members and the cadre. So. Javedan further states that reported committees had in hand some interestingly enough some Provincial Congress Committees have started the appeal campaign. These start in working from some provinces, viz., Delhi, C. P. Madhya Pradesh, Bihar, Assam, Andhra, Agony and North Western Frontier. Out of a total of 2,150 reports beginning only 35 have been received, i. e., 1.6 per cent! The districts are considered as follows:

Delhi	5	United	9
Madhya Pradesh	11	Kashmir	1
Bihar	14	Bombay	7
United Pro.	9	Assam	11
C. P. Madhya	4	United	12
United	4		
People	15		100

There are only three 330 districts in British India. There only two thirds of the population of districts are covered statistically by the Congress organisation. This is not a happy method. The Congress is the one organisation that appeals to the nation. It is the one organisation which is effectively worked, one without doubt some freedom for the nation. But a danger to us, if its organisation is not adapted into the greatest depths in accordance with the second pillar, or if it does not cover every district and village, but also every village. Things that beyond it is a major supply of organisation. There are no less opinion about its decentrality and even economy. But the effect, certainly will be, if those who have to be organised are less or additional. It is time for responsible workers throughout the province to ponder over the painful facts revealed by us, and to remedy as and when it is easily available. The Secretaries of District and Taluk Committees should know, that failure to carry out instructions from headquarters brings them under the disciplinary resolution passed by the A. I. C. C. meeting at Bombay. Personally I should prefer to limit only 10 with moving occupying committees instead of 100 additional, independent and spontaneous committees. The 10 real organisations can show some work. The 100 inactive deeper committees are only by a dead weight. What shall we do?

Forthcoming U. P. Tour

Local organisers have asked me for instructions regarding the forthcoming tour in the United Provinces. I had thought, that when I had said about the Andhra tour would suffice, but I observe, that the paragraphs there written escaped the attention of workers in the other provinces, as they were not then directly concerned.

To come first to the U. P. tour, organisers will please remember that I have not done from it much but to which I was driven by my own conscience and previous commitments. Indeed and other friends have themselves presented themselves in the line as my presence that I would take as much rest as possible during the tour, rather than making long speeches or have continuous work under tension. Therefore the organisers will be aware of multiplying functions or repeating long speeches from me. Now that I have called upon to walk on several large platforms.

First, apart from official ceremonial engagements or my responsibilities, even the most honest hearted of men, and this tour is to be partly a business and business-like thing, and of necessity, to some time and expense.

I have a horror of looking-forward duration. It is wholly unnecessary as a work of efficiency, it may easily be depending. It continues with time and my movement, and I have been hit by the rule of the Congress calling long the feet. The politicians too often what more than three minutes or pass through a crowd in a platform only a few yards from the highest end.

The platform is comparatively a steady state, and sometimes when suddenly confronted, a dangerous maintenance. It is therefore better to take my water to the corner of the meeting and use it as a platform. This provides most efficient and expeditious method in Andhra.

Executive Committees should on no account call through the press for the purpose of delaying discussion or looking expenses. There should be a separate collection where required. All discussion should therefore be avoided. From where some discussion is needed by, through that, through press and the like should be altogether avoided.

Noise on the meeting should be avoided. There can only be done by some leading men going to the meetings in silence, and reminding the audience to observe silence, not to speak, not to stand, not to smoke, not to attempt to advance towards me for shaking the hat, etc.

General meetings should be observed about twenty and leading me and my company. The organisers should have the platform low, as much as possible. Local limit it should be very low. Expenses here may be reduced from Bombay, Calcutta or Delhi. I carry a supply of food that with me, and I should be thankful to it to be locally replenished wherever it is possible. London has a necessary supply of food. Unfortunately by me, I have been obliged to travel to God's milk. It will be therefore necessary to prepare to me about 4 lbs. of goat's milk, and where possible, milk, milk from goat's milk, in other conditions or other milk are used. But

formation. A few drops of lemon added to hot and spiced pea's will make it as lovely treat.

My lodgings should be as selected as to afford me quiet and privacy. We carry enough cloth to make our tent buildings. But where anything is the decision is required, it should be entirely of Khadi. It has been a custom to me at these to be placed in luxuriously furnished rooms where everything is foreign, with comfort.

Work should not commence before 7 A. M. Khadi should not take more than two hours. In every case it should stop at 12 A. M., and not recommence before 2-30 P. M., and should not go beyond 8 P. M. From 10 to 11 should have the whole day is useful for rest and my personal and other work. Between 1 and 4 I should give and see visitors. Visitors' meetings I hold to be necessary in every place, big or small.

Spectacular lectures should be strictly avoided, except where they are meant to serve an educational purpose.

Organizers should remember, that this is a Khadi love exhibition on behalf of the All-India Spinning Association. It is the largest national organisation run on business lines for the sole purpose of keeping the message of the Khadi to the homes of the seven hundred distressed villages of this vast country. On its successful working depends the whole of the growing and spinning movement. Failure of the semi-starved millions. I want every girl I see get her chur mode. One cup is the start of the A. I. S. A. within a day, I had to 20 spinning wheels, which is a grand proof it may mean a day's work in a day's time or a day's work bringing down to that time.

Money, collected from the public should go to no account be diverted for any other purpose. The money, given for Khadi. The other way to use this donation is for the propagation of the Khadi. Donations to staff travel to their local changed with double interest. In these collections all should take part irrespective of party or status. Even school boys and me for Khadi.

But I want to do other Congress work also. I want to have Khadi and help in the organization of the Congress. The exhibition where possible should therefore be full of information.

(a) The physicians with its component parts in the way advised by the exhibitor.

(b) National schools with exhibitions.

(c) Number of wheels and looms working, monthly production of yarn and Khadi is quantity and value.

(d) Khadi sale locally and outside of India respectively.

(e) Number of self-helping.

(f) Number of exhibitors and the nature of their work.

(g) Number of members, men and women, according to religious distinctions.

(h) State of Congress finance.

(i) Quantity of work done for benefit of leprosy, sick, blind and lame, and other of Khadi India children.

This is merely a sample of the information I should like to be supplied me. I should like a map drawn to scale of each village visited with the villages where Congress meeting is carried on.

Those who are interested in this matter and give me supply will give me the information about the condition of the village in their respective place.

Lastly I should of course have to see students, not to attract them but to send them on so to make into these hands and to show their progress and abilities. Women's section I always expect everywhere with their friendly and welcome care.

M. K. G.

Notes

All India Staff

The plan refers to move to round the tale of British rule. Day after day I follow the history of matters in the daily press, and under the helplessness that we may not therefore do this. Every paper received will receive some notice. We have simply to fit the hole in the. The workers must travel from a poor least poor such from day workers prove gradually. All the contributions received will be sent through the very careful and tried agency of Professor Maryanville Mahomed. Let the donors and delay their contributions.

A National Issue

The meeting and importance (the self-employment) spinners exposed by the Union Government on the All-India in respect of their contemplated visit to South Africa Government were more the work of the people. 'The largest amount always his eyes.' One had thought, that after the friendly agreement entered at of the Khadi round table conference, after the successful work done by the All-India Centre in South Africa, the visit offered to the All-India and through them to the cause by the Union Government was impossible. In case of the undertaking voluntarily given by the British, the Union Government would have felt sure that they would never deliver political speeches. With reference to satisfaction the movement is to witness current needed to this part which the capacity of exposing policy restrictions. And even when a such case there is any fault about such conduct, the Government is to ensure safety through diplomatic and courteous channels. For instance in this very case the Union Government, instead of welcoming the movement to the All-India, could have insisted three proposals through the Government of India to so far as it was legitimate. In an such could they want primary security or increase a collection here based on the Union Government have sought to do. It is to be hoped that the Government of India will see that this palpable wrong is righted, the movement wholly withdrawn and the British permitted to proceed to South Africa without further their self-interest and without undue constraints, direct or indirect, that is applied.

Paper Cheap Literature

I have not much faith in the efficacy of cheap literature, however pure it may be, when it is piled upon dusty literature. I believe in the control of pure conduct. But on the principle that something is better than nothing, let that the spread of pure

Messrs can do no harm even when it fails to do good. I welcome the enterprise of Mr. Mohanlal Pathak and his band of patient friends in publishing good, pure, healthy literature. These publications are very strong, very handy and all in Hindi. It consists of abridgements from *Amrapur*, *Young India* and other publications, *Samas* and *Samprad*. Each number of *Khandi* contains 1000 words. I recommend them for stocking in all Khandi Shiksha. Full information may be had from Shiksha Khandi Bhawan, 117 Harrison Road, Calcutta.

The Charkha Supplement

I very much enjoyed the reader's plan that Mr. Mohal had accompanied his specifications. He has very kindly supplied me with the book and manuscript. The reader will see both in the reader's mind to this issue. It is perhaps only proper, that I should tell him that these Calcutta correspondents have independently of me written several identical objections to Mr. Mohal's specimens, objections which they hold to be unfair and fatal to the success. I have published one of the letters in *Amrapur*. Shortly the objection is that the holder should not wear the garment it is to work at both ends. The last involved at one end will be machine at the other end. This is as far as a holder can describe a technical objection. I have brought this to Mr. Mohal's notice, and suggested to him that he should now translate his theory into practice, and have a model made of his plan and work at it regularly, till he can make the most advantageous use of a well conceived specification, but of a complete design constructed according to his specifications.

Many into the letter sent by Mr. Mohal (Khandi) is an open wound. He has endeavored to mend it and provide the creative faculty of Khandi. Whether to use now follow up his specifications with concrete advice or not, is a far slier to take up the thread of their conception where Mr. Mohal has left it. The plan was proposed by the reader should help him in that direction.

M. K. G.

The Autobiography

Vol II

1 The second and for the present final volume of the *Story of My Experiments with Truth* (English translation) will be out on the 1st October next.

2 This volume will be uniform with the first volume in every respect and the number of pages will also be about the same.

3 The price of the book will be Rs 3-0-0 plus 30% for packing and postage. Those who will order a copy by P. O. will have to pay Rs 4-0-0 all.

4 Those who will register their orders with full cash remittance to advance as far as reach the office as on before the 15th of September will get the book for Rs 2 only post free in India (including *Samas* and *Samprad*). Orders can also be registered and payments made at our branch office in *Proctor Street, Bombay*. The volume will be sent by registered post.

5 Foreign price 15s. at £1 post free.

6 No advance will be accepted.

7 The ordering particulars are particularly requested to note clearly in their orders under caption the words "The Autobiography."

Amrapur, Young India

The Cultural Value of Handicrafts

[The following extracts taken from *John Addams' Twenty Years at Hull House* will show what a great part handicrafts, especially the domestic wheel, have played in her experiments at Hull House, and what a cultural asset she has found in her handicrafts—The last passage shows a slant of light on the social position of the revival of the spinning wheel. M.D.]

An interesting device to reveal the handicrafts amongst persons to their own children lay at the base of what has come to be called the Hull House Labor Museum. This was introduced to my mind one early spring day when I saw an old Indian woman, her dress sparsely her hair much bare, patiently spinning a thread by the simple stick spindle on rimshaw of all Southern Europe. I was without down Park Street, startled in spirit, because it seemed so difficult to connect such relation with the Indian woman, because they themselves so often tell their little ones that American children. It seemed to me, that Hull House might be able to derive some educational advantage, which should build a bridge between European and American expression in such ways as to give them both more meaning and a sense of relation I understood, that perhaps the power in the life as a whole is more needed in the unorganized quarters of a large city than anywhere else, and that the task of this power is the most fruitful source of misunderstanding between European countries and their children, as it is between them and their American neighbors. . . . Suddenly I looked up and saw the old woman with her dress, sitting in the sun on the steps of a tenement house. She might have served as a model for one of Michelangelo's *Peasants*, but her face had hardened as I passed, and looking up her spindle for me to see, she asked me that when she had spun a little more yarn, she would knit a pair of stockings for her god children. The expression of the old woman gave me the clue that was needed. Could we not interest the young people working in the neighborhood, looking on these silent forms of industry, so that they would find a domestic representation of the industrial processes of their daily occupation? If these young people could see that the accomplished work many of the factory had been evolved from simple tools, they might at least make a beginning towards that education which Dr. Dewey defines as "a continuing reconstruction of experience." They might also try a foundation for recovery of the past which Goethe declared to be the basis of all good progress.

My walking walk on Park Street was followed by many others who Dr. Dewey and with one of the teachers in the school who was a resident at Hull House. Within a month a room was fixed up to which we might invite those of our neighbors who were possessed of old crafts and who were eager to use them. We looked to the immediate neighborhood at least four varieties of these most primitive methods of spinning, and three distinct varieties of the same spindle or rimshaw with wheels. . . . The more they were done for weaving, and as every Saturday evening an exhibit was made of these various types of labor in the little factory. . . . The little museum is connected with the factory weaving, rearing,

millinery, embroidery, and dress making carefully have taught at Hall House, and as far as possible with the other educational departments we have also been able to make a collection of products, of early implements and of photographs which are full of suggestion. Yet the highest in domesticated rules, we cannot become at all often past the message over the portrait of Lincoln, and we imagine that it affects them a pleasant change from the feelings in which all Americans, including their own children, are apt to hold them. I recall a number of Russian women working in a sewing circle near Hall House, who heard one Christmas week that the House was going to give a party to which they might come. They arrived one afternoon, when unfortunately there was no party, and although the women did their best to entertain them with domestic meals and refreshments, it was quite evident that they were greatly disappointed. Finally it was suggested, that they be shown the Labor House—where gradually the daily clothes, food, water were developed. They have been to see the apothecary, and were delighted to find the Russian sewing frame. Many of them had never seen the spinning wheel which has not prevailed in certain parts of Russia, and they regarded it as a new and wonderful machine. They asked up their demand to show them domestic patterns, they found the looms; they explored the difficulty of the old patterns, in short, have having been deeply entertained, they descended to the entertainment. In some such ways as these have the Labor Museum and the shops opened out the possibilities, which Hall House has scarcely begun to develop, of demonstrating that culture is an outcropping of the long-continued occupations and thoughts of men, of the soil with which they have worked their land. A journey is made in the industrial and domestic of their early history and coming more rapidly while on two weeks, when I was attending a Russian Feast to which I had been invited by a Jewish family in the neighborhood, when the industrial and domestic significance of women's study among was well realized. The Russian found the Jewish women spend before her family had been prepared according to traditional knowledge and with constant life in the use of it, and, again, her had fallen the responsibility to make all study meaningful to them; instructions that the great mass in a religious history might be simply not look by her declined and was. Aside from the given religious significance in the ceremony, my mind was filled with striking pictures of women's labor with which I had never seen before. The labor women grinding grain outside of their huts as they were pressed in the sun and rain, a life of exhausted Jewish women when I had seen men working their land as well as European South Indian women kneeling in a row close the ground and and beating their wet clothes against the ground while others, the milking, the staking in thousands of baskets which are work done exposures of the individuals and efforts at the base of all family life.

There has been some testimony that the Labor Museum has provided the change of women's position abroad. I recall a little Indian girl who came

every Saturday, (about 10 or 12 Indian girls) in the same locality, a great few number spent in the Labor Museum, always, always, always they left but seldom at the same time, while the overall work seemed to be a life long business, of, in such to be very clearly observed, in the very little out of the cooking they left in India village, who were it included were her hands, women's hands, and short skirts. One evening, however, Raphael was her mother surrounded by a group of women from the School of Education, who each showed the opening, and she concluded from their conversation that her action was 'the best domestic sphere in America.' When she returned from out to the rest of the children, I think women to develop the Indian village, in which her mother had lived, something of her life, and how, because of the opportunity she and the other women of the village had to drop their position over the edge of a precipice, they had developed a still occupation beyond that of the neighborhood house. I stated somewhat on the freedom and beauty of that life—how, but it must be to exchange it all for a new one, movement, and to give up a beautiful homeplace brought by an early departure from her. I suggested it was most unfair to judge her by those things, when, and that while she would depend on her daughter to have the new ways, she also had a right to expect her daughter to have something of her old ways.

The shops have finally latched a group of them as her women, Irish, Italian, Danish, who have become a permanent working force in the textile department which has developed into a self-supporting industry through the sale of its domestic products. These women and a few men, who come to the Museum to realize that European skill in pattern, color and wood, demonstrate that immigrant colonies might yield to our American life something very valuable, of their resources were intelligently studied and developed.

Sometimes the suggestions of the history of workmanship is followed by more domestic methods. A Bohemian, whose little girl attended classes at Hall House, is one of her possible domestic skills, but finally almost decided her to death, and here but presented within what is domestic business. The poor wife, who taught a work at Hall House after the daughter said a new movement could be managed by her, was she showed me a gold ring which her husband had made for their household. It exhibited the most exquisite workmanship, and she said that although in the old country he had been a goldsmith, in America he had for twenty years depended on a business man of a large manufacturing plant that whenever she saw one of his 'carious tin,' which provided his domestic products. 'Come on,' she said, 'let's go with a lot of metal and provide him in any of home and work at it, he was all right, but the man passed without dinner, but that 'working she would do it' . . . We had forgotten, that a long-continued occupation may from the very foundations of the social life, that the art with which a man has labored has had any in the selection of his domestic improvement.



Subscriptions	{	Single copy	40¢
		One year	\$4.00
		Six volumes	\$24.00
Foreign		Vol. 1	\$4.00

But if he was well concerned, let us see what he saw, what he perceived! He went to Philadelphia and spent a day there before the Conference. He did not go there to understand the American anti-Slavery problem from an external point of view, at least not. His own paper strongly said, but he went to see the people among whom he had lived "work one out" his mental and spiritual mind have produced a more accurate knowledge. He saw several of the American Parliament came to the Philadelphia Convention. He saw the people there mostly supply of slavery, even. He saw the American people supply the world of slaves.

drinking water, and he saw crowds of ignorant and superstitious people thronging to hispan the 'land of wonders' and their Ashrams, because they had by removing superstitions and destroying caste distinctions brought down the wrath of that spite deity in the shape of four successive droughts! And so wonder these wretched folk should call their names in spite their loss, or by spite of their leaders they had led to pay reverence to a man who was just

Dr Vallabhbhai had touched on the Hindu question and on the Partition northwestern problem as his penultimate address, but the thought that he saw was the iron rule for good, and that explains the burning line which he has passed and helps several audiences were his words in Madras. 'He is a volcano covered with ice,' Madras Sharfuddin had said about him in 1935 when he came to Spain, and a great thing has not been said about him. All these years since the Nagpur Flag Congress he has confined himself to Gujarat, never gave out of the province, and if he has, he has never spent his life. Having however been compelled to come, he could not a longer return the seal on his lips, and he passed out his hand wherever he went. The result is that he has conquered the hearts of the thousands in his audience, and that victory is greater than any other victory.

If we imagine the victory still better, we should find that it was not so much a personal triumph that excited him, but a triumph of Gandhi and his old co-operative programme. The crowd and whole hearts of Teravara, Thiruvananthapuram, Madras, Madurai, all along his way in and back from Thiruvananthapuram, presented him with addresses of welcome as which they had special emphasis on his being the foremost disciple of Gandhi and the hero of Madras. Everywhere Dr Vallabhbhai laid the greatest emphasis on the history and even the barefootness of the Congress programme and the real importance of the foregoing administrative programme. 'The ruler is coming home to the sharia. But the little man in the kashmir is playing his wheel as can back of the Mahatma, while on the other seventy five shahs are halting and waiting of justice, and scores of well known hanging their constant price in the expense of course of ropes of copper that they have used into them. In any other country the man would be looked upon as a hero. But you say 'Mahatma Gandhi is he and what has he to be president of the Congress. Now I ask you, what is mad? Is he mad or are you mad?' he asks his audience. 'We say Gandhi mad,' were some the reply, and the leader quickly retorted, 'No, you are mad, if you really were Gandhi mad, you would have had Swami today.' And then he repeated of us have he kept the audience spellbound, not because he is a famous speaker, not because he can weave the phrases out of a foreign tongue, but because his speech is an unbroken stream of words with an authority which we can see genuine.

Not that the things he has said have not been said before or cannot be said now by some one from the province itself. But who can bring to bear on his audience the detachment that Dr Vallabhbhai

has done on his own, and what can match the intensity with power, were the questions that come out of something that had achieved? 'If you were Gandhi in person, you must be prepared to accept his leadership and his programme. We have long exploited his name. It was not to be exploited any more, and I am going to put my feet down on it,' he said at a public meeting and to another leader, following by an answer in the no-change talk, said: 'Your question have been a revelation. You have had your warning flag in the right spot. The thing you are doing was badly needed, and I am thankful you could be persuaded to spend a little time in the province.'

Among the Students

The students and landlords have been meeting him everywhere, and the demand is put for guidance and direction in the matter of land revenue. How much they will be able to do is not to be seen, for he has begun his tour in the official only from today. But he has already won the hearts of the students. The Presidency College students met him, the Presidency College students met him, the Loyola College students caught him, the Tamil League organized a special meeting and made the famous Chelvaik Nil too small for the crowds of young men anxious to hear him. And gone he was then with words full of beauty, and eloquence that could not have been put into words. No, he delivers straightforward talks in the style of the Mahatmas and sweeps the words off their feet. 'What is the use of your money? It has no meaning, for you never want to put effect in your words,' he tells them and the students loudly cheer him. 'The atmosphere of the presidency is unchanged with power, talent, tolerance, distrust and suspicion,' he tells them. 'In three days I am elected to collection. It is surprising to find your universities. In your own schools and schools I want you to fight this devil of communism.' He comes to for his share at various places in the final recommended papers, but the boys want to hear more type him. 'The hour of college movements,' he says without moving another. 'Well then, I tell you, a programme of being in a movement of self-respect. Day movement, that makes you not to be a backward community and Gandhi must be helped by farmers, it is a movement of villages but a movement of self-degradation. How long are we going to be backward, and if we are backward what is the remedy? If we are in a big majority why should we be afraid of a small minority? Let us be ashamed of having anything that we do not deserve, ashamed of having anything except for our own merit.' And there is a constant cheering from the young and Indian students.

But I say and take extracts from speeches which he could never fail to convey the spirit in which they were delivered. All I should like to say, at the end of this the Madras first week in Madras, is that it would be a surprise to me if the tour in the province does not end the masses of the province and the people in the, —

About a Pair of Sandals

(By C. W.)

Musurus is one of our famous old villages. An *Adhikanda* temple there occupies nearly all half-cultured villagers. Musurus is the weekly market place for all the villages a good distance away, and so the Christians there, as is their rule, keep up an attack shop and a big toddy shop there. Both these drive a very good business. Our *Adhikanda* temple too was well on the decline of the toddy shop until five years when our rebel work began. Then the men took the plunge of total abstinence, and they have on the whole kept their word.

Musurus came up to my tent on Thursday last, bringing a group of his fellow villagers. Thursday was their day for release from the *Adhikanda*.

"What has happened?" I asked.

"Nothing. They have drunk toddy and we have come for you to escape."

I was in the midst of letters and revision in my tent.

"Do you have paid money for today?" I asked anxiously, "I suppose you can spare money for buying your own place in the market and we may now stop our rebel. If you like to drink, you may."

I thought I should impress on them that they were not drinking any more but themselves by going to the market.

"Who are the rogues?" I asked.

"Two men," replied Musurus.

"Are they here?"

"One of them is here, the other has not come for justice today. His wife has come."

"Is the officer satisfied?" I asked.

"He came home drunk last night, and was quarrelling with his wife. The whole village knows, and they came along to," said Musurus.

"What do you say?" I asked the man.

"It is true I was drinking at my wife last night. But may not a man quarrel with his wife? Does such things happen in married life?"

"Tell me whether you drink toddy or whether the change is later. If any of you came away to the toddy shop, we must stop rebel for the whole village," I said.

"It is later," said the man.

"What do the men say?" I asked. And they all said the quarrelling was true, but they did not know about drinking.

"Then why does Musurus bring the accusation against you?" I asked the man charged. "Does he hear any of well against you?"

"Yes, he does," said he. "Because I gave out that there was being taken on the temple of men who had gone away for work to the hills."

"Is that so?" I asked Musurus.

"Please ask them old man to say if he was doing so drunk. He is the man's father and they are father's brother, so he is better to both of us. Let him stand beside the question."

"Well, old man," I asked the witness, "Did you see drink?"

"He was making noise last night, it is true."

"Did you see drink?"

"No, he did not drink, he was only quarrelling and making noise."

"Let him say it in court," said Musurus.

"Will you all accept this man's word?" I asked, and they all answered.

I sat down in my seat up to have I should accompany the case. I had not the slightest belief that it would make any difference. He had already spoken in support of his son, and I had to repeat, "Let me go through the formally and dispose of the matter. Righteous men's position at the bar left little to me about guilt and affirmations. While I was turning my mind over this, I saw my sandals lying before. I called the old man up.

"You all live by working on leather, don't you?"

I asked.

"Yes," said the old man.

"Here is leather that feeds you. Take it up in high your hands," I said, pointing to my pair of sandals.

He took them up.

"Say after me, — give the leather that feeds me, and feeds God."

He read the words.

"Did you see drink?" I asked.

"Yes, he did," said the old man.

It took my breath away. Minutes began again, and this was decided one again.

"Did you say yes?" I asked the subject.

He took up the shoes, and said, "Yes, I did drink."

We had had two animals, which was good at once, and added to the Relief Fund. I asked all the men to come, one by one, with the shoes made by hand that they would never again touch toddy, and demand there.

There were more and more by whom these poor people had left them. I looked upon them differently now. They were not merely useful things but men's feet, but unbroken the bond and the faith of these poor people. One has to tread lightly and reverently on such things.

To Publishers

The Chinese Volapuck, *Amshidat*, proposes to make a complete collection of Quaker's speeches and writings and Quaker's literature as general as the one at Quaker's Domestic Justice to be published on the 10th September and let and find Quaker next. I appeal to all writers and publishers to send to the Volapuck to have a copy of each of such publications which will go to form the permanent collection. Quaker's all languages will be collected here and made available to the reading public.

Amshidat's friends give me to have a collection of Quaker's photographs also preserved in the form of a narrow album at the Volapuck. Quaker may need this album and copies, but it is not deemed to include the full pictures of Quaker's entire value that are to be found in so many places.

D. B. KALENDAR

Archery, Great Malvern, England.

Amshidat.

Communications with Spirits

Several correspondents have been inquiring whether I receive communications from the spirits of the dead, and whether I do or not, whether I believe in the possibility of, and if yes, approve of, such communications. The latter question arose in India.

"During the last fortnight, I have had the pleasure to have a bit of the Indian Spiritual Society of Bombay and its publications. As I mentioned, the Society has elected a member of people many of whom seem to be satisfied with the results of communication with the spirits of their dear and dear ones. Recently a boy was drowned in the Thak tank, Deonar (Deonar, Poona, and the parents of the boy have sought communication with his spirit through the Society. I am informed the Society has spoken to them. In his book *Reincarnated as Life after Death* Mr V D Roke, the president of the I S Society, writes that during his experience in the course the spirit of his wife and other spirits have communicated to him that they take much pleasure and had a part of relief to talk to their relatives and friends on the earth. They have checked his often and often for the good he has done to them by the means of the science of spirit communication. Mr Roke believes that mediums have not done proper justice to this branch of science and he thinks that medium effect must be put back in the direction to enable to have really what is the spirit itself.

"I have of course kept myself away from the Society as far as could you see—for the benefit of my many who are seeking and those who might yet seek intercourse with the spirit as the for me were based—very heavily upon your views (possibly if you so please) in this matter, whereby my own overlooking arguments against what has been mentioned above. How could the messages received by Mr Roke be accounted for, if the intercourse with the spirits is undesirable?"

My answer must be categorical. I never receive communications from the spirits of the dead. I have no evidence suggesting a belief in the possibility of such communications. But I do strongly disapprove of its practice of holding or attempting to hold such communications. There are other deceptive and are products of imagination. The practice of spiritualism is the medium and the spirit, assuming the possibility of such communications. It is wrong and goes to the mark the spirit is needed, whereas its effect should be to detach itself from the earth, and rise higher. A spirit is not necessarily good because it is disembodied. It takes with it most of the dirt and to which it was liable when on earth. Indeed, does not advise themselves from by it and not by its loss or gain. That the great idea communication with them or talk is no matter but pleasure. On the contrary it should be viewed from such material standpoint. So much for the first class to the spirit.

As for the medium, it is a matter of positive knowledge with me that all those, within my experience have been damaged as with physical and spiritual for

physical work which they were holding as thought. They were holding such communications. I can recall no friend of mine who having held such communications, ever had benefited in any way.

M. K. Q.

National Economics and Charities

Although the value of highlighting as an auxiliary enterprise in agriculture has now come to be widely recognised as in commerce wherever studies in India, its full status in India's system of national and economic yet remains to be recognised. Our economic thoughts in the past have shown an inevitable tendency to take their steps from the changed landscape of European economic thought to reflect the narrow thought of such Europeans as were regarded as India's friends, and have not been, as they ought to have, a bold adaptation of these concepts to India's peculiar conditions. Thus we have in fact retained an orthodoxy by the British Liberalism with its free trade and laissez faire, national system of Law and finally American orthodoxy. The fact that these concepts in themselves marked a bold and striking departure from the international economic system and the very concept of that time and were an accompanying expression of the national requirements of these countries respectively seems to have been lost sight of, with the result that the national schemes of national economic reconstruction that have been formulated from time to time have left the country still, they have failed to touch the heart and imagination of the nation as they have in being confined to the material goals of the nation that concept. An English approach was not intended to adopt the role of "the world market" given to him as a witness by his Royal brother of Poona. A free and unshackled India, today conscious of her national status in terms of being known rather than unknown. In India such attempt would probably be labelled as "psychology," a reference to the national spirit—'expression of cheap mentality,' and so on. The fact is that India's nation are not read much today in shape the course of her national economy in terms of these requirements. When our nation comes into their own, we may take it that the problem that would be our national and economic would not be how to increase the wealth of the country as highlighted by sharing the least machinery in the country but how to enable the nation who are today perpetually suffering on the starvation line to keep their heads above water and national economy would be helped of the physical needs of the nation, survival value of the soil, but yet of use and part of with the soil is how all the difference in the world between plenty and starvation, the and death, rather than of separate development and large plants, however advanced the latter might be, put in Aristotle's is of the cheap fare and Aristotle's of better and poverty.

And that would be put as it has always been in the days of before national ideas who were not subjected to identity themselves with the nation, merely vital requirements of their people instead of merely saving the more ambitious examples of their foreign counterparts. Throughout the ages land sparing and weaving have been developed and improved in India, as the present state of affairs. There is the

marked historic business of the great Maratha empire who created a splendid department for weaving under the charge of a special superintendent, and who, led by the traditional Indian regard for the sanctity of brazen life, maintained state spinning as a privilege for Brahmins and the denigration of the heavily taxed commoner class.

There is again evidence elsewhere the extent of manufacturing that the warrior's guild pursued at the behest of the people who depended first hands with them, second with the Royal Treasury, which speaks volumes for the tenacity and stability of India's old economic organisations, which endured and continued in existence unaltered up to the model of political modernisms which sought and spent thousands of millions, and which often included successful means to defeat those to their nation. But the most outstanding instance of a warrior supporting the 'industry of the people' is perhaps afforded by that great ruler Akbar. He may truly be called the father of Indian industrialism as Edward III was of English industrialism. If the latter was proved to be debbled 'weak merchant' as he was, the former might well be described as the 'Warrior Merchant'. A scholar though unlettered himself, a keen lover of music and connoisseur of art, an inventor, a lover of agriculture, horticulture and stamens, founder of a broad catholic education as an aim of religious perfection and goodness, and a constructive character of the very first order, one to stand with amazement at his foresight, breadth of vision and versatility of genius as one comprehends his Indian career. But what appeals to us in the age above everything else was his humanity and loving passion which impelled him to take such an exceptional interest in the precious national industry of India of spinning and weaving. 'We have it in the testimony of his friend and official biographer Abulhasan that he spent six years in introducing the latest and most up to date styles and methods of manufacturing interest in the loom as a result of which 'the cloth fabricated in Persia, Kasmir and China have become cheap and plenty,' not only that, he personally became a master himself so eager in the same industry observed 'in being with one's self' Reminds Abulhasan 'The skill of the manufacturers improved with their master, for His Majesty has made himself acquainted with the theory and practice in every stage of the business so as to be able to discuss the merits of the workmen. Thus by knowing the use and worth, the colours are arranged to give application, and they speedily give a perfect knowledge of their products.'

An idea of his thoroughness and the benevolent manner in which he applied himself to the master's details of the spinning may be inferred from the nature of the improvements that he introduced. These, we are told, were in four distinct directions:— 'Firstly the improvement in quality in the 'Tas' cloth which were made of the wool of an animal of first class, its natural colours being black, white and red, but chiefly black. Secondly in the improvement of 'Acharan' or silk stuffs interwoven with gold and silver. Thirdly in the gold and silverbrocade stuffs. And fourthly His Majesty had the piece made large enough to permit the making of a full dress.' To reduce cost of production the process of manufacturing was

subjected to a minute and systematic analysis. Every sample of manufacturing whether of Indian or foreign, was taken to the loom department where all the second samples were lost, then respective pieces marked upon them. The end of the reports was sent called, who, by a careful comparison of former with current pieces, 'used to arrive at the maximum cost. The various value of articles by these means being known, the prices were so much reduced that the given establishment which was formerly brought in one hundred maulas in size is he had for 10'.

The making of velvet and pile carpets as the Persian style was especially introduced by this monarch into India. Similarly the cloth making industry was introduced from Kashmir with such success that in Lahore alone there were 'several of a thousand manufacturers of this commodity.' Four years with this the quality of manufacturing was improved to such an extent, that whereas formerly when cloths were brought from Kashmir, they 'used to be worn over the shoulders, as they felt for that they lasted longer,' afterwards they came to be worn only by people of all degrees.

Perhaps the most important measure that he took for the development of the industry was the establishment of Royal Workshops or *Dar-ul-Hana* a word derived from which is left to us by Dr. Hume who was there a full century 150 years after these great establishments. The workers engaged in the royal workshops every day to work under the personal supervision of master craftsmen. 'In one hall workmen were daily employed, superintended by a master. In another were goldsmiths, in a third painters, in a fourth carpenters of various work in a fifth jewellers, lacemen, makers and chisellers, in a sixth manufacturers of silk and these last number of which were made velvet, plush with gold fringe and down' made by hand. 'In the latter they are frequently to work out in one night.' The article of dress, which formerly only a few lords would purchase cost ten or twelve rupees and were made upon heavily embroidered with purple silk. The artisans worked every morning in their respective divisions, where they remained employed the whole day, and in the evening returned to their homes. 'In this good and regular manner,' observes Dr. Hume, 'that time glides away, so one seldom ever any improvement in the condition of his subjects he happens to be here.'

The policy laid down by Akbar of developing the manufacture of Indian as a primary state industry continued to be followed by Akbar's successors right to the end of the reign of Aurangzeb. Not only that the main staple of a centuries' manufacture. On the contrary the economic policies of these rulers sought to reduce a degree of conscious competition for which one would be hardly prepared. For instance it is recorded of the emperor Aurangzeb that on one occasion he sent to the little town of Muzaffarabad his ambassador to present gold and silver ropes in the amount of about 50 thousand rupees. 'The Muzaffar was well aware that not one of these ropes would be taken out of Hindustan, and that the ambassador would employ them in the purchase of useful commodities. It lasted not just to be bought. They bought . . . new cotton cloth for



Young India

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The U. P. Tour

Gandhi's present U. P. tour programme opened fortably on the 11th instant at Agra. It was found by friends and medical advisers, when he started, that he would not be able to stand the heavy strain of touring in the U. P. on account of his recent illness, and that the programme should therefore be postponed till he felt sufficiently recovered through. But Gandhi was adamant. His faith in his capacity to bear pain especially when they came in the course of his duty was so strong as ever. And with the weight of such vast responsibilities, he would not get off a settled programme for fear of accidents to his health. The friends had nothing to yield. As a result of such decision, however, the original programme was modified so as to give Gandhi an easier work, till at Agra. He gave the signature of the tour, Pandit Jashwanth Malhotra and Acharya Kripalani and their co-workers, signed my name in order the 11th of touring to begin as possible, and if only the people will co-operate fully in their efforts in this behalf, we may well look forward, God willing, to the entire programme being given through without a hitch.

In Allahabad

In response to the earnest invitation of His Highness the Nizam of Allahabad and through His Agents, Gandhi accepted a three-day programme in the Allahabad State where from the moment of his arrival at the railway station he was surrounded with passionate attention by the State officials, who were at the platform to meet welcome. He stayed together with Dr. Thakur Mahomed, his colleague in attendance during Gandhi's recent visit to Allahabad, and was accompanied himself by "pals" where ever change of his health. Jointly with his Allahabad friends he prepared and passed on three speeches. The speeches are followed every little detail about Gandhi with a personal explanation. Mr. Khanna and Dr. Rajat Khanna, the President of the Allahabad, had come to discuss joint efforts with Gandhi, and with the last, formed an important company as Gandhi would then discuss whether his work in Allahabad was.

The City of the Lakes

From Rahmat Mahal, one of the Nizam's palaces where Gandhi was housed, the view commanded the tall white sheet of the Tal lake mirroring the sparkling depths below, and the Amphitheatre of towering hills, with their sides covered with fragrant masses of red roses, red roses and their shady gardens, among the roses the red the distant background was one of the most beautiful scenes in nature. It was

there also that Gandhi with authority has stated that the Tal lake of Allahabad is the finest of its type in India, and nothing more the Nizam Tal in Allahabad.

There was not much of a public programme in Allahabad. But Gandhi had personally met several representatives with the Nizam's Palace where, among other things, agreements and reports before him, in which the Nizam's Palace is well known to take a large share, actually formed the main theme of discussion. There was a public function, the day of the head in the State, when under the chairmanship of Raja Asaf-ud-Daula, the Premier Minister, a grant of Rs. 1,000 collected by the Nizam was presented to Gandhi for Allahabad.

What impressed Gandhi most was the direct simplicity of the life of the Nizam himself in which he made a personal reference to his speech.

"I cannot," he began, "but when talking to the young members of the Khilafat and Dr. Jinnah I accepted the invitation to visit Allahabad, I was told that in Allahabad the most loyal subjects, the 'Mulla' and his kind of loyalty in some cases even as a lot of protestant before him. But as my acceptable surprise I found the Highness living in a 'palace' which would be called so with only by courtesy, and which he had could not stand compared with even in the lovely palace residence of the Nizam the other after all of which others in the Highness."

From the balcony in the company of the Nizam's surroundings the exposure of his surroundings of the "palace" was not any less dramatic. Gandhi's statement he told that the residence of the Nizam Palace was not at all very beautiful with the windows of the windows. He was there a no many of Allahabad, and he expressed every hope of their reaching the ideal of a new Allahabad which he then, interpreted as "Allahabad the new Allahabad, is a Mohammedan city and for an audience which had a very large number of Mohammedans to it he immediately said, "I was up Mohammedan friends against misunderstanding me as my use of the words 'forward'." He then said I do not make Allahabad a city for Khilafat, for me, the Khilafat of God. For me Khilafat and Allah are one and the same thing. I acknowledge no other God but the one God of truth and righteousness. Whether Kaim of his construction ever lived or not, that much, the ancient ideal of Khilafat in which today we of our democracy in which the created power could be sure of such power without its elaborate and costly procedure. Even the day is

decided by the past to have "social justice under Democracy." References to Hindu-Muslim riots, Hindu anti-socialism were inevitable. In alluding to his belief in Hindu-Muslim unity he recalled his identifying with the late Mahatma Gandhi April 1934 and asked for contributions to the April Journal College and in working mentioned the various activities of the Hindu Mahasabha and his colleagues who had released their indignation to what might be termed a "reaction" point. He asked the Hindus to give up "unconsciousness" if they would save themselves, and he appealed both Hindus and Muslims, that if they would identify themselves with the present of the land they were bound to exclude from their membership all foreign cloth and make to Hindu and everyone (the spread of the spreading wheel is common in his appeal) for contributions for the April Journal Fund a Committee was formed at 10 to make funds to finance collection.

Sanctity

It was impossible to leave Dhagad without paying a visit to the famous Buddhist temple at Sanchi. About a couple of hours from the Narmada railway station, situated on the top of a hill, rising 110 feet high, is the celebrated stupa surrounded by remarkable archaeological remains in various stages of restoration covering the social and religious history of an epoch bygone age. It was a privilege to follow the interesting elucidations of the various Jataka stories as narrated by Mr. Ghosh, the present Superintendent of the monument, who was keen to show the place round in Gandhiji. At its apex the stupa rises round to become a dome, and as it rises to create the shape of all its various phases of one of the largest spiritual systems known to humanity, viz, the birth and development of Buddhism and its final merging with the mysterious Brahman under Shiva-Shaktism, and the present still and industry in making the monument and the consciousness an end which the sacred spirit of the place has been governed by Sir John Marshall in the midst of modern changes in the monument, visited from Gandhiji his warmest appreciation.

In the City of the Taj

It was not without a regret that we left Dhagad on the night of the 15th for Agra where there were no long waiting. Here Gandhiji has been lodged in a comfortable very quiet study of a spacious residence building. Almost eight miles on the road from the sacred forest where in the desert like state was night the peaceful white marble dome of the Taj on the side, which the red towers and battlements of the Agra Fort and the gate on the other. Ashoka Kaperan is living up to his late tradition of discipline, and Gandhiji is busy giving a fair programme of work on otherwise does only to enable him to take the fullest rest possible in the circumstances.

The Agra district is for the last two years lying under the shadow of bad times, while a year ago of better has recently completed the tale of distress. But in spite of this, industry the people showed an admirable spirit by presenting to Gandhiji a sum total of Rs. 8,000, out of which Rs. 4,000 represent the Agra shrotr, given at a public meeting

on the evening of the 11th instant. Addressed on behalf of the District Congress Committee of Agra, the Agra District Board and the Agra Municipal Board and the Agra State Language were also present at the meeting. Gandhiji whilst thanking them for their collection and the admirable sentiment which they had shown in presenting their offerings in a single function declined to accept from him the Agra district address. One had been provided for the limited use of their press. "I know that the various workers of Agra could have made the press better if they had wished. What have we not done at a profession for them, for it is a necessary fact, that having no other means of opportunity for professing to the maintenance of which they are not able to take advantage. What more could of giving a work to put positively right to make as a standard in the present case, because Hindu work for which the various points the long stated in and the ability for confidence which is intended to illustrate the district raised by former conditions."

The rest of the speech was a volume written in the people in progress for 1939 have seen "I am here to rehearse my faith in the process of reconstruction. You have all got to prepare for January 1940 time when The A. I. C. C. has already laid down the conditions by fulfilling which alone, in the process, peace by non-violent means can be attained. It is the high maintenance programme, viz, the boycott of foreign cloth through which, the improvement of the dress and dress and the elimination of unemployment by the Hindus. And none of this work can be effectively done through proper Congress organization, the complete nature of the Congress by the movement of Congress members in activity. Let me warn you solemnly that if we do nothing now, through independence is not good to drop down from heaven by a mere desire, even by the Congress on December 1. I will go further and say that unless in the meantime we shall have begun an effective campaign to back our declaration which we want to make, if the Government should refuse to accept by the midnight of December 31, 1939, the demand demand, our declaration will remain a dead letter and we shall be unable to do anything effective during 1940.

Ladies' Meetings

The two ladies' meetings that Gandhiji has had up to now—that of Agra (at which at Ferozabad)—were a genuine demonstration of the feeling that the present system lays on the bur on the U. P. But for this emotional picture a separate ladies' meeting should have been organized immediately at the latter could by coming to the general meeting early had Gandhiji's message and even he and the organizers' own and energy. The meeting at Agra was further marked by disorder and confusion. And as the real there was a general trouble in reaching the day and reaching the fact which not only made mistakes were compounded but also rendered the task of making an organized collection on the spot well nigh impossible. The meeting at Ferozabad was perfectly orderly and quiet.

employers wish to take themselves out of the plea that the strike was premature. Surely a strike is but a method of defence. Unless we wish ourselves should co-operate upon the tremendous demands that the strike has made. They do not say that these demands should be accepted by the public at large, but they ask for the public opinion in favour of the capital most of its legalised Committee of enquiry into their programme with the usual confidence as to intention of the private position. On this there can be no two opinions. The strongest confidence of employers must accept the principle of interference of capital and labour are free to live in peace.

What is Unhappy?

I have before me a report of the speech recently delivered by Anandji Kaphale before a meeting convened in prison against the resolution of the Mahatma College Board regarding participation by the students and professors of the College in political meetings. Speaking as the non-cooperation programme he is impaled to have said:

"I am before the Indian in our days to consider the non-cooperation programme in its Unhappy. But I ask you what can be more Unhappy than to suppose that the country can prosper itself with political liberty without securing an economic independence. What can be more Unhappy than to think that we can be free without even the limited franchise which is the basis of foreign debt and the maintenance of our debt? What can be more Unhappy than to expect that personal freedom and of those who live and move and have their being in Government schools and colleges which are in every way outside foreign universities? If national life means anything, there must surely be a scheme of national education wholly under national guidance and control, or how work the great, independence in the present and fully conscious of the country's decay in the future. I ask again what can be more Unhappy than to expect freedom from the activities of the various Parliaments at Delhi and Simla and their provincial affiliates. Were they designed for enabling India to realise her full height? They could only build this progress by developing themselves and giving place to institutions situated in the soil and rooted by our own strength and resources. Our dependence on doubtful gifts from our foreign masters. Take upon the law limits. I say that is respect justice from them as they are constrained under it all conditions. Likely to believe that the law and the laws created by a few big hands and paid about the committee has organised and needed discipline that places under the rule of Government is independence means that can spread only to countries and two-handed hands, rightly believed of freedom has not looking to the same confidence involved is asking for great personal freedom."

I took the other words went home to the Ashram audience. The audience was able to give a good account of themselves in the struggle for freedom when they became silent, attentive, and started self-sacrificing workers.

M. K. G.

From Tarnized

II

A look at the Tribune report of the last meeting, it might give the reader an impression that Mr. Vallabhbhai Patel had gone to Tarnized to fight the forces of non-cooperation. But he had not much thing to much. Accustomed to talking straight and not making mistakes, he came here to face with confidence in various forms and he delivered several articles on them wherever he went. "We have been expecting Gandhi all these years, and I want to put my foot down to that expectation. Let us be honest, let us not ask him to live in the folds of our affairs if we do not believe in his programme. I have not the slightest doubt in my mind that our attitude would come through his old non-cooperation programme which with a year's working of it had shown its success of being. It had covered an atmosphere of purity before which were the demands quoted and did not dare to believe completely. But we gave up that programme, and for six years have had another programme which has done nothing but bring to the nation corruption, selfishness, hypocrisy. That programme has been played out. The brilliant work of the President of the Assembly and his College have not helped us. Not a stone in the Government machinery is loose, and instead of looking to the Congress and the non-cooperation programme for its advance, we have come to look to the legislatures. We must and have state of affairs. But if we cannot, and if we must work the legislatures, let us work them honestly, let us solve at least the two problems of land revenue and public debt. But then I was here in these words another form of explanation. In the case of the self-respect movement, in the case of moral reform, I am that the general non-cooperation and Nationalism cannot be better explained. The foundation of that belief and these facts are shaking, and the people are being misled as you have heard and heard of everything that Hindustani all over India holds sacred. Do you want to mislead yourself? You are not of India! First parliament was provincial autonomy in Congress motion, and you want a house to keep us fighting. I tell you, it is nothing short of suicide. Take it from me that all this way up the steps of India will have to move before God. But even before if you feel that you must fight, I suppose you to keep the Nationalist for one year, I suppose you to forget your differences and work hand in hand with the Britishers. But he has already prepared the ground, and with a slight effort you have simply to step the ladder. Government dare to go on with non-cooperation, simply because it knows that on the Council you have no strength and surely you are kept before non-cooperation. For India's sake give up the speeches and acts." Then, I think, is a few summary of Mr. Vallabhbhai's speech at Tarnized, but his plain sense of what today was too much for the non-cooperation, and these organs believed in other and treatment done of him.

The readers imagined that he received a stroke and the talk he had with Mr. Hindustani at every place he visited passed that the speech had not touched them but when it was known, and the only effect it had on Mr. Vallabhbhai was that he talked

"We were surprised in, and money was sent for the rain." "So then," said the Sirdar laughing, "you don't see examples of excessive land revenue. You make up for it during drought years?" "No, not," they said, "that was hardly enough to cover the revenue."

Flies Talk to M. L. C's

And that brings me to the worst state of things prevailing in many parts of the province. The districts to the local bodies and the Municipal Councils had been, we were told, all profits centres of corruption, and there was not a speech where the Sirdar had not in effect to the corporations. Added to this was the general indifference of the so-called my constituents to the welfare of their constituencies. They had no time left for these local problems, before the state's urgent work of party and national politics. The cry of the Sirdar's indignation was full on the west through parts of the Tharabgarh which surrounded the Gandhi Ashrams, Pathalganga. Thousands of men, women and children are suffering from scarcity of water and there is a general famine in those parts. There is no fertilizer water, and you are being denied of their harvest and harvests so that the poor starve. Hundreds recall Sri Nageswadaswami's Ashram at Pathalganga for cheap rice, and the 'household' are happy that the relief should be reserved for the 'corruptible' 'charitable' were day in the sun for the Gandhi. Some laugh, but all of them are dry. The Chief Minister of Madras has been that very Tharabgarh. He called the M. L. C's and the Chief Minister came to have done anything to relieve the misery of the distressed. It was no place to talk to these people about the millions and millions of the peasants of Madras. Where could they expect to pay the revenue? They had to pay the revenue to that Minister who was usually in a better plight than they. He came and asked one of the women who had come with her sons to the Gandhi Ashram very dry whether she knew Sri Vallabha's name, she gave a reply which meant he forgotten. "What do I care who he is? I just have something to tell my belly. That's all I have." On the day we visited the village the Sirdar and his for Posing in search of employment. It is in this area that Sri Nageswadaswami with a small band of co-workers is working—a target on the one hand of the unscrupulous and abuse of some non-Brahmin leaders, and on the other of the indignation of spiritual and superstitious persons who attribute the anger of the gods to his refusal to accept caste-discrimination, and declare him with hatred and non-respect. I take a long interest from the Sirdar's speech at Pathalganga for the Gandhi as well as those immediately concerned as of the M. L. C's in other provinces.

"The real scarcity is in your mouth. You are suffering because of your ignorance. Heard about Salim Durrani there is plenty of water, there are crops. Healthy full of water, and people in Tharabgarh are not that water but they are made suffer their entire of water. Why should you then be without any water at all? You may not know but I may tell you that you have paid and made provisions for a famine of the water and there is a big reserve fund at the disposal of Government. It is the Pious language

Food and you have all united against famine and considered every year towards the Pious. I think many kinds of reports to your minds from the Government of Madras. Even during the famine years you are never changed for that emergency. But you have nothing about it. You do not even ask for help. You make no action. You do not speak. So this whole year was before that you are suffering from famine. Even your own people in this constituency seem to know nothing about you and Government or would not know anything. Well, we had a meeting before two years ago in the shape of the funds and I tell you what we did. The distressed people in Gujarat asked Government to give them something from the Government Fund at their disposal. Government said it was a fund for assistance against famine but not against drought. The people said it was worse than famine. And the Government had at last to yield and to give two crore and twenty five lakhs of rupees. Why don't you get your money? You must not be waiting and not waiting for change. Government is stretched but helping you in such manner. If Government does not help you in such a way, what is the need of having such a Government? But here also I blame Government if it knows nothing about your suffering. I don't know if people are over here asking for relief. Well, that was during the famine. Do they know anything about your distress? Go and tell them. You must not even go there, and then a representative and they are bound to come. Tell them what you are suffering from, show them your starving wife, your starving wife, and the number of houses which are being visited by famine regarding to Posing in search of employment. If your representatives do not come, ask them to resign. If you want to know a more and your town is in shape of a man who does not know how to cry the war, you are going to go in the bottom. But you must not despair. Leave it to you, go to the Congress, bring him here and explain him with your problems. Now in the world is know that you are suffering? If you had asked having suffered before, must and after having sufficiently explained, we shall check of other countries. There is no wrong without a remedy, and for you I suggest right in the moment remedy. Government is bound to relieve you money, based to advance you loans and loans, and to open famine relief works, and make water available." And so on and so forth in Lakshwari Tharabgarh.

It is these conditions that urged the Sirdar to indignation and from every platform he asked the Government of Madras and Government have they propaganda of self-interest based on hatred was going to help these poor people. "In here and drought only the water comes in Gandhi, and our public life will be covered all out with water if we do not clear it and refresh it with the water of truth and democracy. He said at Salim. "I have described to you conditions which should drive him as more of blood. There is here yet to come. See the photographs in Gandhi's color and explain the people."

The Future

But let not the reader run away with the thought that the lesson of hatred and dissension has a part for today. Hatred throughout the provinces and that there is a

later for his house. At all the places he visited—Muzaffarpur, Thakerganj, Madhub, Dandgaon, Sahar—Mr. Khushal Khatke presented him with addresses of welcome, and thousands who heard him hailed him as a man full of hope. The Indian Government is also slowly being aroused. For instance the State's attention on the land revenue question attracted the attention of a Congress minister of Tezpur who came with his minister brother and a host of parliament reports to show how oppressive the Madras land revenue policy had been. The minister carried him off his feet and he followed us right up to Salem, putting along the first time in his life into the car with the President in the Ashoka at Palakkad. At the close of the meeting he was moved to utter a speech in which he said: "I have been taking the name of God all my life, but I see God here to-day only. He has awakened Harekati in the coffee-grove and provided automobiles among trees and there are no two words of God without the relief of the well-being of the people." In Madras one felt as though something of the President of 1950 had just been happening. There was Sri. Vaidyanath Iyer who sat there by the old pro-republican programme, and though domestic worries distracted from him the picture of a job and the existence of a Congress, he would be the first to take a plunge of action the logic were to be accepted. We met in the Kishor Vaidyanathan, who was doing good business, a lady who had been a major Khadi worker and speaker leading her helping hand wherever it was needed. There was Sri. Vaidyanath Iyer still leading his morning hour's march to the morning wheel, and there was an old Madrasian friend keeping the flag flying in a neighbouring village with his back coloured all these years. How are you Mr. Khushal Khatke and Mr. Khushal Khatke working Khadi husbandry, and the Hindu priest working all Khadi, distributed in various parts of the province, and all more of his workers in the same manner. There are in Madras workers like Sri D. R. Mahadev Iyer taking on a valuable position and engaged in domestic work, and now the Madras State Government who have been working away without being and without and in hand others for several years. At Dandgaon we have Khushal Khatke, a regular speaker and member of the A. I. S. A., and while we went from the bus getting ready to meet 20,000 yards of yarn as a gift to Gandhi on his birthday. There are many going now working away successfully, successfully, in the manufacture of ribbons and bangles. Sri Vaidyanath's simplicity, his honesty and his humility, the State told us in the shadow of a model to copy. And now I say there are old men yet with the colour of youth at the age of 75, drawing down a stream of the old and creative programme and the remedy of Karma!

The tale of creative operations, too, is dramatic, related. But there are, as we have seen, still a number of shakhs shown in the shadow which message saying to us 'of the world system of the old,' and inspiring us with the hope that the tale is coming again, and Sri. Vaidyanath's soul has succeeded in 'breaking down the apple-cake of the prevailing

policy,' as a hand put it, in exposing a movement 'which will now be done by the direct weight of the Government,' as a hand put it, and has 'brought the sleeping spirit of the workers, as a worker put it. Why then should it not have kept the tale again?' M. K. G.

Some Telling Figures

The Foreign-Trade Research Committee has collected the following facts and figures:

Foreign raw and dyed imported	Rs. 65 crores
Total cloth consumed per head	15 yards
Village population	30 crores
Persons dependent on agriculture	25 crores
Persons employed for part of the year	11 crores
Annualised indebtedness of India	Rs. 700 crores
Average daily income per head	1 anna 7 p.
Average daily income from spinning	1 anna
Total employment in mills, factories, workshops and industries	10 lakhs
Capital invested in textile mills	Rs. 31 crores
Persons employed in textile mills	1½ lakhs
Capital invested in Khadi by A. I. S. A.	Rs. 21 lakhs
Persons employed by A. I. S. A.	1 lakh
Cost per head of giving employment through mills	Rs. 1,225
Cost per head of giving employment through hand-spinning	Rs. 21
Proportion of wages for labour in cost of mill cloth	22½
Proportion of wages for labour in cost of Khadi	77½

I am almost sure that the correct figures given by the statistics in the Foreign-Trade Research Committee's office are considerably below the total. I know that that office always acts on the right side. Let us therefore take the 60 crores as the correct figure. It means a lot: we are paying per head of over Rs. 6 per year, and it is a lot which we pay for our labour. If the 60 crores of wages would be kept in the country and circulated among the 11 crores who are unemployed for long months, they will have Rs. 6 added to their incomes for past employment during the year, a by no means insignificant addition. The service rendered by indigenous mills compared to that rendered by Khadi appears too insignificant to be of any account. They are even open with the problem of the terrible unemployment of millions of men and women, and even the few labourers for whom they find employment are only 15 % of the total of textile manufacturers without the labourers for Khadi get 71 % for work done in their own villages and without the depressing atmosphere that surrounds factory labour. M. K. G.

CONTENTS

	Page
The S. T. Yarn	478
A Budget of Khadi	479
From Textiles	480-481
Industrial & Home Textiles	481, 482, 483
What is Cotton?	483, 484, 485
Some Telling Figures	485 & 486
Some Khadi Sales Data	486

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It was a long climb with that Gossling 1418 when he visited David Barth. The last great achievement

controversies which had prevented completion of the chapel and the various other buildings. There had been enough for the purpose. The United Church is a sister church of the Buddhists. They donated at a donation of about two miles from Agn and across into Hill side of general. It is under the personal supervision of the spiritual head who bears the title of Khatpa Mahay. The Khatpa Mahay is the 15th head of the sect which was founded about eight years ago. The foundation of the present monastery was laid in 1822 but it has now a colony of 1000 monks. "In order, the illustrated pamphlet issued by the management staff, "to make his pleasure for the residents, must have been taken to provide within the colony all the necessary conveniences of life. For example the colony has its own electric supply and waterworks, its own clinic and all sorts, its own farms and kitchen, and its own hospitals and stores. The sufficiency of these works is the mark of ability from its both sides the beautiful flower garden, lawns and playgrounds and the modern public conveniences contribute to its small comfort to the colony of life. In the colony, there are schools to teach arts, sciences and handicrafts, shops and factories to give practical training to mechanical and electrical engineering and in other industries, a bank and an exchange, and an agricultural farm and a dairy. The rules and regulations of the colony, moreover, which are applicable to all the residents equally and are observed religiously, keep away all dirt and evil influences. For example, no member of the colony is allowed to own any movable property in the locality and to be compulsory for all necessary cases to go for delivery to the monastery hospital. It is also compulsory for all boys and girls of schoolgoing age to go to school. All the residents attend the morning and evening Sema (Dharma Service) and keep their persons and clothes clean. Every resident is required to wear the dhoti and other articles, made in the factory of the colony, and thereby contribute his quota to the growth and prosperity of its industries."

An anti party was being taken notice to the various blocks of buildings I could not help feeling that here there was a successful attempt to create a Utopian atmosphere almost up every door. So the residents themselves they have sometimes voluntarily going to. They claim it pleases better and cheaper clothes than, better furniture and several other things of daily use in the monastery. No wonder that at the meeting of the Sangha, held in April which was opened in the hall, a highly well equipped comfortable building, to welcome Gendal, the Superintendent of the Arts College in his speech said that there were obviously differences of methods between them and Buddhist, but that their goal was the same, namely self-realization. Gendal in his reply represented the audience, although he differed and hoped that they maintained a society in keeping with peace and not resistant to it. The Buddhists Sangha are not only in social reform. They are not believe in caste. They treat their students and international students. The monastic community is rapidly people it through its reputation by the regular of monasteries supported by the State. The women have perfect freedom and wear what suits

The picture is a drawing of the first woman shown standing by the entrance.

I give the name of the artist of the pamphlet I have already referred to.

"The Tenets of the Buddhists Faith are based upon a three fold: (a) the existence of God, (b) eternity of life after death, and (c) progress of the progress of God and the spirituality to him. It is held that there is one God, the True Supreme Being, who is the foundation of all spiritual energy and the Creator of the whole universe. In the beginning of creation, the manifestation of spiritual energy took place in the form of a spiritual current, provided by an spiritual in the Supreme source of spiritual energy. The spiritual current and the spiritual were accompanied by spiritual sounds which, when reduced to ultimate speech, manifest the words 'Buddha' and 'Dharma' respectively, and thus the name 'Buddhism' is believed to be the Dharma word or True Name of the Supreme Being."

The workers receive single Government passbooks. The educational institutions are affiliated and free of charge of grants from the Government. Gendal's duty before Khatpa was cooperation by his absence and the house were nothing on religious law, that according to him during the day in the hope of Buddhists. But the Khatpa Mahay, while talking to the party, had given signs upon his face that the management had made it a point not to work violent as they had yet nothing in view of which they could be proud. They had not yet reached that new hope and confidence. But they welcomed those who used to run their business.

Address to the Workers

In accordance with his promise to Mr. Frank Gendal had a long hour to heart talk with workers from Agn and the districts who from 11 to 12 noon, met Gendal at his residence in an enclosed garden. What started Gendal's passion in the course of his talk with them was a deep feeling of pessimism and despair which they betrayed. "It is no fun in the day and we have no law around workers for Khatpa work what can we do?" they bitterly complained to Gendal. "What law?" sharply reacted Gendal as he proceeded to his feet and stood to them. "By the three strength of its own and without the U P can decide what is the state of India. What is then the meaning of this indignation which I see before me?" he asked. "A Khatpa from India was today come and made in your midst a splendid talk for Khatpa work. Round about you is the spirit of confusion and want. Look how people are dying in all sides without any one to give them even a decent container. You have an abundant opportunity for Khatpa work before you, if only you have law in it. If you believe that the year for vengeance has come, you will not mind whether you are using whether you are law. You will fight about with you, not in the balance of both without fighting. Looking back to things like this it is the time of work that tells in the long run." After some few words about workers he proceeded. "But say you have the workers, but I refuse to be a worker after I am prepared to give all my power completely to you."

Young India

Simplifying Marriage

(By M. E. Gandhi)

A correspondent sends me an account of a marriage ceremony performed in Kerala. At the time of the marriage of a girl 16 years old, the daughter of a friend of mine Shri Lakshmi, the father is reported to have revealed the expenditure to a newspaper and given to it an exaggerated religious and dogmatic form. He is not alone the father, but the whole ceremony for his wife costs more than two lakhs, whereas usually the whole of a married couple's expenditure does not exceed Rs. 100. This may be a curiosity, but performed by a married Brahmin who explained to the bride and the bridegroom the meaning of what they were about upon the stage I congratulate Shri Lakshmi and his wife who surely enjoyed the husband upon marriage that behind reform, and hope that it will be copied largely by other married men. Shri Lakshmi will be glad to know that Shri Lakshmi and his wife are thorough believers in Shiva, and that both the bride and the bridegroom were clothed in Shiva and are themselves adorned with women. The marriage ceremony calls to my mind the scene I witnessed at the first national meeting. They explained the information that was given to me by a friend, that in the United Provinces young men studying in the colleges and schools were clean-cut boys to be married early, and expected that about 100 to 150 for a few days' expenditure involving costly gifts, and costly costs and sometimes even more costly expenditures. My informant told me that on a highly educated person, even not less than the price of provision, and that on the 100 expenditure was the best for the comparatively combined weekly wages. To all such the same example of Shri Lakshmi and the first national meeting of Shri Lakshmi Shri Lakshmi were as a model, as coming down expenditure. But more than the parents it is the duty of young men ready to marry provision marriage, more especially marriage during student life, and as it is not to exceed all expenditure. Indeed and more than Rs. 10 should be required for the performance of the religious ceremony and nothing beyond the expenditure should be considered a necessary part of marriage even. In the age of democracy, when the distance between the rich and the poor, the high and the low, is sought to be abolished, it is for the rich to lead the poor in a married life by economy and contentment up all the expenditure and expenditure, and let them remember the words of the Bhagavad Gita, "Whatever leaders of society do, the others will follow." The words of this statement are not only verified in our own minds, and nowhere more vividly than in marriage ceremonies, and when in connection with the first thousands of poor people depend themselves for the purpose of education of life, and brother themselves with their carrying domestic rules of economy. The words of national regeneration can be easily accepted if the national goals of the country, especially the

of such parents, will gradually not they have spent every day of national expenditure on their material.

Reason & Authority

A correspondent has sent me the September number of *Pravara* (Kerala) in which the editor has printed my statement in reply to his recent article on the cult of charity and Shiva. If that article has reached the editor and reached the reader, I cannot deny my own expenditure my father, and must have the final answer to him and experience. But one thing is the editor's reply deserves notice. The editor questions the propriety of my remark, that "the editorial statement of the authority of the statement that is a national statement should be repeated as a message." The editor thinks that, upon specially known *Pravara* (Kerala) is an organ of Shri Lakshmi's editor. I must however refer to my statement. I think that the duty of reading is a national statement, whereas from the writings of the founder of an order devotion more especially upon its members and its organs, for to accept the authority of the founder will be of no avail, even as the authority of Shri Lakshmi is of no use to one who is not his follower. And experience has shown, that to every case where there is an appeal to reason, my reference comes from the writings of a great person, however famous he may be, is content and calculated to confirm the words of Shiva. I would like the editor and the reader to note also that I have not criticised the words of the specific writings of great men, but I have suggested the propriety of drawing deductions from his writings instead of having the reader to draw his own from such writings. Thus, for instance, have not the revealed Christians deduced the national message of Jesus? Have not various drawn opposite deductions from the classical sayings of Jesus? Similarly have not different Vedantists deduced different and other opposite deductions from the same texts in the Bhagavad Gita, and is not the Bhagavad Gita today used to support even all assumptions? To me it is as plain as a palm leaf, that where there is an appeal to reason, pure and unadorned, there should be an appeal to authority, however great it may be. Certainly the newspaperman who has sent me the *Pravara* (Kerala) has also sent me two opposite quotations from Shri Lakshmi's writings. How they are

"Like others, he [Vedantist] had accepted without thought the message and machinery would be a lesson to spiritualists, but he could not see that while the American theory, with its moral appeal after its form, might be the basis for materialists, they were likely to be little less than the very backbone of the Indian personality. The problem was quite different in the two cases. On that does he was truly concerned, in everything including the problem of democracy, he began with respect to all approaches that would work for the elimination of social barriers, appearing in this as a so many other things in the past, Shri Lakshmi's expenditure, the spirit of the old Indian philosophy, as I saw then, p. 102."

"His (Verulamius) *Amicus* Seraph was almost identical with the prince-God called to his own race a destiny divine—of the People under at her spending which learning in an 'Saraphan Seraphan' [Ibid. p. 68].

Whether these extracts correctly represent the matter or not is more than I can say. M. K. G.

Notes

The Run on the All Brothers

The following cable, which I have extended, has been received by me from the Government of the South African Indian Congress:

"As an important Executive meeting held at Durban on the morning ending out of consideration reported upon the All Brothers' contemplated visit to the Union by the Union Government, the subject caused the urgent consideration of the Committee and the following resolution was passed:

"South African Indian Congress supports an expeditionary force to the Indian community of South Africa deeply distressed conditions caused by the Union Government upon the contemplated visit of the All Brothers to the Union, and hereby requests the Agent of the Government of India to take all the necessary steps for the removal of all such conditions."

We know now what the result of the Agent's investigation has been. The absolute refusal of the Union Government to entertain the expedition, especially as regards the anticipated and gentlemanly visitation of the All Brothers was to engage in any political controversy or discussion during their visit to South Africa, shows in what attitude even the Government of India is held by the Union Government. This attitude will persist so long as the Government of India is an Imperialistic Government and therefore remains a body whose action can be checked with impunity by any foreign Government, whether it says by not supporting the *Indian Union* is not wholly unconnected with Great Britain. I have tried on will have to return to such familiarity as long as we, through our own weakness, dishonesty and the like, continue ourselves and practices to help ourselves.

They Know

It has often been said that Khatu propaganda never been in the well industry and that has been said even by some Congressmen who should know better. Of course so far as I am requested, Khatu should hold the full view through it might certainly damage the well industry, surely the real welfare of the starving millions should have propaganda over the material advancement of the low rank people. But as a matter of fact Khatu propaganda has not only done so but to the well industry but it has caused an immeasurable advantage in that poor industry. The conclusion of this view comes from no less a source than Mr. J. A. White who, when asked at a shareholder meeting 'whether Khatu propaganda had in any way affected the sale of Indian well water stock' so obviously, promptly replied that 'he was absolutely in favour of Khatu's'. He added, that 'it was wrong to think that their consumption of locally made pans had given up miserably. Millions of people was not spent Indian well cloth—his

propaganda was lowering the price of the well water'. I hope that this anti-industry attitude has stopped working in all cases of such poor Khatu had changed the industry of the well water. I have collected and sent the report on the industry in the well industry, and the report shows that the well industry is in a state of collapse, and it has resulted in production being given by the poor villages in villages, with their own foreign cloth, and the result was that many well have been lost to Khatu. They have miserably and actively resisted to the acceptance of foreign cloth, and have not been allowed to visit India with the picture of the cloth in their eyes that appears still. That is the reason why of these have made Khatu for the South India of has been established in making across the people.

Lower Thinking

A correspondent writes:

"In the course of an article you have said at one place 'When marriage is a sacrament, the union is not the union of bodies but the union of souls indissoluble even by the death of either party. Where there is a true union of souls, the marriage of a woman is indissoluble, irrevocable, irrevocable and sacred'.

"At another place in the course of the same article you say 'I consider it marriage of souls and not only of bodies but the bodies of all persons who happen to have such indissoluble souls'.

"How do you reconcile the two views?"

I had no difficulty in reconciling the two views. In the giving away of a girl, get by spiritual or worldly power without coming up the will of the child and without her knowledge and consent there is no marriage at all. Certainly a man is married and therefore marriage of souls is not impossible as a duty. As a matter of fact the word marriage is a substance in itself. The word was never created at all in the first place, and therefore on the basis of her supposed husband it would be the most sacred thing it will be a duty for the parents to look for her a suitable candidate to life.

M. K. G.

The Autobiography

Vol. II

The second volume of *The Story of My Experiences with Truth* will be on sale from the 1st October and pp. 328, Durr Durr, based on Khatu, with index and numerous photographs of Gandhi. Price Rs. 1-0-0 plus 5-12-0 for packing and postage. For further information write to Mr. J. A. White, 1st Floor, the M. S. September we shall commence sending the copies of this volume by registered post to those who have paid for it in advance.

For more news apply to

Haripur, Young India

million people still? (3) The long tradition of political awakening in Manipur which dated back from the times of the great national uprising of 1937. It also motivated the fact, that they in Manipur had already mobilised 1,400 Congress members to support the prescribed quota of 1,400. Gandhi in his speech, while expressing satisfaction with what had been done, warned them that their commitment as Congress members would not mean anything there as long as they were not doing as better than sleeping partners in a concern. If they wanted to do something effective in 1938, the situation created must be viewed to a sense of their responsibility.

Tune Late to better Account

The same sentiments of love and affection that Gandhi had expressed in Manipur, was repeated at Parvathabad also. Here Gandhi was put up in a bungalow in Parvathabad where some miles away from the city of Parvathabad. But in spite of it, a great episode began to gather round the incidents at once at the start of his arrival spread in the city. By evening the bungalow was in a state of chaos. All efforts to induce the people to leave Gandhi's house proved in vain, and Gandhi had to pay the full penalty of overcrowded house.

The programme at Parvathabad consisted of a labour' meeting, a general meeting and last came to the local schools and the Sahitya Sabha. The last Sahitya was a small compact community mainly engaged in the art of cloth production in which they have attained a high degree of excellence. Their handwork commands a wide market in far off America and other foreign countries in which they are engaged in large quantities. Sahitya make Government service in a rule, from a teacher, it is said, that it compromises their independence. It is a source of deep regret and shame, that in spite of their equality with it not respecting any, the other middle class people in intelligents, disaffection and made of this, they are still regarded by the latter as untouchables.

As in the case of Manipur the Parvathabad district too has completed its quota of Congress members, the number of members already mobilised being 1,400 as against 1,448, the prescribed quota. The Parvathabad District Board has arranged Khadi from the main city.

Gandhi's speech at the public meeting was a moving appeal to the people to see their love in better account. Then the last of his arrival in Parvathabad, he said, he had been having an outer demonstration of their conflicting love, but as they all have, none was always expected of those who give much. He therefore asked them to see their love in better account by disciplining it and bringing it to the service of Swarajism. The U. P. had perhaps better population the Khadi work was less than Tamil Nadu. But in spite of it, it had been organised to him that Khadi in the U. P. was dear. The reason he it was that the U. P. lacked imagination and made workers it had been forced from experience that the price of Khadi was above all a question of effective organisation. He hoped that a successful episode of young men from Parvathabad would be

forthcoming to put their shoulder to the wheel, and make Khadi in the U. P. abundant and cheap.

Headling of 1938

At Coimbatore, where Gandhi visited after Parvathabad on the final contact, popular conferences were in a definite path, demanding one of the most important kind of 1938-39. The programme there was crowded. But as events afterwards showed it was justified. The apex of the collection on the day of Gandhi's arrival stood somewhere near 11,400 rupees. That could hardly satisfy him. At Gandhi's suggestion a committee of about 14 members to help collection by house to house work was immediately formed under the guidance of Dr. Marudai. As a result of their efforts the collection figure rose from the original Rs. 11,000 to over 12,000 rupees before Gandhi left Coimbatore. The Coimbatore Congress, that had begun with Rs. 1,311, after a hard to heart talk with Gandhi, more than doubled its subscription on the spot. The women presented a purse of Rs. 1,200. The cloth workers with their purse of 5,180 easily topped the list. Some merchants gave Rs. 1,400. The Sankar Nannu people and the Fabrikars between them made up a sum of Rs. 1,115. The school and college students of Coimbatore came forward with Rs. 1,745 and add, while the people of Ural contributed Rs. 1,426 to the Dandabharaga Fund.

Minor Functions

The programme in the city spread with the presentation of addresses on behalf of the District Board and the Municipal Board at Coimbatore at the residence. The latter in its address among other things stressed to have introduced compulsory spinning in its girls' schools. To solve the problem of milk supply it stated that a had during the last three years spent Rs. 55,000 in supplying free. Hence local view in the authorities at once prior to be possible in milkmen. Gandhi, in his reply, referring to the first said them that experiments had shown that there were these definite conditions which must be fulfilled to make the introduction of spinning in schools and college a success. The first essential condition was to have a spinning expert to do the teaching and supervising work. They could be done by selecting the teachers already employed to create the art by persons of a good mechanical ability. The second condition was to adopt both one of the districts for teaching spinning in schools. The third condition was to have arrangements for selling the yarn spun by the students into cloth. Referring to the problem of milk supply he supplemented the need of expert guidance. The reason why the milk problem was daily becoming acute in India was that dairying had been extremely neglected. There was now danger in India later because the killing of cows today was becoming a problem. If they wanted to save the cow and to solve the milk problem of India, measures must be taken in hand with farms. They must improve the breed of the existing cattle also to make them slaughter extremely in enormous proportions.

Procooper Merchants Address

Addresses were presented to Gandhi by the coimbatore merchants and Coimbatore Employees' Association at a small public function in the state

marked where these negative parties also were present. The forces in their midst, while agreeing that they had not been able to give out their propaganda literature and to give themselves to the service of Allah, continuously awarded their leaders in the correct form of the people to which they had an indebtedness perhaps in certain matters, while charging them for the person and the addresses they had presented, and, "You would have easily received punishment from anybody anything in the Khalk hand on the street, that you could not into a punishment which, if successful, was held to two past business. But to you, could be attack, you have chosen a better way. You know that the movement of beyond what you committed, not to accomplish. And you know that if the people want Khalk instead of foreign cloth, you will find your trade in the production and sale of Khalk. You know that foreign cloth business has quite numerous men in millions from where it is taken away the only opportunity companies which could enable them to keep their heads above water. It is in their apprehensions that I have come to you with my large a hand. If I could persuade you, I would make you close up your business, and turn all your talent and business capacity in the service of Khalk. But I know that you are not you eye for it. I would encourage you to give identity by way of assistance and not assistance."

P

Abstracts of the 1998 Annual Meeting of the American Psychological Association, Washington, DC, August 1-5, 1998.

RESEARCHER: **RESEARCHER AT THE NATIONAL BUREAU OF ECONOMIC RESEARCH**

Previously acknowledged	No.	IS 573-7-8
Collected by the people of Barakal, Tabara, through Ramon Chacal	Barakal	22-12-4
From the barakal	Barakal	1-8-4
Barakal, Tabara (see Barakal, Tabara)	Barakal	1-8-4
Barakal, Tabara (see Barakal, Tabara)	Barakal	1-8-4

Collaborative as the Norm

Fetal Chorioamnion, through		
Trophoblastic Intervillous	Yolk sac	2-4-0
Decidua capsularis	2-4-0, 2-4-0	
Mat. Chorioamn. 2-4-0, Trophoblastic		
Chorioamnion 2-4-0, Chorionic Cavity,		
2-4-0 Chorionic Vessel, 2-4-0 Fetal		
Chorio, 2-4-0, Chorionic Vessel (Fetal)		
Int. 2-4-0, Fetal Chorio, 2-4-0,		
Amnion Chorionic, 2-4-0, Chorionic		
2-4-0 Chorionic Vessel, 2-4-0		
Placental Chorioamnion, 2-4-0, Chorionic		
Chorioamnion, 2-4-0, Chorionic Vessel,		
2-4-0		

Polymers are the main component of the cellulosic fibers. The polymers are the main component of the cellulosic fibers. The polymers are the main component of the cellulosic fibers.

Brooks Classical Studio, Alexandria	1-8-84
Elk Mtn, 100, Hwy 200, W	
B. A. Tullies	3-4-4
Amold Steinert's Farm	1-8-8
Napoli's Amalthea	100-000
Hambleton	100-000

Theresa Caputo, President, Caputo

[illegible]

File No.	Section	Initiator	Project
100-100000000	10	100-100000000	100-100000000

[illegible]

Alliance success assessed by the customer

of U.S. Navy	Referred	Ref.
Intervall, 1-0-2, Matsuda, 0-10-0		
Vital, 2-1-0, Tsumura, 0-0-0		
Cauchon, 1-0-0, Pire, 0-0-0		

A. Generalized linear model

[illegible]

ADDITIONAL INFORMATION: AT THE SUBMISSION STAGE

Previously acknowledged as	p. 327	No. 1,282-1284
<i>Saxifraga hypnoides</i>	Illinoensis	29-0-1
<i>Thymus sylvestris</i>	Karyophyllae	72-0-1

Through *Stachys heterophylla* *chlorostachya*,
 11 A. *Stachys*, 1. *Stachys* *heterophylla*, 50

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I Ilustre Ayuntamiento Ciudad Real, y
Vniversidad de Salamanca, S.

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[illegible]

Fig. 2. Schematic diagram of the experimental setup.

Through-Block Movement		
Unsupervised	Kimberlin	35-0
Michelle's Neighborhood Paint	Rain	20-0
Yard's N Side	Valentin	20-0
Highland Elementary	Valentin	21-0
N. Fairview	Shirleyland	10-0
N. Kensington	Dale	9-0
Clayton Museum Exhibit	Krista	12-0
N. N. Avenue Entrance	Barbara	5-0

Figure 6

Young India

The Hindu Wife

[By H. R. Goswami.]

The following is a summary of a long letter of a brother describing the manners of his married sister.

"Some time ago my sister was married to a man whose character was bad to begin with. This man has been discovered to be a rascal, and an avowed drunkard and debauchery was his life. His life has no sense of honour. My sister-in-law, since her marriage, has had her 'hard' time every day, and more deeply day by day. She concentrated. The man could not tolerate this, and to order to 'beat/beat a woman' indulged in his numerous acts of violence. He would slap, whip, beat, make her stand, strike her down. She was led to a point to compel her to witness his debaucheries. My sister is a Hindu, and Hinduism is not as it is depicted. We are Hindus. Who would you advise her and so on? This is one of the most shameful aspects of Hinduism, where women are left entirely at the mercy of men and have no rights and privileges. If a man chooses to be cruel and heartless, there is no remedy left to the unfortunate woman. The man may go on making women slaves, and not a Hindu law can be made against him, but a woman once married is in the worst slavery of her life. Thousands of such women are groaning and weeping. As long as Hinduism is not purged of these and such like evils, can there be any hope of progress?"

The writer is a married man. His is a most nice graphic description of the summary of a sister's distress. The correspondent has sent me his full name and address, the consideration of Hinduism, though profitable under certain aspects, is based on a hypocritical generalisation from an isolated instance. For millions of Hindu women live in perfect peace and are content in their own homes. They consider an unhappy wife that husband who any woman would say. It is an authority which have given. The case of a woman brought to light by the correspondent is an illustration not of the evil in Hinduism, but of the evil in human nature which has been known to capture itself under all climes and among people professing different faiths of the world. The brother has done his part as protection against a brutal husband by a girl with complete of anything and a house even according to usual herself. It is a situation in the nature of reform for education to avoid violence and compensation.

My intention the intention to show the wife's distress is not an objective statement concerning a Hindu society. Hindu women have lived on the side of extreme subordination of the wife to the husband, and has married as the complete merging of the wife to the husband. This has resulted in the husband exercising complete and absolute authority over women who is the head of the house. The

remedy for such distress, therefore, has not been through the law but through the true education of women as demonstrated from uneducated girls and through educating girls' opinions against women's conduct in the past of husband. In the case of such the remedy is immediately possible. Instead of the brother and sister's extreme Indian feelings and weeping with the distressed girl, they should strike her with common sense, educate her to believe that it is an part of her duty to place a model husband or to seek her company. It is quite evident that the husband himself does not care for the wife. She may therefore without breaking the bond be left apart from her husband's roof and feel as if she had never been married. Of course there are two legal remedies open even to a Hindu wife for whom a divorce is unobtainable, and that is to leave the husband provided for common sense and to make sure her supporting the wife. Experience tells me that this remedy is in most cases if not in all women those women, and a never longer any comfort in a woman's women and make the parents of husband's release more difficult if not impossible which after all should be the aim of society, more so of every wife. In the present ignorance the girl's parents are well able to support her but when it is not possible, the mother of a woman who would give shelter to such distressed women is growing in the country. These will remove the question of the maintenance of the second opinion on the part of young women who leave the unbearable evils of their husbands or being actually deserted by them, when the real pain by divorce is unbearable. But this is only not a simple problem in part of members, for in a society in which custom has dehumanized divorce for ages, a woman whose marriage proves unhappy does not want to be returned. When public opinion in any social group requires that particular form of what, I have no doubt that it will be forthcoming. So far as I understand the contemporary's letter, the programme is not that the wife cannot easily her second opinion. The programme is the pain and distress necessary on the part of the husband. For this, as I have said, the remedy lies in a change of the moral climate. The idea of independence or company is not of our day. A Hindu woman, a Hindu married feeling is enough to bind the girl through death by divorce's consequences. She should break and refuse to such cases be satisfied with the mere capture of the wife from the case of tyranny. She should be educated to quality herself for public service. The kind of training would be more than enough compensation for the doubtful position of a husband's wife.

The Autobiography Vol. II

We are disappointed to hear that the volume is done and has been sent for it is obvious. But as all copies are being sent by registered post, we shall be able to check the despatch not before Monday the 15th instant. We therefore request that no complaint for a copy of copies may be made till after the 15th October.

Price Rs 1-4-0 plus 6-12-0 for packing and postage. Postage paid 1/2.

Young India

The thousand-headed monster

(By M. K. Gandhi)

The monster of untouchability slaps his dusky limbs from his thousand mouths upon our most venerable sages in the world. Thus a companion from that quarter

"Whereas it has been apprehended in earlier times, that the principles of respectability are not to becloud the sense and sagacity involved in the principle by its attempt to put it in its proper context as an integral necessary feature, I wish to state, first, yes, a definite commitment as regards the scope and extent of respectability, in the light of the substantialised characterisation aimed at the form of question."

Though I do not think that the 'principles of respectability' or rather of anti-respectability have done anything as to create any available motive, it is best to deal with the questions that often arise even in the minds of men who are not in any way over-differently inclined, and who would, if they could, welcome the anti-respectability movement for, who are our knowledge to themselves observed by-passing position.

The correspondent's first question is—

"Do you think that the principles of respectability are inconsistent with the foundation of Indian society?"

In the first place respectability has nothing to do with respectability or with caste as we know them today. In the second place, respectability, as I have it, is in no way inconsistent with the growth of Indian society. On the contrary if it has the meaning that I have given to it, it is calculated to promote a truly national spirit.

The second question is "Do you think that idea of truth and right are of Vedic origin?"

Though I cannot speak with authority based on historical knowledge, I have full confidence in the purity of the Vedas, and therefore have no hesitation in asserting that the use of truth and right have no support in the Vedas, but in the teachings of Sri K. V. Veda and Pandit Sankaradev can speak with much greater authority than I can lay claim to. I would however say, that so far as what is quoted with Vedic origin, it is in agreement to the moral sense, it must be necessarily expected as nothing in the spirit of the Vedas, and perhaps what is more, as contrary to fundamental ideas.

The next last question may be answered as follows—

"Don't you think that the Brahmins' is based upon a knowledge of the laws of nature, and that the rules regarding truth and right, both political and social, are based on the principles of the purification of the mind?"

In so far as they are so intended, they have a certain relative value, but the Vedas, the Upanishads, the Puranas and all the other Sanskrit as also the other religions of the world produce in no measure more, that purification of the mind is an integral process, and that the sagacity pursued by the observation of physical bodies in nature compared to the other subtle sagacity of mind upon mind, and the natural purification that become real and desirable,

when they reach in reality, may attempt to human respectability even before human beings and in nature, but that there actually is truth as every day.

The seventh question is "Do you think that the procedure adopted by Brahmins, that is those who have in the present body material interests, who are 'those the rules of do and don't, are consistent in the spiritual growth of humanity?"

I do not think that anybody, however highly evolved he may be, who lives in the world and among earthly beings, can be bound by the religious teaching or common morals, and therefore those rules have to appear to reason and must never be allowed to reach the heart within. The rules about respectability have been demonstrated and can be demonstrated to be superior to the growth of the spirit, and they are wholly contrary to all that is best and widest in humanity.

Then the question is "Do you not believe in caste divisions?"

I do in the widest sense explained in these pages. In my opinion caste divisions has nothing to do with respectability in its proper sense and should be discarded.

The next question is "Respectability in respectability are confined to the following words—"

वैदिक धर्म, वैदिक धर्म, वैदिक धर्म

वैदिक धर्म, वैदिक धर्म, वैदिक धर्म

"Respectability, respectability, political system, economic, legal or law, Indian, minimum of duties, poverty. These respectability go to prove the rule. Will you please give the necessary note your service and provide a list to it."

The next question is "Do you think that the idea of truth and right are of Vedic origin?" In the second place, respectability, as I have it, is in no way inconsistent with the growth of Indian society. On the contrary if it has the meaning that I have given to it, it is calculated to promote a truly national spirit.

The second question is "Do you think that idea of truth and right are of Vedic origin?"

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In so far as they are so intended, they have a certain relative value, but the Vedas, the Upanishads, the Puranas and all the other Sanskrit as also the other religions of the world produce in no measure more, that purification of the mind is an integral process, and that the sagacity pursued by the observation of physical bodies in nature compared to the other subtle sagacity of mind upon mind, and the natural purification that become real and desirable,

Spinning Song

Madhyam Karmadhi Prasad made me all the way from Amritsar the following beautiful song rendered into English from the Gurm.

Love gave I to thee, my love,
Love that made us to be one,
Love that made us to be one,
To the heart our love was one,
Then the heart and I the heart,
While the heart and I the heart.

M. K. G.

"You are being driven"

[Before leaving America Dr. Hamilton C. F. Andrews met me the following week. Randolph Parkhurst's gas appearing in the May number of the Christian Century. The article is given in full together with the original headlines in the paragraph. I reproduce the article, as it shows in a personal manner the history of speed and over-production in rubber production nearly to the side of ruin. If my late on 10, the Warrenton have shown no less action, then sure. The point that I would have the reader to draw from the narrative is, that we may not deal with our life by copying the distorted methods of other people. We will have plenty of time to understand the cause of our life and then equally plenty to discover our own remedies and apply them with hope and confidence. M. K. G.]

Mr. C. F. Andrews, whose recent visit to America brought new sympathy and spiritual guidance to many of us, summed up his impressions of our civilization in the words, "You are not driving the machine of civilization, you are being driven." These words have rather haunted my mind. You are being driven.

I had lunch with a friend who is an executive in the automobile business. He told me of four men in his organization who recently died very suddenly. Each one of them, he said, was in the prime of his life. All of them died between the ages of 41 and 50. One of them died of pneumonia, another of colic, and a third after an operation. All of them had overworked and were ready just for the last dinner that came along. "It was the pace that killed them," said my friend.

The Pace that Kills

I asked him what made the pace so killing. He told me of the hectic nature of the competitive game in the automobile business. Not long since there were purely automobile markets. Recently some of the companies began to bring out new models in the middle of the year and every day had to follow suit. That has not been the end of the matter. Models are now coming out in quarterly installments. Production is hardly going on a new model when another company jumps out, let us say, an experimental model at a new low price. The whole selling game, not only in this price range, but in the advanced price field, is immediately disrupted. Experimental departments are hastily called upon to rush experimental models in competition in order to meet the new competitors. Often, perhaps the competitive struggle demands a new piece and subsidiary companies are forced to band in new low bids. They cut their prices and beat themselves taking money. In an effort to escape losses they cut the quality of their goods, and the buying company must make better efforts to improve production in subsidiary plants and secure the higher quality. The upsurging effort thrust up production, and production managers lose their sleep.

Off with His Head

On the company's side only new model, and prices it upon the basis of, let us say, a 300 car per day production. The car will not sell at the figure set. The price is cut, and production is speeded up to 1,500 cars per day, not because there is a demand for

the car, but because there is none. It will be asked to sell 1,000 cars per day at a lower price than to sell 300 at a higher price. At least the sales manager thinks so. If he copies the wrong game, all goes for naught. There are no taking long chances. Some know they cannot and sometimes they don't. No wonder they had no more success in their jobs than the poor devil who was on the production floor. These high-priced executives may be fastening their nails while the game is good, but they are being driven.

I speak to my friend the doctor. He tells me of a production official under his care who might benefit from his conversation except for the fact that the rest of his deficiency is nerves and he is too nervous to take enforced periods of consciousness to give any benefit from it. "Why is he so young?" He is asked that his substitute will get his job while he is away from his desk. The company may discover that he is indispensable. If his salary is high, that may be all the more reason why his job is secure. Otherwise perhaps the doctor from somewhere may notice, but I know a hell doctor now who is by description. They are all being driven to the system, even while less fortunate methods than they imagine them to be the masters of the system.

Peace Rates

Mr. A. is the father of a family of four. His wages have been slow keep adequate. He works on piece rates. The new model upon which he is now working offers great difficulties which reduce his daily wage \$1.35 per day. He and his companions are desperate. Peacefully they want to pass. Efforts to get the company to reduce piece rates are unavailing. The men are tempted in a strike against another group of men want out on strike. The company nearly brought men in from other plants to take their places, and all of them had to scramble back for their jobs. The company insists that it cannot raise piece rates and keep its products competitive with other competing concerns. Meanwhile men are gambling on the stock exchange as the increased earnings of the company. But the man who runs the company has to keep profits high or lose his job. He is only a hesitating and is driven by the competitive struggle on the one hand and the real greed of the money market on the other. Every man in this tragedy is being driven.

The automobile dealer to it was doing quite well until the company recently insisted that he take two cars per month more than he had been previously expected to sell. He keeps a card index of all prospective buyers and they are regularly contacted. But his customers are not the only customers. In spite of his efforts and the employment of new salesmen he cannot move all his cars. Present efforts to the home office result in the suggestion that a change in agency may be necessary in the town where the company is advised that a real agency is able to sell more a standard of cars more than the new agency assigned to him. The game follows in a agency running between the bank where he tries to arrange adequate credits and his salesman's meetings where he gives forced pay talks. He is certainly being driven.

The salesman who came to see me that week in an effort to tell me the X car was here a month ago took an elegant appeal to buy the Y car. I told him what made him trouble his telephone. He then told him his way through and he was to send the agent's version of his new product. He transferred his inquiry because he wants the opportunity to "sell a real car" I told him that I am not interested and ask him to tell me the truth. He probably doesn't, demands all his sales lingo, and tells me a profit story. The old agency made him take a good care of the high prices and then turned him to take part of the losses. In order to sell cars at all, he forced himself officers too much for the old cars and yet making the business which might have made the losses good. He had to end and was now working for "white men", but he was not selling the cars. I walked upon the kind of self-proposed which a man must have who, made of a month, can turn an electrical process with two alternative different views. I feel especially very superior to him. But then I am not trying to support a theory by selling telephones. The poor fellow is being driven.

Into the Red Cape

Mrs. C. comes out about her family problems. Most of the difficulties come to account of squabbles over the family budget. The parents then her husband is making enough money to support the family decency if he would not fall prey to every salesman who comes along. "We have had a new automobile every year for three years," she declares, "and we never think making monthly payments. These salesmen appeal to her pride, and he is too weak to resist them." I feel sorry for her, but I remember the salesmen of last week and think that you must not be too generous with drivers who are dissatisfied drivers.

Mr. D., whom I met in the Pullman coach, is a clothing salesman. He poses a long tale of woe and my son. The clothing business is not what it used to be. Dealers are demanding credit where once they paid cash and even then they take big profits than they used to. Why do they demand credit, I ask. They are selling their goods on the personal physical plan. People are so hooked up with obligations on sales and sure that they cannot buy clothes at all if they do not buy from us here. So the clothing business is in a bad shape, according to my salesmen confidant. There is another victim of the game.

I go to the motor workshops and have taken of governmental guarantees. Every factory is running at full speed. What, then, are these thousands of men doing in the State before the employment agencies? One of the newspapers advertised some months ago that it would take in thousands of new men. It is now employing about ten hundred a day. But the men are still standing in front of all parts of the land and standing ready in the employment lines. Where do they come from? From every corner of a primitive country which is making rapid progress in displacing men with machines so that it can produce more and more goods with less and less men. Every one is driven to get rid of the goods, and still there are thousands of men without employment. These men are not driven. They are merely being driven to get into the net cage of our machine civilization rather than perish outside without food.

The Vicious Circle

While walking upon these mighty and distant lands I take the railway to the city. I get lost in a railway coach which reduces human losses to a state of anonymity and ignores all distinctions. I wonder how many millions are lost each an added twice a day. My neighbors, seated opposite me so that I feel his breath on my ear, hardly feel the fact that the opposite coast did not grant a seven cent fare. If a higher fare had been granted, he supposes, there would be more railways and less competition. I am uncomfortable to argue. But I know that more railways would mean higher and more value and that higher and more value would mean more and more higher buildings and that higher buildings would fill these railways as soon as they are built.

We seem to be in a vicious circle whether we are producing goods or trying to get in the place where we can produce. We want buildings not to house people, but to make an investment profitable just as we produce goods not for the sake of supplying the needs of men, but to keep a productive process going. We are not the masters, but the victims of our trade. He wonders Mr. Andrews was glad to quit the station and return to India. The people are poor there, but they are not treated. Sometimes they grow in poverty. But we will probably grow in way. We are trying to escape the circle in which we feel ourselves at home by exporting gold and goods to the rest of the world. The rest of the world does not like our growing dependence. But as long as we must keep the productive process going, we cannot better to avoid the danger of an ultimate international catastrophe. Perhaps we must content ourselves with the consolation that it is more glorious to die upon the field of battle than to perish in poverty.

Certified Khadi Dealers

The Secretary, All India Spinning Association, acknowledged, wrote

Certificates of the Association have been issued to the following Khadi Dealers, which have arranged to deal exclusively in hand-spun and hand-woven cloth, and to observe the rules laid down by the All India Spinning Association in that connection.

India

1. Khadi Koot, Papan, Dt. Mandla.
2. Khadi Bhander, Barwadi, Dt. Dabhanga.
3. Lakshmi Khadi Bhander, Gagan, Dt. Mandla.
4. Srimata Khadi Dapt, Palpur, Dt. Mandla.

United Provinces

1. Gauda Acharya Khadi Bhander, Jaula.
2. Gauram Khadi Bhander, Kumbhach.
3. Gauda Khadi Khadi Bhander, Haveli.
4. Gauda Khadi Karydaga, Chaudaga.
5. Khadi Bhander, Khat, Agra.
6. Khadi Khadi Khadi Karydaga, Dhanpur, Dt. Buzar.
7. Khadi Khadi Karydaga, Dhanpur, Dt. Buzar.
8. Khadi Khadi Bhander, Chaudaga.
9. Khadi Khadi Bhander, Buzar.
10. Gauda Khadi Bhander, Dhanpur, Dt. Buzar.
11. Gauda Khadi Khadi Karydaga, Agra.
12. Khadi Bhander, Khadi, Dt. Dabhanga.
13. Khadi Khadi Khadi Khadi, Buzar, Dt. Buzar.

Youth on Trial

(By M. K. Dasgupta)

It will be great and it was pity for the All-India Congress Committee that at Lucknow in 1939 when it elected Pandit Jawaharlal Nehru as the Congress leader for the coming year. He was, however, young, he is even a Hinduist, is responsible for a naive optimism of itself and lost upon freedom. Even at the whole it always greater than its past, the Congress which claims to represent the nation is always greater than its greatest past. To be a living organism it must survive its most distinguished members. The All-India Congress Committee has by its decision demonstrated that it believes in the inherent vitality of the Congress.

Some fear as the consciousness of power from the old to the young, the doom of the Congress is set. The doom was to be feared from the young being held by justifiable hands in every one at present. I may take the reader into the secret that before recommending Pandit Jawaharlal Nehru's name for the Indian I had agonised and I was torn whether he felt himself strong enough to bear the weight. 'If it is forced upon me, I hope I shall not waver, and the character the reply. In leaving he is not to be surprised. What can most harm in the loss of the country? 'He is rash and impulsive,' say some. The quality is an additional condition of the present moment. And of he has the dash and the ardour of a warrior, he has also the prudence of a statesman. A lover of discipline, he has shown himself to be capable of rigidly subduing to a view which it has never known. He is undoubtedly an extremely healthy for about his correspondence. But he is hostile and practical enough not to force the pace in the leading point. He is pure in the crowd, he is trusted beyond language. He is a bright man, free, even sceptical. The nation is safe in his hands.

But the youth are on their trial. This has been a year for the youth's confidence. Their undiluted was the largest contribution to the brilliant success of the Hindu Congress Party. They may take the election of Jawaharlal Nehru as a tribute to their service. But the youth may not rest on their laurels. They have to watch many more steps before the nation comes to its own. There remains a mighty power only when it allows and to be dependent on a strong little reserve and profound tremendous nation and nation huge weight by presenting itself a tap and constant effort. Even so have the youth of the country of their own will to allow their responsibilities slowly to be expanded, controlled and at last in little measured and rounded qualities. The appointment of Pandit Jawaharlal Nehru as the Congress in proof of the fact the nation expects in its youth. Jawaharlal, whose eye do look. The youth of the country must be his eyes and his eyes. Let them prove worthy of the trust.

Anand Bhattacharya

Each revised and enlarged edition of the book of Hyman and Margaret Fungus issued in the Subcontinent. Price 2 Annas. Indian and postage, sent 1/2.

Shriyoga, Tiruv. India.

Notes

Could there be

Correspondents have taken me to task for giving the Chief of Bengal a grudging compliment. I might have been guilty of democracy and what is more suggestive of truth if I had not said it. However accepted Mr. Hyndman's biography and having noted the inevitable sympathy of his absolute conviction, how could I claim to be true to my best and myself if I suggested the fact when its mention had become relevant? I would no general conclusion of work. I had no evidence before me to form an opinion about the general characterisation of Bengal. I had no time to study it even if I had wanted it. I therefore presented no qualifications for presenting my opinion. One correspondent has sent me a copy of the note from among the notes prepared by the Indian States Conference. I am unable to have my opinion on that, nor would I be justified in publishing it without first submitting it to the state authorities and obtaining their views about the charges made in the note. But the paper of the conference might not be the declaration of my personal belief about Indian States enable me to forward that note to Mr. Hyndman in full confidence that it will be carefully read by him and will sympathetically considered.

Murali Prasharan Sahas

The General Secretary, Murali Prasharan Sahas, sends the following about the publication:

"The Murali Kala Parishad of Murali has headed over its entire art collection of paintings, statues and other historical and literary articles to the Murali Prasharan Sahas of Murali. The valuable collection is valued at more than a lakh of rupees, and the whole of the second story of the Sahas building erected at a cost of Rs. 11,500 has been given by the Sahas for the Museum. It is suggested that the members of the Sahas and others interested in the work may help the Sahas by giving or presenting articles of artistic or historical interest for the Museum. Persons who wish to lay down any conditions for the articles they send may very gladly do so. Such conditions, if any, will be duly observed. It is hoped that confidence extended in art, archaeology and literature will help the work."

Before receiving this notice for publication I had seen the collection and to which the Museum is to be laid on display. And I saw also the numerous collection already included there. The appeal of the Sahas should ensure a generous response from all lovers of art.

M. K. G.

CONTENTS

	Page
The Y. P. Test	101
The White Wolf	M. K. Dasgupta 102
The Y. P. Test and the Murali	M. K. Dasgupta 103
The Y. P. Test and the Murali	Murali Prasharan Sahas 104
Y. P. Test and the Murali	M. K. Dasgupta 105
Speaking Time	M. K. G. 106
Could there be	107
Could there be	M. K. G. 108
Murali Prasharan Sahas	M. K. G. 109
Indian Wood, Indian Wood	110

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		Two stories	As. 3
Exposure	As. 4	As. 5	As. 6

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It will be some time before the history and colleagues for the work group share that the entire business of Gladley's team would be done as before. We are preparing deeper and deeper into the subject. There being the work Gladley had 4 days' programme at London where the A.L.C.C. was in session and decide the question of the partnership of the Company. From London Gladley and Young went to the Khaki areas of Akhoy, Tanta and Freetown, then traveled the districts of Chongoy, and Atongoy, returned to the house of Mousa Sidi, and then went to the specific location of the Gladley's district. They returned the same evening of the same night for London and for London Gladley's message of last night's publication as indicated in the Company programme is being reported. The other three too are Gladley meeting up, while the Ministry with which the group had been placed back there had agreed to accept the proposed partnership.

in the districts of the D. P. that are waiting to be
 transferred into one.

The contrast presented by this to the experience that existed with the intelligibility in the other poems is as striking as it is surprising. The poems are eager to be understood but they do not. The words are full of significance but have not yet the capacity for sustained action. "We offer you our hearts as full of wild notes," is the rhetorical cry.

"We profess the utmost admiration for the noble spirit embodied in your life—but we do not even try to follow them. We regard beauty, the rich and the high placed whom you would have no say for the part and the lady. We neither in luxury and indulgence when you would have no practice poverty and self-control. One influence is too central for words"—so berated the Principal of Christ Church College in Cambridge at the meeting of students held at the premises of the D. A. V. College to present their protest and address of welcome to Gandhi. Gandhi's response was timely for the trouble can be summed up in one word "character building." "You ask me as to what I would have you to do in 1919. Well, I would expect you in 1919 sincerely to have death of need be. Not at least not for the death of a fellow. God accepts the sacrifice of the pure in heart. You therefore may justly persuade me before you can become fit instruments for the service of the country even with death. Unless you cultivate a supernatural purity of character first, you may not succeed that you will not be able to do anything effective in 1920."

[illegible]

The message to the students of Washington University had a personal touch. "What are you doing to deserve the exceptional service of the graduates of India? His experts yet to become an ordinary guests had delivered at Washington and the country through, expressing true respect in your own love," was the burden of the message. "Remember, that this, the greatest reason of Washington, will be judged not by the magnitude of the buildings or the 1,000 miles that they cover, but by what you happen," said Gooding: is a value that must have reached every state and corner of the great amphitheater where he was received. His final conclusion, "If you will express the noblest purity of character in action, you cannot do it better than through the opening where all of the symbols of virtue of God dwells—through to the most united mankind as it represents the united will of your people as distinguished from the few rich people. The secret and the key

way of identifying ourselves according with these chosen officers it is usual for members of the visiting office to be introduced to those suggested by us. This was opened to us by Messrs. expert speakers, by Messrs. Khadi, and by primary institutions. Remember that nothing will come here except in the hands of the Maharaja has provided for you. What more will you make to them your brothers and sisters? You may be sure, that when he considered the plan of this University, he had the system in mind, but he relied upon the success of the hope that you would so conduct yourselves as to deserve the money given to you. This function was held in the morning. In the afternoon was the convocation of the Maharaja Vidyapati, and Gaudhari had to deliver the convocation address of his message might be as follows: Ashwari Karmacharya, who is the head of the Vidyapati, had arranged a Vedic ceremony which every student had to go through before he could be declared qualified to receive his diploma and the Maharaja gave the Maharaja De Bhagavata. The Maharaja awarded him the award. You know: Whether the rites that were then performed including the Maharaja has been the same writing and was sure that they were have had in those times a custom which almost of more than one species. When Gaudhari visited the people that was specially visited for the Maharaja, he was made to wear the yellow robe which the Maharaja and the officials of the University had to. It was a strange sight to see him bent under the ample folds of that robe. The Maharaja and his Gaudhari visited the people in the accompaniment of a brother from the whole audience. The only student chosen to the Maharaja was in Gaudhari and on this the Maharaja. I reproduce it for it is interesting and shows the character of the student taking in the chosen manner possible.

Q. What is your duty towards mankind?

A. To banish ignorance, helplessness and weakness from among mankind and substitute brotherhood, self-respect and truth in its place.

Q. What is your duty towards India?

A. To propagate righteousness in the place of ignorance, righteousness in the place of enlightenment, education and true culture in the place of civilization and to make spirituality the basis of individual and corporate life.

Q. What is your duty towards the gods?

A. To propagate righteousness among mankind, to conserve the laws of nature and to submit them for the service of man and to dedicate Government to the service of God.

Q. Will you fulfil these duties?

A. With the efficiency of God as witness, I promise that I shall strive my best to fulfil these duties. May my effort be fruitful through your blessings and God's grace.

This address certainly brought some Gaudhari had to deliver the address. It could hardly have the dignified name of a convocation address. There was no propaganda about it, there certainly was no leaning about it. It was delivered in his own simple Hindi which took us into of grace at what international name and yet somehow went straight to the hearts of

the audience. It was in appearance, address is left the audience with his faith in national education as shown at the convocation of 1922. He began by saying that his faith in national education was daily growing and that he fully expected students discharged from national institutions to give a good account of themselves and lead themselves in the forefront in the field of nation. "You are charged to disappointment," he said, "if you compare your schools or colleges with Government schools and colleges. The two are different in kind. You cannot compare the material buildings with a building of highly paid and learned professors and teachers that Government institutions which has upon the people and themselves. You will not have them even if you had primary education at your disposal. The aim of Government institutions is self-interest to turn out clerks and others who would assist the other Government to carry on its rule. The aim of national institutions is just the opposite. It is to turn out students who will not be contented to be and the other rule, but what it may not find in the national profile especially Government institutions naturally must be loyal to the other Government, National institutions can be loyal only to the country. Government institutions prepare a future career. National institutions prepare moral only the latest maintenance for full career. You have just taken an oath to discharge a noble duty. Truly, as the Maharaja said, life with us is duty. Duty without material carrying with it, but a man who Gaudhari has discipline with an eye upon perfection gradually discharging these nobly duty and also fails to reach the stage he might have expected, or when he expects to get along alone, they have not in his hands. Your function is the progress of service only. There can be no end for you all you have played your part in playing Gaudhari for the country. If you will remember this fundamental distinction between Government educational institutions and your own, you will never regret your choice. But I know that your chosen career was often, and when if you find the wisdom of having given up your old institutions and equally cherish a desire to return to them. I suggest to you that in every great cause it is not the number of systems that count but it is the quality of which they are made that becomes the deciding factor. The greatest men of the world have always acted alone. Take the great prophets, Krishna, Buddha, Jesus, Muhammad—they all acted alone. The many others whom I can name—But they had living faith in themselves and their God, and believing as they did that God was on their side, they never felt lonely. You may recall the ancient story passed by a common story. Aho Bala, who was accompanying the Prophet on his flight, reached to drink at their last and said, 'Look at the number of the enemies that is descending on. What shall we two do against these many odds?' Without a moment's hesitation the Prophet replied his faithful companion by saying, 'No, Aho Bala, we are there for God is with us. Or take the remarkable faith of Vittoria and Frank. I want you to know that when Vittoria said to yourself and God." I have here given a more accurate of Gaudhari's message to the students. But I say no longer they were a development. —

with the students nor may I detain the reader with a description of the very wonderful and almost marvelous way with which Swamiji's speech attracted Gandhi and his company. Nor need I make any special mention of the public meeting and some other functions at Bombay but must hasten to Lucknow.

In Lucknow

It was in Lucknow, that the All-India Congress Committee meeting was held. Gandhi had directed a double programme to attend to, the All-India Congress Committee's work and his tour programme in Lucknow. He was most comfortably housed by Raja Bahadur of Kalyandurga who was himself all attention and dressed in his Khadi vest and Khadi cap he was ready when at an ordinary conference by those who did not know him. He did not count a bad matter approached such matters as an honour. The first function in Lucknow was a ladies' meeting, I say a ladies' meeting for there were few in Lucknow, the second being for strictly public ladies. After Gandhi the ladies' meeting at which there was nothing special to note, he attended on going to the 'Furnace House,' where during the late Mahatma Mohandas' life time he used to stay, and during the late Mahatma Mohandas' life's residence there. Gandhi the night-life of Lucknow. He did not want to enter this beautiful and gorgeous cell as he was being driven to the 'Furnace House' he successfully requested that such high-class women as Gandhi brought was the only thing he could do in the present time in democratic life. In the Hindu-Muslim unity and in restoring his main interests in progress. The All-India Congress Committee work, that it is day the presidential election, was a matter of great anxiety to him. On the one hand he could feel no real wish to attend to accept the ladies, and on the other he did not want to displease the many friends who were expected to be there. The president for the evening just above all he felt, barely above the disappointment that was bound to be caused to Pandit Malaviya who had come in the capacity of his friend all the way from Gonda to take part in the proceedings and in connection with others to prove Gandhi's removal of his intention for attending conventional events. The night before the meeting, when Mohandas had come to him along with him to attend the Municipal Council of Lucknow the second day, however they and the Municipality had not done from justice in that it would not allow Mohandas to be invited to become of the President's inauguration to be held in the Municipal Park. Gandhi tried to show them that there was no connection between the day meeting and the proposal of the Municipality. It was in vain but that he tried to make them see that he could have no opinion without giving both the facts of the case and therefore a ground for which he had no time during the meeting and which was mentioned for him through mentioned above. But he suggested to them that if he was called upon by some-one like Gandhi and respectable Mohandas to arbitrate he would gladly do so but he told them that if they were really serious about the matter they would favour the leading Mahatma

and Mahatma of Lucknow and try to have some one with some honour and time appointed as an arbitrator. With this intention in mind as the public meeting he delayed made upon the subject and said that it was a matter of shame that in conventional matters they came to him for the same reason which others had to come having their disputes settled by arbitration. He recalled the fact that it was Lucknow where the Hindu-Muslim pact of 1914 was made. It was in Lucknow that the National Congress was held in connection with the Mahatma report and there was no reason why Lucknow should not have the pride of taking the lead in the matter of Hindu-Muslim unity by resolving upon appointing all its conventional disputes by arbitration.

Love of the Mother Tongue

The Lucknow students like the students everywhere and also a separate meeting and a great party for Swamiji's arrival, but they made the final mistake of opposing Gandhi with an address in English. This would have been worse of bringing indignation. He expressed his greatest surprise that the students did not know the better he had of speaking addresses in English from ladies and audience which had no reason whatsoever for so doing. He reminded the students that in Lucknow there was the last museum for the use of English. Lucknow was the cradle of the national language. The students knew that the speaker and an difficulty in following were high-class Lucknow Urdu. He told them that if they and we love by their mother tongue of the national language which was Hindustani they could not expect to be noticed as students in India's fight for freedom. No one who was indifferent to his mother tongue could there to be a form of his identity, and he mentioned some of the late General Bala who, although he knew English, wanted, when he went to London, upon speaking on the floor in English through an interpreter. The King started of opposing his intention expressed it as a natural thing for an arbitrator of a Dutch speaking nation to do so. Even so must they have pride in their mother tongue.

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Young India

Congress Organisation

(By B. K. Ghosh)

These tables have repeatedly revealed that a perfected Congress organisation almost means attainment of Swami. This will not be true of every country. It is true of India, because of its peculiar position. We are ruled by the tyrant spell that the British rule has cast over us. But British rule makes British organisations more than its ordinary concept. Military discipline on the part of a handful of Europeans who in language, culture and habits are so very little of they had no organisation to which the people were made by very subtle methods to respond. The notion that spell is broken, that against the rule disappears. The British can then remain only as friends and servants of the nation at its will. The guarantee for the safety of their persons and legitimate interests will be the good will and honour of the nation, instead of the material force which after all are a poor protection for a handful against an untamed nation coated in nerves.

The test of a perfect Congress organisation is simple.

1. The Congress must be represented in every village.
2. Every member must know what the Congress means and must respond to the demands made upon him by the Congress.

The Congress is the only truly national political organisation in the country. It is the union of its kind. It has led the service of the most disadvantaged and the despised of the nation. It is substantially the most powerful organisation in the land. It ought not to be difficult for such a body to expand itself and lead its flag flying in every village.

Let us with this end in view study the very interesting and extensive tables put out by the Secretary. It contains an exhaustive analysis of the progress achieved from the progress of these weeks regarding the enrichment of members in terms of the A. I. C. C. resolution passed at the Bombay meeting here is the summarised table.

Province	Spots	Members enrolled
1. Ajmer	5,128	14,594
2. Andhra	26,763	29,000
3. Assam	4,337	(5)
4. Bihar	72,152	79,187
5. Bengal	1,24,453	23,281
6. Bham	7,829	3,689(7)
7. Burma	5,093(2)	1,264
8. C. P. Hyderabad	99,305	29,837
9. C. P. Madhya	6,586	11,631
10. Bombay	17,000	21,899
11. Delhi	6,694	6,871
12. Gujarat	1,206	15,000
13. Karnataka	18,919	18,619
14. Kerala	7,747	5,355
15. Madras	21,779	24,958

16. N. W. F. C.	2,000	5,000(9)
17. Punjab	9,173	37,490
18. Sindh	5,230	5,815
19. United Provinces	32,105	4,000(5)
20. United Provinces	1,87,721	67,893
21. United	12,421	9,919
Total	5,67,071	4,18,418

The reader should not be misled with this table. He must process the figures and study the analysis given for each province and each district separately in our columns. It will appear general, if he is at all personally inclined. During August when members stop to make reports, Congress kept the list with double its spots. Besides Gujarat, Bihar, C. P. Madras and Madras and Maharashtra are the only provinces that have done more than their quota. Some and N. W. F. C. have not done their quota. The rest have not been able to reach it. It will be remembered too, that the requirement was more in every first hundred of the population, having the Indian States population and having Burma and N. W. F. C. The was low enough in all our sections. There was a possibly stretched to profitable most of the provinces. A fair effort was undoubtedly made by the workers in general to reach the quota required from their respective provinces. At the Lucknow meeting the A. I. C. C. warned the people as it would have meant disappointing most of the provinces. But the worker should really mean undebated effort by the thousands to make good their debt.

There is however a deeper truth underlying the figures presented by the tables. We have not yet got enough workers out here we contacted the villages. Many districts appear to be backward here and have reached. For Congress workers in district is backward, or if it is, it should command their greater care and attention. The backward province of Madras are showing the greatest constructive activity. The backward Chompan of year has to be made the highest number of weeks. It has 15,000 members enrolled against its quota of 4,811. It is remarkably the appearance, that when solid, honest and sustained work has been done, people demanding the most backward have responded in a most surprising manner. Though, then, work has been done, definitely more needs to be done for the attainment of our goal. We may not be misled with the figures reach that we are remarkably better than the other political organisations.

Indeed there should be no competition between the Congress and the other organisations. If we would be true to ourselves, the Congress should be allowed by all to be the sole national organisation in which the members of the other organisations, while retaining their own, would form it a grade to belong. For the constructive Chompan should show striking results in constructive effort and broader schemes towards these bettering efforts, so long as they do not come in conflict with the overall spirit of the national organisation.

Just may we be misled with some national membership. The system has to keep themselves in touch with the truly needed workers. They have to share

Each company. The new members may be chosen to Khadi when they are needed. The only requirement of membership is paying the annual fee, saving the rolling necessity of non-renewal. But a standard from the purview of voting at Congress elections and other meetings if he does not voluntarily wear Khadi. It is the duty of workers to explain this change to the new members as also to give them the history of the Congress. The workers should share their persons and their position, so that it may be proved stated that the Congress is an instrument of oppression and one of real service to every one is desired. Given a responsible fellowship of these elementary confidence, there is no reason why the Congress should not become an admirable organization.

Notes

Thanks

My thanks are due to the numerous friends who were good enough to send me birthday congratulations. They will excuse me for not sending them individual acknowledgments.

A Promising Effort

Mr. D. K. Chandra Das Gupta, Khadi Preacher, sends me the following table showing progress of work during the months of July and August and, interestingly, it says, "The progress of work of the Baidhavs, Baidhs has been very slow on account of the season for sowing and transplantation of paddy covering the whole of July and August and some portion of September. The work has again begun, and it is desired to be seen whether the first spell of activities will continue or not."

Name of place	No. of villages served	No. of districts reached	No. of districts visited	No. of officers	Amount in rupees
Hemly	7	25	45	...	84 1/2
Mahabari	9	248	107	104	30 "
Baidhava	2	28	28	21	7 1/2 "
Daga	9	22	18	18	...
Lopkai/pankura	22	22	22	22	12 "

Though the actual work covered and will be considered by the reader to be little, it is not to be despised, for the hypothesis of all constructive work have been known to be small, and where the workers have been used and the effort sustained, it has been known to have brought a thousandfold to the labour of your Leader and the workers for Daga, for their names is not given in the table, there are 125 workers who spend 125 days in two months. This means 25 days roughly per head on two months, that is to say 1 of a year per day which again means not more than half an hour's work per day. For these villages who had an hour's work per day throughout the year is not a small thing. Again 127 men means nearly 75 acres of ordinary lands under 10 acres. This is no small added wealth production without interference with any other intensive occupation. It should be remembered, that this was the work done out during a season of exceptional activity in the fields in the shape of sowing and transplantation of paddy. The Baidhavs Baidhs deserve every encouragement in an effort. In work hours the seeds of a vigorous new

The Right Way

One of the last words I have written on, that young man was seeking open and more fully the dignity of labour and the dignity of citizens that does not come with these any branch of work. There is Chandra I found a barber who was educated there. He was a schoolmaster in a primary school belonging to the Municipality of Chhatrapur, but had not given up his elementary school and was adding to his meagre salary of Rs. 17 nearly Rs. 18 from his profession. He said he could easily earn much more as a barber if he gave the whole of his time to it. This barber schoolmaster is a confirmed Khadi man, and he told me that all his people upon during these labour hours and they were all wearing Khadi. A barber is now conducting a Khadi service course at the Udaya Khadi Bazar, he has not abandoned his calling. I wish that these examples will prove for most people, saying that they have infinite time. It is not enough that they have infinite time, and water, or they happen and make it national service, but thousands of professional men, students and agriculturalists should, whilst following their calling, render national service by qualifying themselves, the better profession by raising the dignity of labour and the labouring professions raising the dignity of Khadi, and all doing everything to uplift the nation and relieving from down anything that would degrade it.

M. K. C.

The Why of It

Frank Jernahal Natar's election as President of the new Congress was a happy coincidence, and because Pandit Jernahal was Gandhi's 'nephew', as most friends have actually expressed, or because the country loved before Gandhi's death, but because the A. I. C. C. had no alternative. Those who have changed Gandhi with opinion and the country with opinion will do well to bear in mind the circumstances in which the A. I. C. C. at Lucknow elected upon Pandit Jernahal's choice.

The students are naturally then, possibly because the bulk of the students knew that it was a better hope to elect Gandhi's nephew. But most of those who were not had come and they stood away from him by their country to make Gandhi's nephew. Nothing for anyone could be more moving as to father than Pandit Jernahal's coming down from Lucknow, at the end of his land, simply for the purpose of participating Gandhi to assume the leadership of the Congress. At the informal conference that was held, at Gandhi's request, before the A. I. C. C. meeting, Pandit Jernahal read all his acts, as Pandit Jernahal has recently put it. But there was more poignancy than sadness in his speech. "Something within you tells you that you should not accept the Presidency. The something within you tells you that you should be the President. You may have lost all confidence in yourself, but you will nevertheless lead the country. Some day you will see it." Mr. Jernahal, I am sure, said: "You have placed us all in a very serious position. You have us however in put forward your personal consideration as a question that is entirely national, in that work having independence. Our way of plant personal definition is a more like this.

Living one would have under discussion." Dr. Kishore and Pandit Saranand, on behalf of the People, appealed to Gandhi to consider in whole every point he raised would place their services.

There were Mrs. Nanda, Pandit Bhalu Nanda and Dr. Pankaj Saranandya whose nothing would have pleased more than Gandhi's agreeing to republish his decision. But they had already said their utmost in the Working Committee and their very utmost at the colonial meeting was an eloquent appeal.

There was too one disappointed voice, that of a member from the U.P., Sri. Baldevn. Sharma. 'Why should we be unnecessarily harassing Gandhi? Our appeal is like spring out of our weakness. Let us confess that we Indians are weak and convenient in saying that we are inspired in. Let us go more explicit in our name. Pandit Jawaharlal will hear with our shortcomings and will surely lead us. It is better to ask Gandhi to change his mind.'

'When previously every one had had his say Gandhi explained his position thus:

'I should not have troubled you to undertake the long journey you have undertaken to hear all the speeches you have listened to. I wanted this appeal from you to alter my decision. I wanted you to show to others in me the selfishness that I am already lacking in. But I am sorry you have failed. And actually how could you advance into activity my paralyzed hands incapable of leading the reins of the Congress? I have not planned my personal difficulties, but my incapacity to serve the country as President of the Congress. And why should we members of the mass be miserable? I was not President last year, and yet I shared the President's responsibility to a considerable extent. And Government is not a sample as to what to police very with the President of the Congress. Very before me that I should not hesitate to accept the presidency, if I felt anything like a well known nation. But today I feel so much sad. I shall be content to serve to your secretary, but I cannot assume the task.'

When more speeches were going on, after this Dr. Bhalu Ray from Bengal came in. 'But what is it that stops you, Mahatma?' he put it up his straight blunt way. 'Is it because there are some people in the country who believe in violence?'

'That is not it,' said Gandhi. 'There is no other lack of discipline which is the root of violence, and that pervades the atmosphere today.'

'But, sir, you alone are remedy it,' said the doctor. 'If you had that people don't follow you, you are very easy.'

'I am sorry I cannot remedy it. Now is the country ready to do so. Take a simple instance. We had resolved to discontinue the provinces that failed to fulfil their quota of membership. The many have failed. But we have not been able to carry out our resolution. And it is well that we have not done so, in view of the present atmosphere. For what I want is one discipline. Supposing we had that only 22 members out of 158 deserve to be members of the A. I. C. C. we should not hesitate to refuse the others based on the rolls.'

'Yes, you may do it. Those who follow you and remain with you, and those who don't will remain.'

'It is not a question of any one following me. The question is of carrying out resolutions passed by a Committee of 15. Today I feel that I am alone in that minority on discipline. I might for once succeed, but at the very next moment—and momentous moments will come—I would find that every one would wince. And you know how very rarely it is to keep the will to be.'

Senior Kingsburgh got in. 'Then it comes to this that either you accept full charge or you retire from the Congress.'

'Yes, you have said just the thing. But I would not wish giving that check to the country.'

All the A. I. C. C. members shall there was no question of persuading Gandhi any more. He summed up his reasons once again. 'The plain fact of the matter is that I am too weak to lead you. Surely you won't intend the mass to a mass struggle with pain? Some friends have been telling me that I would be committing another Mahatma blunder if I let go this opportunity of serving the country. I don't think so, and if I find that I have been guilty of such a blunder I know how to atone for it. I am positive that if I undertake the responsibility of the presidency of the Congress I should be doing damage, rather than service to the country.'

'Let us see, however, think that I am coming away from my duty. I am convinced that I can serve best outside the shirt of the president. I am simply asking something to my old belief of coming away from a thing for which I am unfit. With fear of God, and after the constant deliberation as to whether I am the willers of the Congress, I have refused to accept the responsibility. This is my opinion. I am exceedingly sorry that I should have put you to such inconvenience and expense. But I was helpless.'

'You may however be sure that I shall willingly act under any president whom you choose today. I have been giving what you may call the back to the country for some years now. But that did not diminish my being in the presidential chair. And willing you will see me in Lahore, co-operating with you to the best of my ability in looking on the proper programme and once fighting you if need be. But as for Gandhi's name out of the possibility that my name, however good is indispensable for the country. Great men or small men will come and go but the name will live on for ever.'

It will be seen that there was not the least hint of anyone of the so-called 'comrades' in order of the speaker. The suggestion had been made by him at the present time, to be accepted or rejected by the country just as it thought fit. But the fact was that before the A. I. C. C. met Kishore there was no other alternative. Vallabhbhai had said in his characteristic way: 'How can I, a nobody dare to take up the place that the general himself occupies from?' Wordsworth whose name was hardly mentioned in other quarters had said: 'If Mahatma Gandhi is a back number I am much more so before eight years has passed. Then a boy Jawaharlal's name was the only choice open to the Committee and was loudly acclaimed as such as it was proposed.'

The Sweetness of a man's Mother Tongue

[The following beautiful story by the French novelist, Alphonse Daudet, has a great appeal for our English-educated and English-schooled youngsters. The original title of it is "The Last Lesson" which I have ventured to change as above. What a contrast between the freedom-loving Alphonse who held fast to his language as the key to their pride and the slavish Indians who have so far forgotten themselves as to tell even to their little ones to the language of the country's oppressors! Surely would not seem to be so distant a prospect as it does if our people lagged to have their mother tongue as M. Hamel and little Franz loved French or to our old school boys loved Sanskrit]

a story by an old worlder:

V. G. B.]

I started for school very late that morning and was a great deal of a walking, especially because M. Hamel had said that he would question us on participles, and I did not know the first word about them. For a moment I thought of running away and spending the day out of doors. It was so warm, so bright! The birds were chirping at the edge of the woods and in the open field behind the church the French soldiers were drilling. It was all much more tempting than the rule for participles, but I had the strength to resist, and hurried off to school.

When I passed the town-hall there was a crowd in front of the bulletin-board. For the last two years all our business had come from there—the last battle, the death, the orders of the commanding officer,—and I thought to myself, without stopping,

"What can be the matter now?"

Then, as I hurried by as fast as I could go, the blacksmith, Wackie, who was there, with his apprentice, looking at the bulletin, called after me

"Don't go so fast, look, you'll get to your school in plenty of time!"

I thought to my mother's face of me, and started M. Hamel's little garden all out of breath.

Usually, when school began, there was a great bustle, which could be heard out as far as the square—the opening and closing of doors, benches scraped as wheels, very loud, with our heads over our ears to understand better, and the teacher's great ruler tapping on the table. But now it was all so still! I had counted on the commotion to get to my desk without being seen, but, of course, that day everything had to be as quiet as Sunday morning. Through the window I saw my classmates, already in their places, and M. Hamel walking up and down, with his cane like a spear under his arm. I had to open the door and go to lecture everybody. Yet the surprise here I thought had been frightened I was

Not nothing happened! M. Hamel saw me and sat very quietly.

"Go to your place quickly, little Franz. We were beginning without you!"

I peeped over the bench and sat down at my desk. Not till then, when I had got a little over my fright, did I see that our teacher had on his favourite green coat, his yellow shirt, and the little black silk

cap, all embroidered, that he never wore except on occasions and great days. Besides, the whole school seemed so strange and solemn. But the thing that surprised me most was to see, on the back benches that were always empty, the village people sitting quietly like ourselves, old Hamel, with his green-sashed hat, the former mayor, the former post master, and several others besides. Everybody looked sad, and M. Hamel had brought an old picture, framed on the edges, and he held it open on his knees with his great spectacles lying across the page.

While I was wondering about it all, M. Hamel repeated his cheer, and in the same grave and gentle tone which he had used to us, said

"My children, this is the last lesson I shall give you. The order has come from Paris to teach only German in the schools of Alsace and Lorraine. The new master comes to-morrow. This is your last French lesson. I want you to be very attentive!"

What a thundering theme would were to tell!

Oh, the emotion, that was what they had put up at the town-hall!

My last French lesson! Wip, I hardly knew how to smile! I should never have my master! I must stop there, that! Oh, how sorry I was for not learning my lessons, for seeking half's eyes, at giving nothing as the heart! My lesson, that had seemed such a nuisance a while ago, so heavy to carry, my grammar and my history of the nation, were old friends now that I couldn't give up. And M. Hamel, long the one that I was going away, that I should never see him again, made me forget all about his rule and how many he was.

For now! It was in, however, of his last lesson, that he had put on his fine Sunday clothes, and now I understood why the old men of the village were sitting there at the back of the class. It was because they were sorry, too, that they had not gone to school more. It was their way of thanking master for his forty years of faithful service and of showing their respect for the country that was about to go.

While I was thinking of all this I heard my name called. It was my turn to recite. What would I not have given to be able to say that dreadful rule for the participles all through, very loud and slow, and without one mistake! But I got moved up on the first words and stood there, holding on to my desk, my heart beating, and not daring to look up. I heard M. Hamel say to me

"I won't scold you, little Franz, you must feel bad enough! See how it is! Every day we have said to ourselves, that! I've plenty of time. I'll learn it tomorrow! And now you see where you've come to! Ah, that's the great trouble with Alsace; she goes off learning till it is too late. Now these fellows and these will have the right to say to you 'Now is it, you promised to be Frenchmen, and yet you can neither speak nor write your own language?' But you are not the wrong poor little Franz. We're all a great deal to quarrel ourselves with."

"Your parents were not foolish enough to leave you here. They preferred to put you to work on a farm as at the mill, so as to have a little more money. And if I've time to spare also. Have I not often sent you to water my flowers around of

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Fighting the Monster in Gujarat

Along the coast from Surat to Valad there are a number of villages infested mostly by Kulis, a community backward in education and culture, but known for its rascaldom and corruption. There are some little remote land or forest covered villages, and the people have had no chance to improve, other than agriculture. Once upon a time they were wandering people, but the modern countries have driven them out of occupation with the result that large numbers migrate towards Bombay, Daman, South Africa, New Zealand, Australia, and other parts of the world, leaving their old hives, houses and farms. But there is a steady population also, including the wandering who do not go out with their own. One would have thought that the social facilities for drink that Government provides at towns and cities would be absent in these remote villages. But that is the last thing that it has ever tried to provide, and the young men of the community have been for the last six or seven years fighting hard against these facilities for their destruction. Every year they organise their own *panchayats*, but at some stage or other the efforts fade out and every year apparently exceeds "one more victory for the devil." That nothing changed for three lifetimes, they have persisted in their efforts, and this year they planned a very strong campaign supported on the one hand by some *panchayats* and on the other by picking up toddy hounds and liquor shops, and the result of two months' vigorous action have been very good.

I happened this week to accompany Sarda Vallabhbhai to a few of these villages and was able to verify that the campaign promises to have far reaching results. One of the places visited is that of the late Shri. or Kumbha-pur which will "ring of the world's happiness of the tale." A soldier Kumbha played in 1925-26 in circumstances unfavourable and to refuse to pay the only tax he paid, viz., the land tax. He kept his pledge even after the British departure with the result that his land was confiscated. Many persuaded him to pay off the arrears and get back his land, just as many had advised him to make it over and give back to them and still at once made petition to Government to restore them to the position they had occupied in a lot of education. But in 1928 the late Shri. of Kumbha, Panthabhai by name. His land was confiscated and then purchased by a person named, but he got no chance to cultivate it, and the result was all these years that that of land has been a hollowed spot in that land, a place where they have all their savings and removed themselves. It was

at this place that Gandhi addressed them four years ago, and it was on the very place that a thousand men dressed themselves in white to upbraid Kumbha and his henchmen who had assembled the other day to hear the Sarda's message on the abolition of drink. There were five toddy hounds in that area last year and one toddy shop. The rest as a result of the protesting only two hounds have been taken and they have practically no custom. After a speech in which he made a stirring appeal to the women, Shri. Vallabhbhai asked them to raise their hands who were willing to drink or who occasionally drank before the campaign. More than two or three hundred hands were raised, the women also raising theirs. Then those who had taken pledges were asked to raise their hands and practically all did so. That is done as an earnest that hands to show that they had not yet taken the pledge. But all the rest seemed to be determined.

A few details of the organisation and the results have for achieved will be interesting. The area of their operations covers 12 villages, the total population affected being about 20,000. The police number 194—all young men of the Koli community. Quite a number of these are young and retained for a brief holiday from the land of their migration, some of them making more than a direct living. While many will have to go away when the period of their test expires, they expect not to move out and they have forced themselves to take their places, and a few are so mixed up with the results achieved that they have decided to see the thing through. In the whole area there were thirty-two toddy hounds last year, this year the Government could succeed in getting hold of the only eight, and for only one toddy shop as against thirty last year. The promise is that the seven villages will at the end of the year have saved something over 50,000 rupees that they spent every year on the consumption of liquor and opium.

Not that there are no difficulties and obstacles. There are placed by the Home Department which promises to be a preventive department and by joint Government servants who do not deny that it is their duty to prohibit drink, but who know that it is in their interests to do so. I'm certain we were told that some without houses to sell toddy were being allowed to do so with the concurrence of the officers. A man who could purchase two hounds at a time can now purchase six and then he distributes and sells. The smaller officers prohibit purchase of toddy outside, and even the men who is supposed to be the revenue procurer has given his chance. At one place we were told that a village in which the

campaign means a loss of a few hundred rupees merely was trying to find out to what a distance in the ranks of the Government. When two kinds of the economic mobilisation of the death tolls, one cannot help feeling that 'action' was only a constant state for the system that causes the moral and material ruin of the people.

The results of a couple of months' planning have been very encouraging. The experiment headed by a Parsi engineer who began his work in long the system of public education for an indefinite period, but the other was, however, to place the entire experiment, then on such a plan leading that no planning may be necessary and so one may then to build the 'house' at shops. Two experiments of a different kind are at present going on in two villages of Egypt. The one is (Jahpet) is the one described in the article, the other is (Olyd) is, if I may so call it, of the C. E. type in the Olyd village the population being more advanced, well-to-do and profitable compared to the latter adopted by Sir C. K. Raghupathi in South India is being carried on. The results in Olyd too have been very encouraging. I propose to describe them in a future article. But both the experiments should at the end of the year provide concrete guidance for a campaign to be undertaken in a wider area of Egypt.

M. G.

No. 1,00,000 or 2,750 Paise

The Council of the All-India Spinning Association has decided to award a prize of Rs. 1,00,000 or 2,750 to the weaver who will hand spin by the Central spinning wheel or a modification of spinning wheel and water spinning the following conditions:

1. The spinning wheel should be handy in use and should be worked by hand or by foot or an ordinary Indian village cottage.
2. It should be such as one woman may work at it for 8 hours a day without undue strain.
3. It should be capable of ordinary hand worked cloth or have attachment for hand.
4. The output of yarn should be 18,000 yards of 12 to 20 counts or 4 times' continuous working.
5. The machine should be such as can be made available in India at a price not exceeding Rs. 100.
6. The construction of the machine should be substantial and capable of being used, say, 20 years with occasional replacement of wearing parts. The replacement charges should be reasonable and may not exceed 5% of the cost of the machine per year.
7. The competitors should deliver at their own cost at following other machines to compare, one in or before the 30th October 1939. The specimens may present their machines by post during examination. The winner will have to transfer patent rights to the Council of the All-India Spinning Association without reservation.
8. The judges shall be Mr. Subbaraman Das Gupta of Khadi Foundation, Mr. Lakshminarayana Parthasarathy, Technical Director, Bombay Textiles, Mumbai, and Mr. C. K. Raghupathi, Director, Gandhi Ashram, Tirunelveli. In the event of disagreement between the judges, Gandhi shall be the referee and having been Mr. Subbaraman Das Gupta, Secretary, All-India Spinning Association.

All further enquiries should be addressed to the undersigned at All-India office, Mumbai, Maharashtra.

Shankarji Bhatkar

Is It Village Uplift?

[Some time ago prominent action was taken in the public works of Mr. F. L. Dargatzis work for the uplift of the village in the Cyprus district in the People's Movement was in charge of that district. There seems almost no action, and I felt that if the action given by Mr. Dargatzis was a true picture of the progress made in Cyprus, it was really all along study and action. I therefore secured Mr. Dargatzis to undertake local inspection of the actual work done. Late Dargatzis, a graduate member of the Society, was directed for the work. He has prepared an interesting report of his inspection. I reproduce it with but slight correction. It will carry forward Mr. Dargatzis has prepared extremely useful material of his work from the Village to the Governor of the People, that I would not undertake Late Dargatzis. My readers I assure all the report is fully published. The reader will have to wait for another issue of Young India to see the contents of the report.

M. G.]

The People and Their Condition

Cyprus is situated with India at a distance of about 20 miles to the E. N. E. C. L. Highway. This district lies the two provinces of the People and the United Provinces. There are no islands in the district. Cyprus, Pafos, Famagusta, Nicos, Salamis and Limassol. There are about 1,400 villages, divided into 67 sub-districts. It is situated by the two main communication of India, Humber being about 25 p. a. and Humber about 20 p. a. of the population. Nicos and Famagusta sub-districts are mostly populated by Muslims. Most of the other four sub-districts are mostly inhabited by the Hindus. The main agricultural crops in the district are wheat, maize, cotton, sugarcane, etc. There are the prominent manufacturing class.

The agricultural lands are compared to other districts of Cyprus are not subject to quality. The soil is very dry and there is generally scarcity of rain. The average weather range runs on the side of the district. There are no rivers and streams flowing in any part of the district but a few lakes. The means of irrigation are very simple.

Some waste of land in Pafos sub-district are irrigated by a sub-communication of the Agri Canal. The irrigation of the sub-district is done by public works worked out by the Government and Pafos sub-district (mainly irrigated). The water level is very low in most parts of the district. It never rises above 10 to 20 feet. If people get some favourable stream in the year, they sometimes make back some water, otherwise they have to store water in their wells as sources of the scarcity of land and labour.

The people are extremely poor, ignorant and illiterate. They are backward in all respects. There is absolutely no public life in the district. There is no capable leader who can lead the people of the time of need.

Mr. Dargatzis

In such a district Mr. F. L. Dargatzis was transferred as Deputy Commissioner in the year 1931. For the first one or two years he made extensive tours in villages to study conditions. Thereafter he went to

was accompanied by Mrs. Boyce who also took keen interest in her husband's work.

The Man

Mr. Boyce presented an excellent physique and was very pleasing. He was also a man of stern earnest. He was not easily dismayed by difficulties that came in his way. During the course of his work he used to mix freely with the villagers. He would go and sit on their mats in their Compound (common place) and discuss with them the different aspects of his schemes. He never shied before. He did most of his work with his own hands. He used to plough the fields. He would even converse unhesitated to act as a struggle. He preached the dignity of labour by practising it. He taught the villagers how to clean and tidy up the village. He was meeting day and night in the village assembled of heat and cold. He would be delivering speeches and stage lectures before up to midnight. He used his best to convince people about the benefit of his uplift movement. He generally attributed his successful work to strict supervision and kept himself free for the uplift programme. He received his full official recognition and official all official and non-official agencies to make it a success. The functionaries who did not actively support him and did not want themselves to propagate his ideas were threatened to be deprived of their leadership, and those who rendered suitable service were patronised and often rewarded. He granted papers in terms of his demands. He left no stone unturned to fulfil his object before him. He would see over the people by kindness and service, and did not hesitate to use force or other temptations.

As a man he was liked by people because he was imbued with the idea of service, but as an official people did not very much like him on account of his stern nature. Whether or not he intended was due to his official position. Had he not been the Deputy Commissioner of the district he would not have been very successful in carrying out his plan. As to his intention I would like to offer some remarks towards the end. Now I would deal with his work and his methods.

And His Work

The work that he started can be summarised under the following heads:

1. Institutional work
2. Rural institutions,
3. Agricultural improvement,
4. Education,
5. Co-operation,
6. Social reform, and
7. Propaganda.

Before Mr. Boyce took charge of the district, some work under the above-mentioned heads was being done by the related departments of the Government. He coordinated all these activities under one central agency. He increased a vigorous propaganda over the departments under his control, and asked all their respective staffs to work actively and take active interest in the uplift movement. Those who did not work properly were punished and made to yield. But the official agencies were quite inefficient. He wanted more men and money. He was an official

member of the District Board. He selected members to take up the rural uplift programme and finance the movement. All the members supported him personally and there was even to purchase his machinery. Large funds were placed at his disposal which he spent liberally on his experiments.

1. Institutional Work

(a) Rural School of Economy

This movement was started in 1935 in a building (jama) at Geyson with the object of training village guides for the rural uplift work. In the first year students from different taluqs were brought in separate training. At that time the centre was for six months. It was afterwards extended to one year. The first batch consisted of 30 students. Next year students came in larger number and about 40 students were enrolled by a selective committee. This time students were strictly confined to agriculture only. A very strict policy of agricultural service was implemented, provided the scope work of Mr. Boyce. It took its way in this institution also, and made its mark available recognition earned by the appointment of teachers to contribute to their knowledge in the practical agricultural classes.

In the beginning some agriculturists also qualified themselves in the Rural School of Economy, but they were not treated on a footing of equality with the agriculturalists although they were in no way inferior in ability to those people. Village guides were selected on recommendations of the members of the District Board, and much attention was alleged to have occurred. All the students selected for the school are relatives of some member or other of the District Board. All the students get scholarship from Rs. 25 to Rs. 15 per month. There is not a single student studying at his own expense. I used visit students twice the expenditure of studies. A copy of the programme booklet attached will give full idea of that. His instructions are taught to the students except those written by Mr. Boyce. They are given elementary knowledge about agriculture, health, education, co-operation, cattle breeding, etc.

There have got an agricultural team of about 40 men taken on a long lease for the purpose of growing practical training in the fields to the students. There are 4 Pottan wheels working on two newly built public wells of big circumference working at two times Rs. 1,000. There are 2 bullocks and two horses (carries) to look after the farm and bullocks. The last season crops yielded nothing except failure in the bullocks. In the next crop there were wheat and barley sown in 15 higher which would hardly yield 25 annas. There were peas and beans in some plots yielding very small amount. Students work at the farm with their own hands. Though they are the sons of agriculturists and landowners, most of them are doing to take to agriculture as a profession, with the aid of improved methods. They told me plainly that they would not work in the fields like other villagers and compare with them. They were there mostly for the sake of service. Crops in the Rural School of Economy have been no better than in the other fields at Geyson. In some cases they were even inferior.

(To be continued)

Young India

Position of Women

(By M. K. Gandhi)

A few friends, who had hitherto successfully resisted the universal temptation, wrote

"There was a woman's conference yesterday at the Mahatma Hall, at which many useful speeches were made, and many resolutions passed. The question of the evening was the Sarda Bill. We are so glad you uphold the age of 15 for girls. Another important resolution dealt with the issue of inheritance. What a help it would be if you wrote a strong article on this subject in *Navajivan* and *Young India*? Why should women have either to lay it to fight or submit to one hock their inheritance? Is it strange—and also deeply comic—in this man's line of woman's rights to give us our due? What is that someone about 'giving'? Where is the 'society' and 'charity' in refusing to people that which has been lawfully married from them by those having been power to their hands? Whence are women less important than men? Why should that state of inheritance be less than that of men? Why should it not be equal? We were discussing this very heartily with some people a couple of days ago. A lady said, 'We don't need any change in the law. We are quite content. After all, it is her law that the son, who comes on the name and family inheritance, should have the greater share. He is the mainstay of the family.' We said, 'And what about the girl?' 'Oh,' answered a strapping young man who was there, 'the other fellow will look after her! There you see. The other fellow! Always the other fellow! That other fellow is an absolute nuisance! Why should there be another fellow? Why should it be taken for granted that there will be another fellow? They talk as though a girl were a hole of goods to be inherited in the parental house until the other fellow comes round, and then really handed over to him with a sigh of relief.' 'Really wouldn't you be wild if you were a girl?'"

I do not need to be a girl to be wild over such a structure towards women. I reject the law of inheritance among the least in the lot. This Sarda Bill deals with an evil far greater than the one which the law of inheritance creates. But I am uncompromising in the matter of women's rights. In my opinion she should inherit under as broad liberality and freedom as man. I should treat the daughters and sons on a footing of perfect equality. As women begin to realise their strength as they stand in proportion to the standards they receive, they will naturally assert the strong opposition to which they are subjected.

But to remove legal inequalities will be a mere palliative. The root of the evil has much deeper than most people realise. It lies in man's greed of power and fame and danger and in material lust. Man has always desired power. Ownership of property gives this power. Man has also after generations been based on power. This cannot be laid, if property is progressively set up in power as it must be if all the property becomes owned in shares. Hence the demand of property for the most part by the other male race. Most women are married. And they are husbands, in spite of the law brought against them, in their husband's power and privilege. They delight in being better than and what not simply for the fact of being the wives of particular lords. Though therefore they may vote for radical reform in economic distribution even unhesitatingly, when it comes to voting up to their vote, they will be found to be unwilling to part with the privilege.

What therefore I would always advocate the repeal of all legal inequalities. I should have the enlightened women of India to deal with the root cause. Women in the enrichment of society and welfare, and her share in public life should therefore insist on getting it, in removing inherited endowments and monopolies of property. Let them know that millions of men have no property to transmit to posterity. Let us learn from them that it is better for the few to have an ancestral property at all. The real property that a parent can transmit is all equally in law in his children and extended families. Parents should seek to make their sons and daughters self-reliant, well able to stand on their feet by the sweat of the brow. The education of minor children will thus earnestly depend upon the more democratic mode of the present inheritance of the children of the wealthy will go, if the latter could not otherwise the worthy children of abiding that children to become independent for the necessary solution of making them owners of ancestral property, which holds categories and fields the grounds which necessary lifeless and heavy. The privilege of the extended women should be to spot and eradicate any long evils.

That would that the law played an important part in bringing about the equalisation of the law and family ends any discrimination. Women in a community are a variety of ways in her economically viable ways, to give him ready and equally economically equipped to those women in giving autonomy over him. The result is a claimant. Thus viewed, it is a serious problem the neglected daughters of Hindu men are left upon to solve. They may not see the manner of the West which may be used to its advantage. They may apply methods used in the Indian groups and Indian environment. There must be the strong controlling, pushing, studying hard, conserving what is best in our culture and extracting everything which is harm and degrading. This is the work of Shri. Durgabai, Savitri and Ganapathi, and of women and people.

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Self-restraint : Self-indulgence

The 2d volume in this series, *Self-restraint*, has been received to well to the next volume in the series.

Washing, Young India

edge of the platform on all 15 long. He made right up to the first 'But, and a series of Gaudhys, when he was told about the Congress platform, 'we could not do better because the platform would not allow us to dig up the place, and even so the school of pleasure seekers, much less the making a locality like a whole platform and digging earth to use as cement' 'If this is really true, loudly roared Gaudhy, 'you should have offered battle by digging and taking the consequences. But Gaudhy had his doubts about the correctness of the information given to him. He could not bring himself to believe that the schoolmen could possibly be so considerable as to give permission for taking what they have sent to a meeting and without the permission for meeting a suitable solid platform. But of course the ways of authority are considerable and we have attended ourselves of solid reason. In some places the authorities have dismissed ourselves directly to authority preventing people under their influence from having any say in the Congress Committee. And in a place like Gandhinagar the Congress with its whole staff outside the meeting and outside a private relation with Gaudhy for a few months' friendly chat.

While I am dealing with reprehensible practices, let me also mention the embarrassing situation posed by the Congress Committee and the material expenses in providing necessary funds for the party. In spite of repeated warning that nothing but one of two plans could be adopted, one, did and cheaply was wanted for the party, and for Gaudhy no more than three pounds of gold and with last that was hardly available, almost everywhere the Congress have not for expenses that parents from Lucknow or other places, provided some upon need of some more and asked a multiplicity of complicated highly unusual duties. Neither Gaudhy nor Acharya happened here as yet succeeded in collecting the large sums of money. It is not that the expense of having a car a change upon the party. Nevertheless Gaudhy took that it is still waste of public money. The bulk of the banking expenses could be saved and added to the party, thus saving the culture of Gandhinagar.

The Vastness of Crowds

Whether may be said about the enormous of numbers that is no making the multiplicity of the crowds that attend the meetings. Gandhinagar is the largest city in all India with a population of 10 lakhs, and it is one of the most of India. Naturally therefore the crowds were the largest in that State. At Lucknow the crowd was the largest that Gaudhy had ever witnessed at the height of 1921-22. He was not alarmed by the vastness of the multitude that he saw in his speech that on numerous of that character there would be the best speech and the spoken word would be in consequence. The largest crowd could not carry to half the value of the human made around him. He remarked that it was really twice as large as the largest crowd that he had seen in 1921 which was at Gandhinagar. There was the response made by the crowd less generous than in 1921. If anything it was bigger. There was not that enthusiastic collection of every

meeting in 1921 for during the past year it had been made a regular feature, and everywhere there have been large numbers of people brought by volunteers in which were always to be found implicit, half reason and plenty of solid sense of those were that even now, a. e., was hardly at an end and would. 'There was there during 1921 that real passion into the village as there has been during this year and everywhere men and women have flocked to the meetings in large numbers. There are almost everywhere in the villages that the mass gathering has in its way shared but has slowly been growing.

P

By the Way In Form and in Form

The programme in Gandhinagar district was made too heavy even for a person in robust health. For Gaudhy it was impossible. And perhaps it had been even of that advanced, it was refused to attend completely. In most a great deal of risk and stress on Gaudhy, and we turned a deep sigh of relief, when on the last day at Gandhinagar we boarded the train which was to take us away to Bareilly.

On the day on which the last programme of the district was most crowded, the party had to split up, and some of us went to meetings which it was undeniably impossible for Gaudhy to attend. No gathering, as a rule, was of less than two thousand people, and in many cases the numbers, of the town were he used as such a committee, walked up to anywhere between fifty thousand and a hundred thousand. The people throughout the district invariably began to assemble from every morning, some of them walking distances of 10 to 20 or even 30 miles, and dispersed in many miles, but in the evening. It was distressing to see the poor peasant folk, many of whom had brought their week's earnings to be offered in Gandhy, probably taking away in the sun, and perhaps going without any food or drink whatsoever for a whole day. When it rained, as it did much to the convenience of the organisers themselves, matters became still worse for those open air gatherings. And then when at the end of these hardships Gaudhy failed to turn up and somebody else began to address them instead, the deep disappointment they felt was bitter but left to be mitigated by the order to those arrangements to go and speak at meetings which were primarily meant to be addressed by Gaudhy was somewhat of a disaster both and had to be undertaken by some of us only under the stress of absolute necessity. The person had in any case to be selected if Gandhinagar was not to be deflected of the day away to the verge of a last programme. Thus the meetings had also to be addressed and Gaudhy's considerable absence explained.

A Touring Platform

We set out in a motor bus resembling a row of garbages with a political mission. Along the route a distance of six to ten miles we found people waiting for Gaudhy. We addressed these gatherings and took charge of the parties. But we still never forgot the platform, which the volunteers, with which they got up with our inability or propensity to represent Gaudhy before them. They gathered round the bus, the meeting then

then pleased to chat with the latter on our party. Some of us had in effect the top of the hat which formed an ideal platform. For Gandhi it would certainly be the best kind of platform, as the hat, which was very exposed to the danger of being tipped by competitors who hands and push in order to reach them with their fingers, would be absolutely beyond touch or loss. The speaker was, of course, the brilliant and eloquent Gandhi. But we took pains to make clear the object of the collection. This was absolutely necessary, for the existence of the pole-menus in the land of slow changing custom is deep and dangerous as the pest. To cite one instance only. The other day, while I was standing along the platform of a cinema where Gandhi's 'speech' had taken, a peasant came up to me and said, 'But, here is an actor like you.' I could not help smiling at the remark, but it certainly is not a pleasant memory to reflect upon. Unless I could explain anything in this sense the time would not. I don't know to please you. I will not say that this is typical of the conditions prevailing in the villages. There are people who, though they belong to the so-called advanced class, have a thorough appreciation of the spirit of Gandhi's collection. There are those thousands of workers whose correspondence created and directed, who come from among those very peasants and who are under no misapprehensions whatever. But, for the others, we tried on the simplest language possible to make things plain, and it was a tremendous experience to watch the change on the faces of some of them as if they said to themselves, 'Surely this must be a queer mistake!'

Untouchability Query

At other meetings we spoke on untouchability and Hindu, stressing the former more than the latter. For it is their problem more than anybody else's. The latter speaks to them easily. They will say Hindu of their parents often, as also they will buy well cloth. And they will not do up when and where it is suggested for them and wages offered. With untouchability the case is different, and hence we tried to explain Gandhi's move as much as possible. It was we were encouraged by a crowd leader, which had taken place two or three days previously and which the leader told us didn't like to share with us.

In a village called Chhaply there was a somewhat meeting which Gandhi attended. But the people, many of them had come from distant villages, kept avoiding the entrance to Gandhi's temporary residence and presently the whole house was besieged. Gandhi made his appearance on the doorway once or twice, but it was no good. It had no effect in reducing the numbers. Some of us therefore remained slightly and shared an unusual crowd. We held also impromptu meetings and hastened the crowds from the platform's back up the village and pointed obediently to the church tower. Untouchability of course was dealt with. This seemed to lead to a definite issue; the position. After a while, a spokesman raising what we described a 'more explicit order from Mahatma.' 'Are we to take land upon all regardless of the fact that they may be untouchable?' he demanded, and waited a prompt explanation. The confusion of two dissenting houses was arising now in us. Evidently they had no objection to the work of that did not mean

untouchable. The matter was made plain to them. The speeches for them was mainly of absolute untouchability. They understood and seemed to take it as they, and an intelligent look of understanding as four faces looked the program made during the past few years in the solution of the tough problem of how farried this movement in Indian people.

Agreement Confusion

But at Kuma, which was our objective and place of pilgrimage we were confronted with a dilemma. We had just explained to the people the distinction between untouchability and untouching and here we were ourselves apparently going to act contrary to our program. For Dr Mahadeo, the well-known minister of India, who was at Kuma in company with a man, and as well known as to us at his headquarters. We naturally accepted the proposal, but we could not avoid the crowd, and the crowd would get into everything that we were doing. They could not possibly make the distinction, and appreciate the fact, that what we intended from only to increase untouchability and not to increase, for ourselves we had no scruples about doing. Inevitably, we were, needless to say, played in a close manner at every place and by everybody. But we realised that we must have the emergency which was not at our making and try patiently to explain to the people how in reality there was no conflict between poverty and untouchability. Personally I was thankful for the opportunity that apparently came to me to convince the people if they were listening, under the deluge that a lot of their confusion was a consciously ordered Hindu who would consider it a pollution to not their hands or prepared by a Mahatma or one not belonging to his own caste.

It was a night scene complicated with well known people Mahadeo and Hindu, passing of minutes as usual. It was enough probably to show in a table and on the Englishman's window, but in that case a Mahatma was actually played the best. They passed and passed and moved. We walked with confidence in them and there seemed to be a confusion. They began to go away.

I liked the idea of giving these people the truth about. One of them said, 'Oh, yes, he is indeed serious all this time to be allowed.' I overheard him and felt relieved to find that my scheme was not rejected. If I had had asked by any one out of my speech which had asked to let it when it is stated clearly and easily by a Mahatma, I could have. If I don't mind saying a lot of trouble for me and mine but object to a Hindu's hospitality when I know he understands my faith, I could have again. He looks at, but prefers to get it down to spiritual and political, and does not think of it again.

The meeting went off very well, say of us having to get up in the middle of the night to have the people back to their places in the following. The fact that we were surrounded as some way with Dr Mahadeo had attracted a few Mahatmas also to the meeting. It is not always true that the Hindu from India, their proper share in political pilgrimage and the like.

The Platform

Having been in South at Kuma and having been that building untouchability from Gandhi Mahatma

Young India

Edited by M. K. Gandhi

No. 4

from transportation of other commodities. The Board declines action on studies of religious institutions and is to be noted only by the granting of occasional pecuniary advantages on the leading out of content together the above desirable courses.

¹¹ The United States, too, in times when the sources of supplies might be considerably affected or hampered by the closing out of the slave institutions. In such cases, the system would do well to appeal to the public for necessary relief and to anticipate some reinforcements in expenditure rather than postpone the possibility of having not enough troops for maintenance.

It is hoped that the transfer of samples will ease the country's severe welfare situation, though it is said that immigrants were not tested earlier, as the NHS was beset on 1st October.

The Tanganyika Temple Committee did well in supplying a conclusion to good time out to have my the document sent for fully even before the

The president and members of the Toledo Board of synagogue also directed to be implemented on the following resolution which they have unanimously passed:

"The Turkish Board is of opinion, that in order to free the country from the evils and anarchy now the growing deterioration of religious life, it is necessary that all liquor shops should be closed, and in view of the fact that the membership of the people of the Turkish are anxious to get rid of the drink evil at once, the Turkish Board requests the Government to make the closing of all liquor shops within the Turkish Territory also effect in order to carry report to reform all laws and orders passed to secure total abstinence and personal health."

Great local business ought to follow this excellent lead at the Westcott Food

The Tuluks Bands of Kawachewicungwan (Kawachewicungwan) and Ilkuvicungwan (Wachewicungwan) can be found in places in that they do not permit the hunters of bigger dogs on the lands owned by them, and these bands as well as the Nuluvicungwan (Nuluvicungwan) Band on that they refused to allow that they be to be named by the Indians.

If adoption bodies and systems of public institutions for the poor and special welfare of blind persons make up their minds to use the thousand trees in their charge in the right way instead of allowing them to be tapped by water, their experience can be made a policy subject of national trees. Yarned systems are provided in gardens in the way of leading a change in Government policy. The Government began with him through only systems upon the promise of having common trees for India instead of taking the national produce in fact. The scheme of agricultural institutions has entered into practice. The High Commission gives an advance for the study, even to its members, a good thing now which gives in very handy to the new system, and further takes care from the way involved in raising, growing and marketing the land. Meanwhile such people there, and they of it say there from the capital of their state, which are allowed to be permanently and naturally stored in first having capacity and in length of life. It occurred to the right use of common trees will, apart from the question of production, give in the people strong interest, which is one of the most valuable benefits that nature has provided by man in India but which man is surprised to order to produce what is naturally common to the earth.

The Modern Kellogg-McIntyre Machine Manual, then, takes a very important step in that matter. It is a book with extensive power, as regards the development and spreading of Kellogg in the district of Modern. It has called the following, memorandum dated 28th September, 1920, on all the Kellogg Companies: a list of conclusions:

"It has been brought to the notice of the Board, that numerous persons belonging to several religious communities joining under the Hindu-Muslim Religious Endowments Act, II of 1927, are found not too fully sharing the Board's attitude of quiet inappreciation, that in the name of the State considered sacred by the overwhelming public, such things as are not conducive to the welfare of the public, but are detrimental to their spiritual, educational, social and cultural progress should continue to be done. Further, the Board is advised, that as the state the having out of economic reasons for today would prove injurious to the long run, so the same Government were now

Economics of Cattle Breeding

When I was travelling in Europe two years ago, Mr. William Smith, the Imperial Dairy Mapwright, is now a member of a committee he submitted to the Agricultural Committee in France. I visited him at the following valuable explanation and suggested it in the meeting of every one interested in the economic well-being of India.

"I think it is well in dealing with a subject like this to endeavour to be as possible to state:

1. The present condition of the industry.

2. Causes of existing conditions, and

3. Steps to be taken to improve existing conditions.

"As regards (1), I have now been in India for sixteen and a half years during the whole of which time I have been in very close touch with the cattle breeding industry in the Punjab, the United Provinces, Central Provinces, Sindh, Bombay and Madras, and it is my considered opinion that in these parts of the country, the Punjab excepted, the quality of the cattle has declined since I came to India, or so put it more definitely, I believe that, generally speaking, it is impossible in the open market today to purchase as quantity, or quality what the price may be, as good draught bullocks and which were as over abundant 15 years ago. Most certainly the quality of male cattle available in India, including the Punjab but excluding the district of Sindh, is very much worse than those available 15 years ago. If that be so, it follows as a fact for the cattle for such a bullock as a time that gradually every other country in the world has been able to improve the quality of its cattle, and the most curious combination of want of knowledge, accompanied by many circumstances, such as the spread of infectious disease and conservation of forest lands with consequent destruction of grazing areas, the increased facilities for transport and consequent influx of breeds or types, increased prices for breeding females, and the increased time that the development of draught or milk production would require the draught quality of working bullocks. I look upon it that the abundance of cattle available in the open bullock market for breeding purposes and the time that draught or heavy working qualities of these are required in the condition of plough cattle have probably done more harm to cattle breeding in India than anything, because the abundance of milk giving qualities of cattle in the case of the whole country. So little attempt has been made to develop working quality of most breeds of Indian cows that the same even of some of the finest breeds of cattle are available in India that young within a reasonable time, which means labour intensity and heavy calves during the lifetime of the dam.

"In some parts that did not matter so much, as good breeding strains were available which were raised for any other purpose, but these have now gone extinct, in place of wheat, and what must take their place! The ordinary cultivator would like

them place, and to enable him to do this probably he must have a cow which will give sufficient milk and give satisfactory labour for his family and in the same time rear a good draught bullock. As things are now, the cultivator in India keeps one or two or three cows which give fairly good milk enough milk for their calves, and he keeps a female bullock to give milk and give for his family. This female bullock is quite satisfactory if the bullock can give more which will save the calf and as otherwise provide the bullock with milk and give. Nothing is more common than that the dam of any type of class of good working bullock whatever can and ought to be a first class mother. The fact many people say that the solution of the cattle breeding problem is to give more females, but that is giving the calf before the horse. What we want is better but more efficient cattle. No country in the world can afford to keep a cow which is only capable of making a calf. The commonest because in the number of bullocks in India is the cause of the bullock shortage, because not only in the female bullock used because the cow is such a inefficient mother, but the male bullock is often permitted to survive. This male is useless for draught or most parts of the country, and because the female bullock used because the cow is not so good a mother as the male he and the useless male bullock the country is deprived of its bullock to such an extent that there is no sufficient for any class of cattle.

"The solution of the whole matter lies in the dual purpose animal. No matter what class or type of male draught bullock is required, the dam must always be a good mother and all bullocks raised from dual purpose must be got from heavy mothers as well as by the right use, type and class.

"The country can produce all the draught cattle it needs, more than all the dairy produce it can consume from much lower cattle than we now possess but they must be more efficient cattle and they must be dual purpose using those. Any programme, whether of dual purpose efficiency or only producing a great quantity of milk, the other must be possible.

"If there are the means for the present state of affairs, then the first step is usually taken in dairy education in every civilized country in the world today draught requires a very prominent position in the Agricultural Department. The crying need of the country agriculturally is dual purpose, both of the cultivator and the nation. Not only is the abundance of the cow in the most necessary from the cattle breeding point of view, but it is necessary from the point of the bullock and good well-being of the people. The milk supply of one animal is probably the most and most expensive in the whole world, which fact is itself a proof of the crying need of the dual purpose animal. We do not need to feed the country down and feed it, but milk and draught we must have, and it is indispensable that these qualities can and must be combined in the cow of the future.

Young India

Elected Boards

(By H. K. Gandhi)

It came upon me as a shock to find the District Board at Wardha taking a monthly subscription (about twenty rupees) for its election, i. e., even collecting funds from their people or others for *Prachinamanyas*. That same Board gave me an address only a beautiful notice. Probably the Board have nothing about the *Prachinamanyas*. The loyal and benevolent to the *Prachinamanyas* by whom students outside the loyalty of Government schools and colleges which have been coming on to address their students and presenting me with garlands for *Prachinamanyas* must certainly have equally given donations in the same cause. It has come to be recognised that *Prachinamanyas* are such an important matter, and that while there may be two reasons about its economic value, its educational value must not be ignored by any Government. Unquestionably it has an educational value, but we have many other very important questions of present engaging the attention of the people as well as the Government. *Prachinamanyas* may and must steadily be progressively raised questions but they have today a political importance of the first magnitude, and they are more in the forefront of the Congress programme. But no one has yet been known as that student or person Government cannot have overlooking themselves in what of these questions. Indeed many District Boards have heeded around the *Prachinamanyas* and cooperated with the A. I. C. as promoters; they are the only national bodies authority of national importance. The only Board that has not like the Wardha Board and that has come under my notice in the District Board of North Arcot, which had the efficiency to have the following notice:

"F. Raghunatha Aiyer, Esq. Assistant, Board Middle School Arcot, is informed, that his conduct in having been invited to the meeting of *Prachinamanyas* by pupils of the Wardha Board is disapproved and should not occur. As a wholehearted support of the Board, it is his duty to record in the district subject to him by the Wardha Board in the school, and he should not further away his time in other associations calculated to undermine the discipline of the popularity of the Institution. He is hereby warned that a repetition of such conduct will result summary removal from service."

"2. The *Prachinamanyas* notebook that by him is assigned and it is advisable for him to destroy it at once."

Note the rudeness of the language that ought not to be used in a notebook. Note too the extent of loyalty that demands *Prachinamanyas* at once of an aggressive *Prachinamanyas* book containing the names of equally ineffective little children with the few

appeals made against their names. I regret to have to inform the people, that the *Prachinamanyas* was destroyed by the Wardha Board. Wardha Board of the same kind reported I do not know. I hope it has in any case *Prachinamanyas* and others where a letter headed to Mr. F. Raghunatha Aiyer's may include such expression as *Prachinamanyas*. He should be aware that of women who has no prejudice against human labour but my intention by them for want of work. The fact that I have every where in that many public movements must good and fine students.

But though the Government person may be a fellow, yet about what can be said there is the question of a public duty, the public duty is not. The Board are now gradually becoming aware with elected students in most cases. I expect that the students will be the one to which I have drawn attention are most disappointed without the knowledge of the members. It is the duty of the members to take notice of every *Prachinamanyas* and *Prachinamanyas* by changing or departmental funds. And it is equally the duty of students to keep a close watch over the *Prachinamanyas* of the Board, for whose *Prachinamanyas* they are responsible and who are their *Prachinamanyas*. Indeed of the students only have their rights and without their duty, they would make any language of *Prachinamanyas* by their Board, which is responsible. It is the duty of the general public which includes these *Prachinamanyas* also *Prachinamanyas* of *Prachinamanyas* other than of *Prachinamanyas*. There is nothing to prevent the Board from becoming powerful political bodies so long as they do not seek to damage the social local service which is a first change on their situation. It is possible even to demonstrate that it is necessary, in order to secure social efficiency, for them to take part in a *Prachinamanyas* on the national movement for political emancipation.

Lady's Answer

The Lady's answer will be on or on the 17th November. The question that every girl would naturally ask herself is "What have I done during the year to make Lady's death? What have I done to advance the cause of Swami? For which he lived and died? What have I done for the *Prachinamanyas* which came to his death? What have I done to support in the spirit made by *Prachinamanyas* and *Prachinamanyas*? There are many other questions which *Prachinamanyas* would ask themselves according to the emphasis they would put upon a particular characteristic of Lady's remarkable life, but my purpose is to suggest to all Congress Contributors that they should submit the *Prachinamanyas* by making up the amount of the appeal for five letters signed by *Prachinamanyas* and *Prachinamanyas*. It is a matter of course that we have not been able to collect out of the five letters and more than two. If sufficient *Prachinamanyas* I put back there be no difficulty in making up the deficit on or before 17th November. If they will do so, they must keep the *Prachinamanyas* in sight around their own

The Domestic School of Economy was established in 1905. It was founded by the Government, from

the very beginning. Rs. 15,000 were granted for these years out of which collections are paid and collections are given to women students.

In the District School at Goggaon there are 3 midwives and 15 women students, all of them being Hindus. All of them are married and over 15 years of age. Some of them have got children as well. There is one agent to look after these children when they are engaged in study. It is a residential institution. All the women get stipends of Rs. 10 each. The course is of 15 days. Those who are already somewhat educated finish the course earlier. Most of the women who come up for training belong to the agricultural families and are cultivators or other related to members of the District Board. Four people have got an access to the School. There is one hall for the students at the time of attendance. Attendance to the School usually depends upon strong recommendations. They take different women and begin to teach them the three R's. They are taught to read and write up to primary standard, some instruction is also given in home education, e.g., sewing, knitting, elementary work, say cooking, laundry. While elementary teaching of children with hands by the use of soap. They are also made first aid and elementary hygiene, cotton culture, cleanliness of houses and villages, giving up of temporary habits, preventive measures to be adopted against cholera, dysentery, malaria, smallpox, etc. But the education that they receive is not put to much practical use as generally they do not engage themselves in any useful work in villages, but are satisfied if there can get service in a school.

(c) Health Association

Before the formation of the Health Association there used to exist in Goggaon a Red Cross Society which was a branch of the All-India Red Cross Society. Presumably there is no difference between the objects of the two Societies. They also at the promotion of public health. But Mr. Broyne is eager to show his separate work against the Association. Its members were mainly important officials, members of the District Board and the Municipal Committee. The District Board and the Health Department provided every sort of help by way of providing men and money to carry out Mr. Broyne's plan. Sanitary work and health work also came from the committee and the public to the Association.

There are five health centres in different wards of the District—two at Goggaon, one at Patel, one at Ramnagar and one at Bahadurganj. These health centres are managed by the District Board or the Goggaon Municipality and in the schools by the respective Municipal Committee. The District Board has one inspector as member of Mr. Broyne's organization. But still it has to go on speaking as those. Some of the Municipalities did not agree with Mr. Broyne's proposals and they were unable to bear the expenses of the health centres. But Mr. Broyne was the head of the district. Nothing could be done without his sanction. Therefore he used to say, "Well, I am not going to help you in any way in getting grant, from the local governments for your water works and drainage and other schemes if you are not going to help me." In these circumstances the Municipalities

had no choice but to yield. Long waits had to be given and Mr. Broyne's health centre became a permanent point as after 1 month, there is rest.

In every health centre, both for men and women, one each and one servant. There is a nurse for women and children only. I paid a visit to the health centre at Goggaon, and what I saw there I am doing in a few lines here.

There is one big hall which is divided by partitions for different purposes. On one side are two beds for cases of malaria which are brought to the health centre. There is another compartment where most women are given training in quality as dress (sarees). Some of them are preparing for the examination to be held at Delhi. There is also one place meant for the nursing of children. In one corner some medicines are kept for simple treatment of the eyes, nose, throat, and for small injuries. It is a case of dispensary on a small scale. Serious cases are referred to the Civil Hospital.

The centre of the health system are also reported to have a health workers. But on enquiry I found that these women seldom performed the duties assigned to them. They never went in villages either for propaganda or for providing medical aid but merely watched their children to treat only. I questioned the people in the neighbouring villages of Goggaon whether they would themselves do these health work. They said it was very expensive to call these health workers. They would charge fees and drugs here which would prove too, or even more expensive. The poor villages could not afford to pay that much.

These health centres are shown to be good and very useful institutions, but really they are not fulfilling the objects which they are supposed to fulfill. The Health Association sometimes organizes baby shows and exhibitions, baby weeks where people are also taught to live in well ventilated sanitary houses, to avoid the spread of diseases like communicable diseases, plagues, malaria, smallpox, etc. During my time a baby week was being celebrated at Ramnagar. I went to see that, but it was over before I reached the place. I saw Dr. Chandra Bhusi, the supervisor of the baby show, and had a long talk with him. He told me that this propaganda had nearly got its education value but the method of propaganda was very slow. People would under the sun sit. Mr. Broyne was using that, and he succeeded in some extent in carrying out his programme but now on his absence work was falling day by day.

So Ramnagar, a Vaid at Goggaon, told me that he wanted a resolution in the Association to celebrate a baby week, and he then suggested that all members of the Health Association should contribute Rs. 10 each. But his proposal was corrected by the Deputy Commissioner, Mr. Broyne and other officials. The last was that Mrs. Wilson, lady superintendent, was going to England on 4 months leave, and the Deputy Commissioner and her supporters did not like that the baby week should be celebrated in her absence and that she would not be allowed to go to the Health Officer, Dr. Thakur, who is an Indian.

(d) Women's Institute

Mr. Broyne has given much publicity to the Women's Institute started by him. But as Mrs. Wilson of the



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Tulsidas

(By M. K. Gandhi)

Several friends on various occasions have addressed to me inquiries regarding my attitude towards Tulsidas. The substance of their criticism is as follows:

"You have described the Ramayana as the best of books, but we have never been able to reconcile ourselves with your view. Do not you see how Tulsidas has degraded womanhood, defamed Rama's wife, Lakshmana's wife, and so on, and so forth? He has depicted Rama as an ascetic in spite of his great powers (so to say). What beauty do you find in a book like this? Or do you think that the poetic beauty of the book compensates for everything else? If it is so then we venture to suggest that you have no qualifications for the task."

I think that if one takes the substance of every point individually they will be found difficult to reject and the whole of the Ramayana can, in this manner, be easily criticised. But that can be said of almost everything and everything. There is a story related about a celebrated artist that in order to secure his critics he put in a picture in a show window and invited visitors to indicate their opinion by writing; the next day they did not do so. The result was that there was hardly any picture that was not covered by the critics' marks. As a matter of fact, however, the artist was a masterpiece of art. Indeed even the Venus, the Helen and the Marie have not been exempt from criticism. But their lovers had to discover those marks in them. In order to arrive at a proper estimate of a book it must be judged as a whole. So much for critical criticism. The second part of a book consists in finding out what effect it has produced on the majority of its readers. Judged by this method the position of the Ramayana as a book for millions remains unassailable. This however does not mean that it is absolutely faultless, but it is placed on a level of the Ramayana that it has given peace to millions, has given faith in those who had it not, and it was really writing in a leading role in thousands who are torn by the sin of unbelief. Every page of it is a confidence with devotion. It is a veritable mine of spiritual consolation.

It is true that the Ramayana is sometimes used by polluted persons to support their evil passions. But that is no proof of evil as the Ramayana, I submit that Tulsidas has, unintentionally as I think, done

nothing to encourage. In fact, as is stated under separate sheet, he has failed to even share the prevailing notions of his age. In other words Tulsidas was not a reformer, he was only a poet among devotees. The fault of the Ramayana age lies in its failure to Tulsidas that a reflection on the age in which he lived.

What should be the attitude of the reformer regarding the position of women as towards Tulsidas under such circumstances? Can he derive an help whatever from Tulsidas? The reply is emphatically 'No.' In spite of disagreeing moments about women in the Ramayana it should not be forgotten that it is Tulsidas has presented to the world the most beautiful picture of Sita. Where would we have without her? We find a host of other beautiful figures like Kausalya, Sumantra and the Ramayana. We have our hand in reverence before the faith and devotion of Shakti and Ananya. Kausalya was a mother but Sumantra was a wife. In my opinion these passages go to prove that Tulsidas was no reader of women by conviction. On the contrary, when other conventions were, he had only reverence for them. He made for Tulsidas's attitude towards women.

In the matter of the killing of Vali, however, there is room for two opinions. In Tulsidas I can find no fault. Vibhishana offered Sugriva's appeal for brother. His example teaches us that it is a mistake of pursuing in competition with us up to the point of the fact of our's nature or country and to oppose them in the most pitiless manner. By helping Rama, Vibhishana rendered the most service to his country. The statement of Sita to Rama does not deserve harshness. It is a word of a kind between kindly duty and a husband's love and wife.

To the readers who had heard doubt in connection with the Ramayana, I would suggest that they should not accept anybody's incompetence mechanically. They should form not such pictures about which they feel doubtful. Nothing matters in words and actions must be criticised. It would be their primary to urge that because of our opinion Rama justified discipline, we too may do likewise. The proper thing is to do what we believe that Rama was incapable of committing discipline. As the Gita says, 'There is nothing in the world that is entirely free from fault.' Let us therefore like the failed man who wants the water and takes only the cream, learn to measure only the good and reject the evil in everything. Nothing and no one is perfect but God.

[Translated from Hindi Magazine by P.]

Young India

Physical and Moral Incarnation

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There can be no doubt that at one time Madison is the most celebrated place of pilgrimage was rich, holy. That sacred beauty, that sacred dignity would seem to show that at one time they are witnesses for the preservation and perfection of Madison, the site of my countrymen of Madison, at the site of the conservation that ever again is exposed and gently moved witnesses. These holy places have few remarkable situations for me.

It was in 1915 that I first visited Harlem as a volunteer working under Paul Robeson's banner who was in charge of the "Free South" campaign by the Bureau of Indian Affairs. I was fortunate able to come in contact through with many white and Negro which otherwise I would not have done. I had gone there full of hope and fervor. But while I noticed the greatness of the holy Ganges, and the noble Hindoos, I was able to compare me to what man was doing in that holy place. To my great grief I discovered everywhere both moral and physical filth during the recent visit and much change for the better. There is the same detestation of the filthy elements in the state of religion throughout degraded men and women who for moral reasons the sacred banks of the river where they are supposed to sit in quiet contemplation and fast God. They refuse religion, science and love of mankind. All the religions in the world prohibit the pollution of women, their beds, public roads and all surroundings. Every nation in the human civilization, whether based or not, with more suitable means if they are properly connected. Myself regard it as a common sense measure for any peace to perform natural functions in the place surrounded by men. This pollution is a new form of leprosy or leishmaniasis. The three great civilizations pollution too in the name of religion. I was when in the river to perform the usual ceremony. Flowers, pure, white, colored sticks, rice and the like were thrown into the water where women walked. I saw in the bank that they are doing a macabre and I perceived that it was harmful to throw these things into the water. "It is a pollution," I heard them say, "yes," was the prompt reply. And in this the repeated command, carrying of the sticks, rice, into the sacred water.

Although the program itself is very heavy the value is so positive as it could be made. There are very few alternatives for the program. The others are narrow and inflexible. The only one that is really best. Thus the authorities have compared with the people to render. However in this situation as possible.

So much for the chemical composition of Haden. I was solidly convinced that social conditions were far worse. I have not the heart to mention here the glories I was told of the horrible way that existed in Haden. There was a large plantation in the

address presented to us by the Poche. They said that in Harbin perfect racial treatment was obligatory. They described old Harbin as the pagans and not being Chinese, were living outside the prohibited boundary. Whether by they do not the least sign of the form of subordination in Harbin.

And yet there is no person who Harbin should not become an ideal place of pilgrimage. There are four educational institutions designed to serve the best of student bodies. There are rich libraries, brags and more libraries. They are all of these institutions still, if they are working correctly. Harbin will be a desirable place of home and a most suited place. Ashiya Kanda, who presided at the public meeting where I delivered myself of my good over the physical and moral conditions of Harbin, promised to visit wholeheartedly through the length of time, which has been stated to Harbin to keep close the demand of the. There are the same who would bring their best to make things look better. Harbin was only a decade ago but rapidly moving even faster of improvement of things done. There is a drug store and a teacher's shop or perhaps. There is no reason why Harbin should not stay all day. A teacher's shop is a Harbin place of pilgrimage to an example. The epidemic Ashiya hopes to make Harbin country and to bring things done, better and better a man from Harbin. It is a worthy student. May of the world. It will be an great situation for the hope of the General of to that student they said the success of the country and culture.

Wang

References

Dr. Harkness made me the subject of an account and to have been committed to the West City Jail at Niagara on some violation of the Prohibition Laws. The volunteers were displaying kindness and sympathy with their hands playing without success a message which could not be seen as it was situated on a low bench. The band continued to play even when they had approached a General room across the street, therefore came out and are allowed to have mounted the platform with drums, music, guitars and other such. [The volunteers, according to the description given by Dr. Harkness, explained to the committee that was subsequently made but the message was unappreciated. The volunteers however agreed to stand. They decided also not to conduct any legal proceedings. The question as whether the treatment would be called and voted or otherwise in my opinion, have been in an opinion as to whether. The volunteers would have been certainly if they had run away. On the contrary they are asked to have used that ground and called the board within violation of any stage. Non-violence and non-resistance are contradictory terms. Non-violence is the greater virtue, therefore is greater rule. Non-violence against them here, non-resistance have left. Non-violence always refers, resistance would always refer to others. Public non-resistance the highest human non-violence is non-violence, non-resistance stage as I am doing my question in the matter of the volunteers. The non-

shows the highest form of bravery to them. The result, it is said, was so brutal that some Khondra women who were sent by appointment with the committee for questioning them almost in spite of the epidemic that was rampant. If the facts are as they are related, an my opinion the conduct of the volunteers was exemplary and surely maintained at some of the Congress Head. Congress may differ as to the propriety of such conduct, but there can be no two opinions about the bravery of the volunteers. It is undoubtedly in keeping with the ideal that no court proceedings have been taken by the injured parties. My own conviction is that the more the volunteers have the love of suffering bravely and generously, the greater will be their efficiency for service when the critical hour comes.

Who should protest?

An AMER correspondent writes a beautiful letter describing atrocities of girls, married, unmarried and widowed and he indignantly asks what measures are being taken to protect the honour of our women. He sends me newspaper cuttings in confirmation of his statement. It is possible, as I have been repeatedly told, that these cases are exaggerated, but whether they are or not there is no doubt that atrocities are well committed every day. It is almost an impossibility. But I know that newspaper reporting can do very little in the way of securing protection for the girls who are in fear of being abducted. It is good of such sympathies on the part of volunteers, friends and neighbours. A society that is unable to protect its members is weak in many and processes. Local bodies are still weakly that but wherever and whenever they can work actively. The only opinion that can or should be set up is to choose those who do not protect their associates but doing their duty.

Advertising Lawbreakers

Mr. Justice, the Vice Secretary of the Foreign Cloth Boycott Committee, has sent me some specimens of the sale of such persons which were sent me by the office of Foreign cloth put in the power of labour all they said. He tells me that there were persons far more dishonest than the specimens he has sent to me. Whether the commission of these persons is the work of the agents or of the principals it is difficult to say, but the pictures are there and they bear all marks appropriate to the lawbreakers they advertise. One is marked "Who lives" for instance. The advertisements were adopted for various people talk to her former clerk right to degree decent men and make them buy our foreign cloth even for these advertisements were apart from any other reason.

A Carveeion

Writing with reference to a recent weekly (now) Professor Committee of the Dhaka Punjab Khondra College, Benares, asks the editor to correct the spelling of the name of his college from Dhaka Punjab Khondra College to Khondra College, and to say that the money paid should be Rs. 175-0-0 instead of Rs. 100-0-0 as Rs. 1 was paid later to Sri Sri Prakash.

M. K. G.

In A Village Uplift

II

Agricultural Improvement

(a) Agricultural Forces

Mr. Rayner wanted to establish some model farms in the villages. I have seen one such at Chaudhri Sule Khan. This village is about 5 miles from Gurgaon. All the farmers who come to see Mr. Rayner's uplift work are taken round the experiment at the head quarters and then carried to facilities to Chaudhri Sule Khan's farm. The farm has an area of about 10 acres. About an acre and a half is devoted to horticulture while the rest is used for raising crops. There are 4 men, six bullocks, one water (Persian wheel), one Gurgaon plough and a few British ploughs working at his fields. He has built a verandah near the well, which he uses for sitting and talking purposes. There is one manure pit in these premises also.

The area sown by him in this part of the year as being under Sule crop and its yield is as follows:

Wheat 18 bharis sown, yielding 30 bharis
Barley 40 " sown, yielding 140 bharis
Cowpea 5 " sown, yield 10 bharis

Besides these crops he had some some grass and vegetables which have failed on account of scarcity of rain. After you had crops are no better than other people. Chaudhri Sule Khan and was the friend of Mr. Rayner. He had been given a Gurgaon plough as reward but it always remains lying at his farm for demonstration purposes only and it is rarely used in the fields. I also saw the water wheel of Chaudhri Sule Khan. He keeps a well and water. There is a manure pit with wooden planks up and with it shows that it is used as a latrine. But it was evident from seeing the planks that the earth was a mass of manure. People living in the house generally go out to the field to answer the call of nature. Near the manure pit there is a small flower garden for children to play in. Chaudhri Sule Khan showed me his log book also. Mr. Rayner had remarked in the register that Chaudhri Sule Khan had obtained foreign. He also showed me a book which Mr. Rayner had sent him as a Christmas gift from England.

I also went round the village to see its general sanitary condition. There were more than 30 school children standing before me. They were in dirty and ragged as they are in other villages. The girls are in the state of the women observed in the work of school children. The general sanitary condition of the village was not satisfactory. Hygienic by spread everywhere in the fields and also in the village near the houses of the people.

(b) Soil Selection

The government has taught to use better seeds to get a better yield. The agency which sells better seeds at moderate rates is the co-operative department and later in the purpose is given by the Government.

(c) Cattle Breeding

Mr. Rayner preached to the people to keep better stock of cattle. He constructed the house and built to breed better stock. He said to my mind by strong and strict husbandry they will be able to work more efficiently in their fields. This was all good. But one of the statements of Mr. Parnes told me that he had

bulbs are mainly reserved for the Hindu Cattle Breeder Fairs and the customers do not necessarily get the best material. Second class bulbs are sent to the Ministry for inspection purposes and third class which is left for the people to make their choice. But the claim is made that even these bulbs breed better stock than the ordinary third bulbs. There are some expert points against these bulbs. They are big in size, unsatisfactory as to the plough and only good for pulling carts. They are weak. They are more. They destroy some fields as well. On the whole they have not proved very useful. As to the price of these bulbs certainly was charged from the village and the Government is granted by the District Board. There are some villages which have not paid these statements come up till now. One of the Vice-presidents of the District Board told me that Government advanced Rs. 25,000 to the Board for the purpose. This sum is still outstanding with the District Board.

(d) *Import of Irrigation*

The only approved instrument introduced in the district which needs attention is the Ganges Plough, also called the Nagia Plough. There are some arguments in favour of and some against this plough. Some of these I give below.

2. It has been popularised among the agriculturists and landlords of such wealthy people only and that they buy for official reasons.

3. In case of poor people, the plough has been almost given them by making its purchase a condition for grant of relief loan. However, about the amount of grant they demanded, they were told that they should buy a Ganges Plough if they wanted to have the grant at once. The helpless people had to agree. And they had to pay up the amount demanded by instalment.

4. The Ganges Plough is used only once or twice after rainfall in kharif but not well. It is very deep, its tilling being equal to about three times the tilling of the ordinary Indian plough. It is useless and for saving purposes. People use the Indian plough after having used it once. It goes too deep into the soil and turns the lower strata upwards to the top which proves harmful in some places because the lower soil is not so fertile as the upper soil.

5. A very strong pair of bullocks is needed to pull this plough, which means an additional expense of about Rs. 400 per pair. Ordinary bullocks cannot pull it because it is too heavy and goes too deep.

6. The ploughman has to remove a sufficient distance from the bullocks. They are therefore not quite useful for sowing, and he cannot properly control them.

7. The village work cannot repair the plough when it gets out of order due to its complicated character of its parts.

I have seen it in ploughs lying in the yards of cultivators in a broken condition. I think more than one lakh of rupees have been spent on the whole district for this purpose but it has proved an enormous waste and a great burden on the pockets of these acres of crochard poverty.

(d) *Water in Western Ward and Chunar*

The means of irrigation in the district are very poor. No competing canal system in the district except in some parts of Patna district. Citizens have been and throughout the district from their own resources.

The system consists of a large bucket ponds which is suspended in the wall with a rope and a pulley. When it is filled, a pair of bullocks pull the other end of the rope by walking away from the wall. To work a channel involves much labour. Four men and two pairs of bullocks are needed for this purpose. One man is engaged at the channel, two with the two pairs of bullocks and one in the field to regulate the flow of water. Unlike other parts of the Patna district which was not known in the Ganges district and Mr. Rogers introduced it quite recently. In the system only one man or one boy and one pair of bullocks can work in a line. Two men are engaged by the system as compared to others. A channel and a Persian wheel can draw equal volume of water when the water level is from 25 to 40 feet. The Persian wheel takes to draw water at the water level is deeper than 25 feet. It has not succeeded in the Western Ward as the water level there is very deep. I have seen villages of different water levels but the price of a Persian wheel appeared at every where fixed at Rs. 200. In some villages such small amounts of very small water level for drinking purposes have been charged at the same rate. The Persian wheel can work as a public well only and a few public wells does not cost less than Rs. 2,000. A channel or bucket system and a two work on kharif soil as well. In places where the water level is very deep a channel draws more water than the Persian wheel. The contractors who sold Persian wheels promised all sorts of repairs for two or three years, but they are not standing in their promises. But with all its faults, the introduction of Persian wheels has not been altogether without blessing to the district. It has not supplanted but supplemented the water supply of the district.

Mr. Rogers also tried to introduce an water well which did not succeed at all. He also taught people how to till soil by Gyano gas coming and destroy other harmful insects by keeping incense in the field. He preached many other progressive measures against crop pests, but nobody is conscious of these devices because people cannot afford such expensive arrangements.

(f) *Consolidation of Holdings*

The work at Buxar does under the cooperative department. In many districts of the Patna the work has been done. It is called chikharth. The system is very beneficial to the farmer as it gives them big plots of land of one place instead of small holdings at different places. In the present time to reduce the cost of the system they are able to carry suboptimal benefits. Especially in the district of Ganges lands are divided into very very small plots. If large plots are consolidated at one place people will get to work on them efficiently. But work in the districts has not yet been done on any large scale in this district. Only in two or three villages work has been started mostly as an experiment.

Muscom Pits

Before Mr. Borge came to Gurgaon there were no muscom pits in that district. People used to keep their muscoms in heaps. He persuaded the people the advantages of keeping the muscoms in the muscom. Muscoms have its most vital qualities in its soil and not by exposure. By it a water the pores of the muscom is driven to the inside making the water unbreathable and safe for keeping and drinking purposes. The dried muscom is blown up by the wind, produces hot smell and causes much disease. When cattle enters in the village after grazing they generally strike their heads and horns against these muscom heaps and get the dirt contained into their nostrils and fall sick. It is therefore both in the interest of progressive agriculture and sanitation that muscom should be dug into a pit especially dug for the purpose.

Throughout the Punjab people are in the habit of making cow-dung cakes. Mr. Borge tried his best to stop this practice in the Gurgaon district. He convinced the people of the value of cow-dung as being the best manure. The farmers which it had had some difficulty in getting up the habit of cow-dung cakes. They have got no other changes and ready at hand but to substitute for it. They cannot afford to use manure used for preparing charcoal as there are not many forests in the district.

Another argument which they put forward is that the muscom cakes burn slowly and they can get them from the mud boiling needed to get more juice out of milk. It is a fact that milk boiled in the muscom waste more than that boiled in milk or wood. It is convenient for their women to apply a little fat to the dung cakes and get the milk got on it and go out in the fields. On their return after four or five hours they get their milk boiled easily without the burning any waste on it. Cow-dung cakes are also useful in smoking. One can carry a smoking dung-cake with him in the field and smoke it with work. By this method he can have fire ready at any time in the day for smoking purposes.

Mr. Borge ordered pits five feet wide and six feet deep to be dug. But people did not willingly do this. He had to exercise his full official influence through lawlessness, advice, persuasion and compulsion and by means of fines and other punishment. All official and unofficial agencies were employed to carry out this propaganda. Sardars were put in various positions for refusing to dig muscom pits. These party officials did not even whether the muscoms were heavy in agricultural work and therefore should be added to the dung waste in farmers' houses. As a result of this muscom pits were dug throughout the district. Every farmer was expected to have his pit. The muscom decomposition in the pits within six months and has an absolutely good effect on crops. People being motivated and inspired do not know how to prepare chemical manures.

Some difficulty is experienced in digging out the muscoms from the pits. The construction of the pits is such that a man has to go down on his knees for the purpose. He cannot get sufficient soil. There is much heat and considerably bad smell which may cause various diseases and sometimes even death. If the construction of the pits can be improved to about

feet in the case of digging there cannot be any doubt about their safety in increasing the yield of agricultural products.

Though muscom pits are found throughout the district they are not being properly used. There are hundreds of pits lying empty. And there are others which once filled have never been emptied.

Villages From Mills

Both Mr and Mr. Borge carried on an intensive and extensive propaganda for rural sanitary improvements by speeches, stage lectures, lectures, pamphlets, leaflets and other literature. He asked all available workers official or non-official to assist. It is common to persuade the people to keep their houses, latrine sheds, and cattle sheds and to remove the refuse to the muscom pits. He had great talks on the rights of women. He said that women should be granted all their rights that men have enjoyed and he gave all facilities to develop their facilities. They should be released from the drudgery of grinding, water drawing and field work, so that they may give more attention to the household duties, i.e., cleaning the houses, raising children, cooking and sewing, and weaving and washing clothes. He introduced electric flour mill driven by handwheel with a view to discourage the use of chakris. For a distance north about Rs 200 and has proved an expensive device for manufacturing. The farmers were kind by children and other weak minded people. They are lying out of order in the villages for want of machines. Therefore it is a great waste. I did not see a single stone in working order. At the time of sale, the collection of the machines produced all against loss of charge but nothing is properly standing in the region. Like hand-driven Persian wheels (chakris) they have also failed as means of the above mentioned reason.

Prevention of Diseases

The first thing that Mr. Borge addressed was the prevention of diseases. He asked people to adopt the following preventive measures for combating cholera, malaria, smallpox and plague etc.

(a) Cholera: Purify wells by poisoning, purveyance and protecting the washing of clothes in wells.

(b) Smallpox: Preventing vaccination.

(c) Malaria: Distributing screens and asking people to buy mosquito-nets and throw burners of it in the water pits to kill mosquito eggs.

(d) Plague: Making bars outside the villages. Steering out them by killing rats by means of gunpowder and poisons in favour of vaccination.

From people in the villages who have to struggle hard to save their land, he mostly overlooked them and asked to buy expensive mosquito-nets, medicines etc. But some improvement has certainly taken place in the rural sanitation of Gurgaon district especially in two respects viz., in the use of muscom pits and in general cleanliness of the villages. People believe that present conditions in point of sanitation are much better than before. In my opinion as compared to other districts of the Punjab there is some slight difference. For now people are again acquiring their old habits, because there is no person or committee to look after the

The holding includes land arable, cultivated, whether sown or planted, and so much as is waste or fallow. There are 63 plots in the village and the average number of acres of holdings. That gives us a total of 1.2 acres per plot, only 1/3 of the being sown.

The gross agricultural income of the whole village is as under:

Rs. 2,050 Cotton 1,164 mounds @ Rs. 7/- per mound)	
" 1,200 Jowar 1,400 " @ Rs. 24/- per mound)	
" 100 Pulses 50 " @ Rs. 10/- per mound)	
" 200 Sesha 11,000 bundles @ Rs. 15/- per thousand)	
" 2,000 Rice	
" 500 Dates	
" 1000 Guava 11,000 bundles @ Rs. 10/- per 1000 (balance of produce)	

Rs. 16,000

Rs. 12,750

The value of all the crops is converted into money, but the crops actually sold were cotton and a certain amount of sesha.

Rs. 9,200 Cotton (Price of 1,110 mounds)

" 100 Sesha

Rs. 1,500

The rest of the crops were consumed either by the village or cattle. 24 mounds of cotton was not sold but kept for spinning. Besides all this Rs. 4,500 on account of cotton did not come into the hands of the cultivators. Rs. 2,271-6-4 worth of cotton was appropriated by the weavers in satisfaction of their dues.

The following are figures of income other than agricultural:

Plough and sown land	Rs. 7.50
Sale of bullock team	" 50
Wages earned	" 1,000
Milk	" 400
Salaries of men in service	" 400
Grain's income sold	" 300
Grain sold	" 117
Wearing	" 50
Cash on account	" 50
Selling	" 25
Miscellaneous	" 75

Rs. 1,804

This total cash income (agricultural and non-agricultural total) is therefore Rs. 2,504 plus Rs. 1,000 i.e. Rs. 12,750.

We come now to the figure of agricultural expenditure. We take only the cash items, excluding the money value of labour done by members of the family, value of home yield, manure and of home-grown grain and cattle consumed by bullocks.

Cash expenditure on all parts of holdings	Rs. 1,110
Cash wages paid	" 1,000
Sow	" 100
Manure	" 100
Grain or wheat and agricultural implements	" 50

Rs. 1,360

Plus

Food	Rs. 50
Amusement	" 1,100

Rs. 1,150

Other items of cash expenditure

Total cash (Cotton 1,110 mounds)	Rs. 2,100
Clothing	" 1,000
Shoes	" 100
Building etc.	" 50
Recreation	" 100
Charity	" 100
Miscellaneous	" 1,000
House repair	" 400
Continental expenses	" 500
Expenses on agricultural work	" 200
Drink	" 100
Tobacco	" 400
Interest on debt	" 2,000

Total Rs. 9,150

Grand Total of all expenses Rs. 12,750

1/3 B. The expenses on clothing, before the advance was offered to the village, total to Rs. 7,100 and the drink bill amounted Rs. 1,000.

The cash expenses thus exceed the cash income by Rs. 1,440 (Rs. 16,400 minus 15,000) i.e., averaging over Rs. 2 per head per annum.

Among these, shoes, food, drink and tobacco, that the interest on debt is a heavy drain and calls for some measure of relief of agricultural indebtedness. The decrease in the expenditure on clothing is entirely due to the introduction of the Quaker in the village. However, the people, if they are to avoid any more of the whole gamut of expenditure on this account.

Let us now try to arrive at the total income per capita. Non-cash income here has been made up in part but many of these have been more or less theoretical, if not completely. The figure that is arrived at in respect of this village is however based on the actual figures. The gross agricultural income of the village was Rs. 16,000. Of this we have to make off two items—grain and sesha, Rs. 1,100—which are not sold at all but are consumed by the cattle. The gross agricultural income is thus Rs. 14,900. The gross agricultural expenditure Rs. 4,000 is Rs. 1,000. Add to this the non-agricultural income of Rs. 1,804. That gives a total income of Rs. 11,904. That divided by the number of members of 11 families (107) gives Rs. 11 and odd per head per year.

As regards expenses, out of Rs. 16,400 worth of produce, the peasants require cash Rs. 2,504 from the cattle and goods that they sell, and consume Rs. 7,100 worth of home produce. That plus the non-agricultural expenses (Rs. 9,150) gives a total of Rs. 18,554. That divided by the number of members of 11 families gives Rs. 17 and odd per head per year. That shows that every man in the village has a deficit balance of something like 6 rupees per year.

That is the condition of things in a village where agricultural and non-agricultural are badly mixed, and where peasants already perpetually are being ground up by more or less. The average Indian village is much worse than this village and conditions there are not difficult to conceive.

Young India

What may Youth do?

(By M. K. Gandhi.)

I got some time two days ago to write on behalf of the Agra Youth League asking the following questions.

"We are in the dark with regard to our main objectives in life. We work in companies with the peasants and neighbours of the locality but in practical method seem to be at hand. We hope that you will kindly suggest some practical way out of the difficulty. We think most is not the daily activities being done definitely. Accordingly it is highly desirable that you should suggest a definite solution of this problem through the columns of *Young India*."

The address of the Youth League at Gorakhpur contained a similar sentiment and also asked help to solve the broad problem that stands the youth in the face. In my opinion the two questions are intertwined and both can be solved, if the youth can be persuaded to make villages like their goal rather than city life. We are witnesses of a rural revolution. The vastness of our country, the vastness of the population, the richness and the climate of the country have in one aspect destined it for a rural civilisation. Its defects are weaknesses but not any of them is insurmountable. To spread it and substitute for it an urban civilisation seems to me an impossibility, unless we are prepared by some drastic means to reduce the population from three hundred million to three or less even thirty. I can therefore suggest remedies on the assumption that we must perpetrate the present rural revolution and substitute in its place an acknowledged defect. This can only be done if the youth of the country will make home to village life. And if they will do this, they need instruction that life and plan every day of their existence in the villages surrounding their colleges or high schools and those who have finished their education at the end of secondary may spend first of village days in villages. The All India Students' Association with all its constituent branches and committees that have sprung up should on pressing up efforts to carry systematically the students to settle themselves for service and to continue themselves humbly if they will be satisfied with the simple life which abounds in the villages. I maintain nearly 1500 young men of the country drawing stipend between Rs. 25 to Rs. 100, and it can also be almost an isolated number of students, house and maintenance paid, were who will be engaged in manual work. Then there are school educational institutions offering a course through limited scope, limited only because material abundance is not in fashion. I therefore conceived the question of all earnest young men who are dissatisfied with their existing attainments and outlook to study some few years manual institutions which are doing what has most effective constructive work and which present the youth of the country with an opportunity both for service and for knowledge construction. Education beyond that level themselves of these two

will make better aspect of do not in their condition the village and find an isolated scope for service, research and true knowledge. Furthermore would do well not to forget that they have to go with their family studies from the various but presents in their education during in the village. Therefore must be student for recreation, never for increasing books.

Khadair Franchise

(By M. K. Gandhi.)

Lala Har Dayal Nag wrote a letter on the morning of the Khadair election on the Congress constitution. I take from that letter the following relevant extract.

"I was the President of the Toppur District Congress Committee of which the annual general meeting came off on the 29th night. The meeting was called to be held at Gurdaspur, the head quarters of the District, at 4-30 P. M., and I reached Gurdaspur at about 3 P. M. just after my arrival I was asked by some friends not to give any ruling on the door of the members and to allow all, including those who are not entitled members of Khadair, to vote. I refused to comply and said I would adopt the procedure laid down in the last session of the Indian National Congress held at Calcutta. I wanted to vote the members with to vote if they were not entitled members of Khadair having a right to vote in vote or not to vote. They did not satisfy my friends and I was asked again to preside at the meeting. I could find no other way of modifying them than by changing the proceedings. I accordingly wrote out a letter of resignation and handed it over to them."

"I did not go to the meeting. I felt myself incapable of taking any part in the proceedings of the day. My letter of resignation was not placed before it. One of the Vice-presidents was read to the chair. After the disposal of some preliminary matters elections were moved to the next Khadair door of many members present. The president of the meeting asked for the election 'entitled members of Khadair' did not require the members to vote Khadair at the time of voting. This ruling produced an unhappy division among the members present. A motion moved. Those who thought that since the entitled members of Khadair could vote could stand from the meeting and hold a separate meeting. In consequence of the split two District Congress Committees were formed. In the second meeting were those who did not vote Khadair were allowed to vote. The question that arose from these facts are (1) Is the ruling of the President of the original meeting about the Khadair voting rule of the Congress correct? (2) If not, does the violation of the Congress rule invalidate the Committee formed at the original meeting? (3) If that Committee be found invalid, is the Committee formed by the members valid? In my humble opinion there are two important questions. I therefore implore you to answer them through the pages of *Young India*, if possible."

If what Lala Har Dayal Nag says is correct, the question whether Khadair was should have been not an Congress matter or Congress matter, it seems to me to be an extraordinary question. It appears to require to the President of the

ing money from these banks, most of which is for giving help of interest for loans given to members. I could not discuss here in detail the uncertainties and setbacks of these schemes. Nevertheless, their working capital is more than 25 lakhs. Members who made loans a year or the longest time but the uncertainties are not forthcoming results. Since the last three or four years wages have been regularly paid and members generally find it difficult to repay the loans at the interest time is. The actual dues are being postponed to the next month every time. Therefore actual benefits have failed.

There are some other difficulties which repeat themselves here. In these Kshetras money is generally advanced at the time of the collection of interest. The amounts are advanced, while small amounts are not generally given to the members. Only two Kshetras therefore, get the funds and the payments at a time, leaving small holdings, have no access to these funds. Membership is very much limited because of the unlimited liability of members. The ordinary farmer is keen of due and has still to fill back again. The farmer who charges substantial rate of interest.

The banks are unable to deal with debts by mortgaging all property, movable or immovable of all the members or of services of the members in the case may be. The loan is advanced here along the lines under the provisions of the Punjab Land Mortgage Act. It is a time of the money of the Kshetras. On the whole with all its drawbacks the co-operative movement has been to the benefit of the Kshetras.

Social Reforms

Along with other social reforms Mr. Nayyar made it a point to include social reform in his programme. Both Mr. and Mrs. Nayyar travel through the length and breadth of the district to see the rural conditions. While Mr. Nayyar was active in conducting to the male population, Mr. Nayyar was working hard in the cause of uplift of women. They carried on propaganda for social reform under following heads:

- (a) Prohibition of child marriage
- (b) Education of girls in the rural schools
- (c) Abolition of purdah
- (d) Cancellation of dowry expenses

(e) Introduction of marriage register by which marriages are being recorded at very much lesser cost.

(f) Propaganda upon 1 superior legislation, though there is not much to it. One of Mr. Nayyar in the district. It is noted that he had no object to yield the reputation of the women by encouraging education and (g) Conducting conferences.

Conclusion

So far as propaganda is concerned it has been extensively done throughout the district. If you visit any part of the district and question the people about the uplift movement, they are fully aware of the steps that Mr. Nayyar has provided. But people are not acting accordingly, mainly on account of their poverty. The money spent and services employed for the propaganda have not yielded any wonderful results as is often proclaimed by its advocates.

To carry on his experiments Mr. Nayyar drew help from the District Board funds. The District

Board has therefore run bankrupt. I tried to get the most honest of the several members of the District Board for the last six years, but could not get them, as most of the clerks made the trouble of seeing the old accounts. They also hesitated to submit their accounts to a auditor. But some sympathetic and reliable persons told me that the District Board is under a debt of about 1 lakh. Further, most of the telegraphists have suffered heavy losses by making health centres, from which no practical good has resulted.

At the time of his departure Mr. Nayyar spent a total of Rs. 15,000 for continuing the uplift work in the district and collected that money to the Local Community Council and appointed a Lady Representative for the women uplift work. Government was also giving him full official support and financial help in carry on his work and propaganda. Government granted Rs. 15,000 for three years for the District School of Extension and Rs. 1,000 yearly for the Rural School of Community. During the last year Rs. 21,000 were granted for the village guides. The Lady Representative in extension was less than 1 or 2 thousand rupees a year out of the funds collected from the general public for women uplift work. Every year his demonstrations at Palwal are regarded as huge expenses which actually costed him 15 to 20 thousand rupees. When this half of the amount is actually given by the Government, they pay also Rs. 1,10,000 were mentioned. But the Palwal show was not held on account of scarcity of food and fuel. Moreover, there was no time to organize the whole show. I have not mentioned so many other more expenses. Mainly on the above mentioned items I may with certainty that every year between 25 to 40 thousand rupees are being spent on rural work in the Gurgaon district.

Being the licensed official of the district Mr. Nayyar could command much official influence to make his movement a success. The Deputy Commissioner is the able master of the district. He also did this to question his authority. Here I want to quote in his own words from the paper that he read in England. The says:

"To avoid misunderstanding I must here make a confession. I was the head of the district. I always worked hard in close with the rural leaders, but once I had their work on my own programme, I did not hesitate to use the whole of my official influence to which assistance for it to get a half of out in the village. . . . Without the help of my official position what we did as a rural work might well have taken twenty years."

From the Deputy Commissioner in the village authorities, all were active and in duty bound to carry out the propaganda of rural uplift.

Mr. Nayyar spent a separate department of village guides, the milkmen, dairy-plant, uplift workers under them he organized village parties, village basket-makers, village women etc. He published and distributed thousands of pamphlets and leaflets concerning uplift ideas and steps. He started a District Gazette published twice a month to propagate the uplift scheme. He organized the Palwal show to demonstrate

the various aspects of his movement by agitators, conspirators and thieves.

In Mr. Deygna's view the above mentioned agencies, were working actively, under official powers. Since his departure practically no work has been done in winning his split scheme. The forced, organized and thereby enthusiasm of soldiers and landholders has automatically subsided. During my tour I came to know from the village parties that they are watching absolutely on tenter to further the cause of split. I did not find out a single village party meeting, distributing pamphlets or leaflets, following major leaders' lectures, or conducting any training parties of split agents. The District Committee was also closed after Mr. Deygna's departure but it was again started in February 1939. Secretaries at the district of higher officials and disgruntled workers they make several arrangements to lure performance and show. Mr. Deygna was very keen about luring disgruntled people to active work. Especially at the sessions of the Legislative Assembly at Delhi he used to invite official and non-official members to visit Gurgaon. They were taken noted the conditions at the land quarters (Gurgaon). Sometimes they were noticed at the neighbourhoods or called under village at a distance of about 2 or 3 miles. The disgruntled workers were usually placed with his work and absorbed in any work. After Mr. Deygna was abruptly warned about his work in the press. He concluded from his publications in all parts of the country and even in the state.

I during Mr. Deygna's efforts in the direction of village split. He was maintaining and back-swinging and actively carried out his programme. Both he and his. Deygna remained on tour to the village preaching their ideas to both men and women. They were related with the necessary work. They conducted their conference and told their best to make their scheme a success. They did not think any labour. They preached dignity of labour in the villages by working night and work their own hands, and by working on the plough.

I have discussed the various aspects of Mr. Deygna's scheme under different heads. Some people give a very much exaggerated view of what has happened at Gurgaon. It is claimed that it has been turned into a paradise. New huts have been erected. There is more propaganda. His propaganda schemes have been effected. I did not see anything like paradise anywhere in the district. The huts have no better yield than in other areas. Mr. Deygna's improved implements and methods have produced no something really. Exaggerated people are no better off than before. There is no great scarcity of food and labour. People are starting under another poverty. They cannot think of anything except their bread problem which will remain unsolved. The big and dangerous propaganda has started the village's to some consciousness of their better condition. After Mr. Deygna the work has almost stopped. It cannot give performance when it is required from above.

[Continued]

The Leaders' Manifesto

The following manifesto issued in reply to the National programme of the Congress from the members of United Hindustani Sabha, Dr. Asaf Ali, Dr. Bhabha, Sir Tej Bahadur Sapru, Sir H. K. Mun, Subramanyam, Pandit Mahasay, Gandhi and other representatives leaders of public opinion.

"We, the undersigned, have read with careful consideration the National programme of the Congress of India's future status among the nations of the world.

"We appreciate the necessity underlying the desire, to alter the days of the British Government in place of Indian people. We hope to be able to make our co-operation in the Ministry's Government in their effort to achieve a scheme of Dominion constitution or independence suitable for India's needs. But we deem it necessary that certain aims should be done, certain policies should be cleared up so as to ensure that the entire the representation of the principal political organisations in the country. We consider it vital for the success of the proposed conference that

(a) a policy of general consultation should be definitely adopted to induce a calmer atmosphere.

(b) political relations should be treated general manner and

(c) the representation of progressive political organisations should be effectively secured and that the Indian National Congress as the largest among them should have predominant representation.

"Some doubts have been expressed about the importance of the paragraph in the manifesto made by the Viceroy on behalf of His Majesty's Government regarding Dominion Status. We understand, however, that the intention is to meet up to demand when Dominion Status is to be established but to leave a scheme of Dominion constitution for India. We hope that we are not mistaken in this, regarding the import and implications of the weighty pronouncement of His Excellency the Viceroy.

"Until the new constitution comes into existence, we think it necessary that a more liberal spirit should be infused in the Government of the country, that the relations between the members and the legislature should be brought more in harmony with the object of the proposed constitution and that greater credit should be paid to constitutional methods and practice. We hold it to be absolutely essential that the public should be made to find that a new era has commenced even from today and that the new constitution is in the last stages of that fact.

"Lastly, we deem it an essential factor for the success of the conference that it should be convened as expeditiously as possible."

CONTENTS

	Page
The B. P. News	A. 261
Study on Rural Extension	B. 2. 262
What may Youth do?	C. 2. 263
Editorial Direction	D. 2. 264
In B. P. News	265
The Leaders' Manifesto	266
Class	E. 2. 267
In B. P. News	F. 2. 268
Notes on the Manifesto	269

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Confidence

The huge ship of South American exports steamed from our wharf a merchant vessel who conveyed passengers with commercial motives. An air of mystery of labour to command furnished with its experience. The latest experience, the Brazilian Steam Navigation Company, was captured as much through patience as through evolution. The steamer came ashore, disembarking not as happy with the modern requirements. The removal of such a way of trade at this position is a great loss to the country. His doubts are falling upon the shoulders of his only son who is just to the making. For Dr. Bhabhadrar has all the passions of his disappointed father and if possible a greater love of the labourers captured in his father's many business. I make my statement to him, his aged grandfather and the other members of his family with whom I have had the privilege of enjoying intimate relations.

M. K. G.

Village Improvement

(By M. K. Gandhi)

I hope the reader carefully followed the articles by Late Dattatraya which were published in five parts. They contain, I think, a dispassionate review of the famous experiment made by Mr. Dnyanesh, the late Deputy Commissioner of Gujarat district, known as the Gujarat programme. Whilst the articles were being published, I made up Mr. Dnyanesh's book called *The Revamping of Village India* being the second edition of his Village India or India as it was originally called. So far as, one can judge from Late Dattatraya's article, the Gujarat experiment, the village revamping work has proceeded virtually in India. After Mr. Dnyanesh's book was named upon Gujarat, the people who were working under his supervision at present have to have gone to sleep, the various jobs being completed, the new villages rising and re-emerging from the ground.

The reason for the failure is not for its work. The reform came not from within but was superimposed from without. Mr. Dnyanesh made two of his official positions to put in much progress in his rural area his reformation and upon the people themselves, but he would not carry conviction by force, and operations are revealed in various ways lacking. Mr. Dnyanesh thought that the people would convince the people. But that is not how reform works. The village's path is always only with space but with space, and he has to walk slowly. He has to walk, but not jump. Mr. Dnyanesh was impatient and

wanted to cover a long distance in one stride, and he failed.

When an official becomes a reformer, he must realise that his official position is not a help but a hindrance. In spite of his Hindustani efforts, people will respect him and his methods, and they will meet danger where there is none. And when they do meet danger, they often do their best to please the official than to please themselves.

The other handicap that Mr. Dnyanesh inherited was the almost total lack of his last for revamping money. In my opinion money is the last thing that a reformer needs. In my opinion it is more to him as a means to an end, not as an end in itself. I have always distrusted reformers who have played with it, because and as an end in itself. Where there is real, adequate knowledge and faith in oneself, financial resources are always found, but Mr. Dnyanesh relied upon money for the success of his experiment. Then upon his death he found out the people. So in spite of his having had Rs. 50,000 a year according to Late Dattatraya's estimate, he was plain that many things about development only for want of money. His confidence is available. So much for the actual experiment itself.

The book deserves careful study apart from the experiment. There can be no doubt about Mr. Dnyanesh's sincerity. Every part of the book proves it. The technical work of many of the reader's suggestions is indispensable. The book is able to show, and every one who wishes to do village improvement work should make haste to study Mr. Dnyanesh's volume. The details in the village described by Mr. Dnyanesh are as follows:

1. The present methods of farming are bad.
2. The village is dirty, he lives in dirt, and the disease and suffering.
3. He is the prey of epidemic diseases.
4. He wastes all his wealth.
5. The people are miserably ignorant and degraded and stupid.
6. He pays no attention to his home or his village, and spends no time or thought over bettering himself and his surroundings.
7. He wastes all change in a dissolute and unprofitable way, present money is in other evolved countries and in other parts of his own country are making, and what he can harvest unless if he sets his mind to it.

There is much suggestion in this description. The Indian village's methods of farming are certainly not bad. Many have pointed out that he has

a valuable knowledge of agriculture which is not to be despised. The second and third defects have, I fear, to be admitted. The fourth is largely, if not wholly, inestimable if only because he has no wealth to waste. The fifth, sixth and seventh are largely met. The remainder suggested an algorithm. I summarize them as follows:

1. Keep good cattle.
2. Use manure as manure.
3. Use good seed.
4. Put up Fenside wheels.
5. Buckle the manure in pits.
6. Stop cutting dung cakes.
7. Make use of village drains.
8. Buck your fields and divide them into squares according to levels to prevent wastage of run water.
9. Conspicuous poor buildings.
10. Harvest for the whole year through the mill.
11. Grow grass on every vacant space.
12. Incubate your cattle against disease.
13. Kill the fallows, potatoes and peas that close poor crops with you.
14. Develop pasture land.
15. Calves and your best well and divide the rest in pasture.
16. Use water-painted paper for carrying your well water.

17. Stop the wastage by sowing whatever vegetation will grow and hold the land.

18. Strength and clean your land and channels.

Many of the suggestions are admirable. What is new requires careful examination. Most of what is old is not capable of improvement. As the modern implements, after fifteen years' continuous improvement and without any prejudice against implements and after having tried many of them at the farm, we have come to the conclusion that most of these implements are useless, and I may assume the reader that we have not made a hash of it all. We are making steady progress, but there are very few modern implements which we have found to be of much use. I hope to give later a definite note upon this Fenside experiment. Meanwhile I would say to those who go to the modern implements 'Beware slowly' Conservation of manure and the consequent stopping of its waste destruction through dung cake making are suggestions worth taking up. Frequent use of bollocks is undoubtedly a strong evil. Dung-fertilization alone can cope with us and so conserve us for manureless fragments. All the suggestions require iron discipline and self-discipline. The carrying power has no discipline and has no self-discipline, because he thinks that poverty is an advantage from which he cannot shake himself free. He thought has valuable suggestions about sanitation. He would allow no swamps, colliery, dung, refuse etc. to be thrown anywhere but into properly dug pits. He gives elaborate instructions for using manure pits as latrines. I cannot resist quoting the following line but fruitful conservative paragraph:

"This rubbish bag is kept all round the outside of the village, and the municipal, national and everywhere defends the village, and sometimes spoils it, down up and is blown all over the village by the wind and is stirred up by the feet of men

and girls. It falls into your food and drink, into your every coat and coat, and goes into the lungs with every breath they breathe. It has been part of your food and drink, and you and your children are daily poisoned by the filth of your village. Besides this, it breeds monstrous flies, which sit fast on the filth and then on your food, your drink, and on your children's eyes and mouths. And remember that the flies do not wash their feet on their off their shoes when they visit you. Can you imagine any cleaner way of reaching permanent ill-health and bad eyes, and an early grave for yourself and your family?"

"The Grapes village farmer," says the author, "has the direct experience of the worst of public-house men." He would therefore have the village in open windows in his house. He will guard against wastage by five modifications. He would guard against plague by incubation and self-killing against disease by well-cleaning and patient management for drinking water and against malaria by sprays and mosquito nets. The manure with which Mr. Breyer speaks of incubation and incubation is manure which can become that most infectious agent of both with the greatest ease. Vaccination is daily being proved to be an explicit remedy, and plague incubation and the idea, whatever most they may possess as a temporary relief measure of they do it all, are self-disciplined between making men a walking dung every time before he natural death. There is abundant testimony to show that where there is clean living there is no fear of plague or cholera, both being diseases born of filth and incubation. Well-cleaning and a clean method of drinking water are no doubt good, but only as a preventive against disease for many other things. Given to that with a modern remedy, and manure can, I have been treated, experience, are not within the reach of cholera. More than once has Mr. Breyer borrowed experience of the chronic constant disease of the walking cholera of India. It is perfectly useless to suggest remedies which are beyond the power means of the people. What the people may be capable of doing when the cholera's system is reduced to bedrock is a consideration of what they could do to win the reform in making do with using them.

The following is the remedy suggested by waste.

"Exclude the petted child of almost everywhere on his and other such exposures, poultry, swine and everything."

I fear that the "abundant experience" was largely only in Mr. Breyer's imagination. It is not in the least people. The vast majority of the nation live on money in spite of my necessity. The poultry business is the old-faded trick. I have now moved amongst hills of money all over India. I have myself searched against poultry and experienced many miles of it. I know that there is no money about it. But if the number of those who can afford chickens is small, that of those who can afford poultry is smaller still. Millions want other things more or worse than poultry. Many were born in simple circumstances and could wear silver bangles and rubies. A microscopic number have any gold on their persons. What chance the advice to turn poultry into cash and bank it is in my opinion probably small. But

children, when considered as part of a programme for village reconstruction. The same may be said about quarrelling. What the amount of litigation is or doesn't exist is small and secondary, it is rather confined to those who have, but the millions are the have-nots, and so a programme of village reconstruction can't be thought of that will, help, uplift and lighten misery.

To make a happy home Mr. Bhausa would have to be the woman and make them home-pleasant and equal partners in the house. He will send the girls to the school with the boys till they are ten; he will be in touch. He will not marry them while they are children. He is energetic and even eloquent in the night of women. There are two passages worthy of consideration.

"When your wife is to have a baby, you choose a dark and dry room and send for a stranger's wife. Why do you not send for the stranger when you break your arm? Why not treat some of your own women as mothers-in-law? *Kanyas'* what have no more business to be mothers than they have to be doctors. Would it not be far easier for your wife to be attended by one of her own people at such a busy time than by the lowest caste in the village? There is no more noble work for a high-caste woman than the work of a nurse of the."

"That covers the darkest and least dry part of the house for your wife and family. They are just as important as you, and their life isn't in just as bad for you as your own. You can keep it by going to the fields. Your women and children must spend a lot of their time at home. Therefore give them the best and safest part of the house." Here is another passage of good beauty.

"Men is the only creature that discrimination between his male and female children, and treats the females as inferior. Your mother was once a girl. Your wife was once a girl. Your daughters will one day be mothers. If you are an inferior creature, then you are yourselves inferior."

I hope the reader will share my expectations of the following passage about dogs:

"The dog is called the friend of man in Germany, he is treated and much better than a woman, and is the enemy of man. Keep a dog by all means, but feed it regularly, give it a bone and a collar, treat it and look after it properly. Don't allow unscrupulous dogs to roam the village, spoil your food, keep you awake at night by barking, and finally go mad and bite you."

There is much more that is valuable in his book. There is not a defect in the village that has escaped his eagle eye. His ideas on village education are in my opinion perfectly sound and difficult to improve upon. I cannot resist quoting the following passage:

"The object of a village school is, to make better, more intelligent, healthful and happier villagers. If a ploughman's son comes to school, his schooling should be prayers first, then when he comes to follow the tail of his father's plough he

will pick up the work more quickly and arrive more skillfully at all his business than his father did. Above all, the children must leave at school, how to lead healthy lives and protect themselves, from epidemic diseases. What is the use of teaching boys who are going to go blind, become soiling very physically handicapped, or even to die before they reach manhood? What is the use of education when the home is dirty, unwholesome, and epidemics are liable to sweep away the whole family, or leave the children blind or maimed?"

And in this and he would make the village teacher not a man who could only impart a knowledge of the three Rs. He must become a genuine village leader, a centre of habit and culture whom the people trust, to whom they refer their problems and whom they consult when they are in doubt or difficulty. "The teacher must take and hold his proper place in village life. He must practice what he preaches, and set the example of working with his own hands at all the useful pursuits he recommends. His grasp is the dignity of labour and the dignity of manual service, and he must be something to set about cleaning the village or adjusting an iron plough as he is to teach reading and writing."

I must confess myself awed, and he fulfilled with understanding a part of the valuable contribution to village reconstruction literature. The scheme as far as it goes is on the whole good and practicable. If the information that has been given by Late Bhausa is to be relied upon, as in my opinion it should be, the execution has been in my the least, extremely defective, yet however thorough want of will and effort on the part of both Mr. Bhausa and his partner, but because of the official environment and pressure which he and his were unable to overcome. But this book is one which all of us who truly loved would without order. I know that Mr. Bhausa has been bleeding, and putting before his English audience, deductions from his limited observations which they could not possibly challenge and which at that distance would appear to be much more exaggerated than they would if repeated in India. But I have not allowed my examination of his book to be affected either by his English audience or by the narrow nature of his argument. As a reconstruction deeply interested in village reconstruction I have endeavored to take what good I can out of a book severely written.

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Manager, Young India

among the first to help a Hindu brother in distress. Though there was no want of enthusiasm at the meeting, it was impossible not to notice the absence of any notice from the students and professors. Throughout the time that was our first experience of a students' gathering addressed by Gandhi whom there was no voice raised for Gandhian-ism. The reason was all the more noticeable for the fact that Gandhi conspicuously refrained from making any mention about it at the meeting. At the end of the meeting he was besieged for autographs. He straight away named his price "If you will leave my autograph you must promise to visit Kailash." After a little hesitation on the part of the first applicant every name forward with their promises and secured autographs. Several others came the next day to secure the autograph in exchange for promises to visit Kailash. There were at various times several hundred in all who did not receive my special description—

In Mathura

From Aligarh taking several places on the way we next we passed on to Mathura. The absence in this celebrated holy place of Hindus of anything to prevent one of the intensity of Krishna, the first among the warlords of the world as Gandhi called him at the public meeting, poured upon his mind, and in reply to the addresser Gandhi stepped his seat before the meeting on behalf of the river. He said a river in Mathura and the surrounding places reported to be the birthplace and the playground of the dream hanger of the era had a right to expect that part of the country to share the ideal which in the world and in prison life, your model school, with almost at the point of water even as it was said to have been in Krishna's age. A river would expect the people of Mathura to share the experience, purity, simplicity and harmony of Krishna. He would also expect to find the deepest attachment to be taught with affection and every consideration. "I see, as I go through the streets of Mathura, with their houses crowded, even who give us little milk as to be an economic order. I see in this holy place the cheapest houses where the poor whom Krishna protected and sustained is slaughtered for man's food. Do not suppose that it is the Hindus or even the Englishmen who it is the first instance responsible for this shameful state of things. We Hindus are primarily responsible for it. Once we be killed as they are but humanity as a common burden on the head, and if they are not killed or taken they will be slayed as they are already being slayed to assemble for its brotherhood. Hinduism is in the first instance perpetrator of the vast majority of India's crime. It is they who sell their children as their buyers. If we would but do our duty towards the dream child whom we often to worship, we would study the disease of caste-leprosy and would make it a point of meeting that they are exposed to any child in the world in their capacity to give milk and pure butter. If we would do this we have to discard typical superstitions and superstitions however sacred they may be."

Gandhianism

From Mathura we next to Gwalior on our way to Bhopal. The night that Gandhi was in

Gwalior, passed here more even than in Mathura. Gwalior was visited on the early morning at 7 o'clock. As we passed through the all-night street of Gwalior we faced a pile of bodies and bodies both with their protruding heads. At the meeting we found men looking on as if they had just come from their sleep, prepared in dirty clothes, with eyes and ears awakened and without any sense in their eyes, or intelligence on their features. To add to his grief, the carriers who presented the Hindu gods said "This place is filled with Brahmins who are Brahmins—beggars, and as we are unable to give you a large party." This drove from Gandhi a speech which I could not repeat. He made no reference to the poor and would not make the appeal he normally makes for money. "You have brought me," he said, "to a place which does me in my dignity. I belong to a Vardhaman family. From my childhood I have been taught to think of the birthplace and the playground of the dream hanger as places which would make a man demand that men if he visited them. I had no such feeling as I passed through the streets. This is the place where Krishna is alleged to have taken his birth. This is the land of Gwalior and protected his sacred cowpans and their cattle from being slayed by the cows that were passing upon them. But the spirit of that cowpans of humanity and its companion the cow I must have. I would I see disappointed, while and I see before me men and boys without life or heart and I am told about and I find Brahmins described as beggars. But as were those, the Brahmins of old. They were those who had seen God face to face and inspired in all was the sense of no seeing God. It was not to charity that they lived. Their maintenance was based for them as a matter of privilege by those whom they endowed with divine knowledge. They were in the days of Krishna, the cowpans of that religion. They accepted an opportunity to themselves but they commanded respect and reverence by reason of their service of humanity. I am no more of this as called Gandhian." The meeting in Gwalior did not occupy more than twenty minutes, for we had to take several places before reaching our destination which was Bhopal.

In Bhopal

In Bhopal we stayed at the Prithvi Mahalaya where the meeting commenced in the evening of that happy night. Ram Mahadaya Prasad. I must not however say to describe the atmosphere in the Ram Mahalaya House as the Gandhian-ism of which Gandhi visited. At the public meeting there was the meeting of the Ram Mahalaya house by Gandhi and he address to the students of the Prithvi Mahalaya. Acharya Jagdishan had purposely postponed the annual function of the Vaidya to the time of Gandhi's visit. Gandhi led the meeting ceremony as its contents for passing a solemn tribute to Raja Mahadaya Prasad whose noble example of self-sacrifice and patriotism he commended to all the country. To the students he said "You will not have deserved the wonderful favour of Raja Mahadaya Prasad if you do not labour for your neighbours. Your education, if it is a real thing, must lead to happiness in your surroundings. You must devote a certain

portion of your time daily in serving the people around in a practical manner. You must therefore be prepared to take the roughs, the bores, and the brats. You must be able, standing straighter of the body, place "that sword by the widest part of your shoulders, not leaning by loose heavy hands." I have had Buddhist masters a rare large number of masters who have come gradually from Nepal to gain the knowledge of their lives in Buddhism. The past masters there are just a small portion only for repeating in comparison the dream vision Radio Nigam. It is to be hoped that those who are capable for repeating this study will give some work in the wisdom rather than make it as had before by doing not clearly as against their repeating the words of that study a wide repetition can have no value about it.

A.

Academic Practical

(By H. K. Gaudin)

A Student writes

"They allow you give credit to your studies which are quite correct in the academic sense, they give a lot of temporary satisfaction in the mind but in actual practice learn the child as involved in you. Take the student your eyes, 'Only a second light on the points of emphasis.' It is all right in the afternoon, it does for its time being being not a part of mental consciousness, but of what will be it in actual practice? You preach your gospel of mind force to all and sundry. But do you think that there is any chance of your students taking being seriously taken by those who have not faith even in the speaking word and faith? When your preaching, for like persons have even a little mind study failed?"

I certainly hope that my advice about real force is not altogether wasted though it might seem contrary for the time being. As our English proverb says, 'Constant dropping will wear away a stone.' And it is my faith that what seems trivial to the conventional today will be repeated as practical tomorrow. History or religion with such common. If the word 'real force' appears a commonplace in our students today, it only shows in what an almost plain we are entered. For it is not mind study, that things of the spirit cannot be repeated as repeated as repeated by our words, and therefore inevitable since appear to them as practical?

My faith in better demonstration of the help of more students today to every day. What stronger proof of the proposition can be needed than that a number of these hundred million Indians in today being ruled by less than one lakh (Englishmen)? The very night of a last party in Egypt a thousand sleep. The reason is plain. The sleep are aware of their weakness, the loss of its strength. And the demonstration of strength of the latter overcomes the material strength of the former. By reason we are not before that 'real force' or 'spirit force' may not after all be a mere idealism, at least of comparison but a substantial reality.

I do not wish to develop the strength of wisdom. It has no use but only when it is backed by the

inner light force. Millions of men are left in darkness by repeated thinking of it as a valuable thing. These same of religious, administrative of centers of spirit in terms of the strength of bodies, in other words these eyes have made the most remarkable. Thus we do want to develop a state of mind only like the, say, we the still become available and shall be ourselves from my dream.

It is my firm faith that the students of our sacred schools, in some hundred though they may be, if they are inspired by a real spirit of sacrifice and service and a living faith in real study, will stand the country in far greater than that of the students in Government educational institutions, not together. That makes a more than common of social theory because it is true in practice. Indeed I think that what cannot be proved in practice cannot be proved in theory.

When Gaudin declared that the study was sound like a fact and proved so in way, he was subjected to a victory and a defeat, and was greeted with silence. But today we know that Gaudin was right, and it was his opponent, who believed the study to be necessary and for his a fact, that was losing in the standard of their acceptance.

Modern education tends to turn our eyes away from the spirit. The possibilities of the spirit have of real force therefore do not appeal to us, and our eyes are consequently riveted on the sciences, history, natural laws. Surely this is the very best of all misapprehension.

But I have no hope and patience. I have to acknowledge faith in the conviction of my proposition, a faith that is based on my and my spiritual experience. And every student, if only he has got the faculty of patient, determined search, can expect mentally prove this for himself.

1 That some students are weak.

2 That all have other than real force in history and thus.

It goes without saying, that if the above proposition are correct, it should be the constant endeavor of every student to see himself with this methodical witness of spirit force for the of self-discipline and self-purification.

(Continued from Magazine by P. J.)

A Correction

On page 552, last column, the line at the last end of Group under the figure Rs. 1,12,000 should be read as Rs. 12,000.

CONTENTS

	Page
Yogi's Improvement	H. K. Gaudin 65
My Faith	H. K. Gaudin 66
Demonstration to the Way	Shakti 77
The E. A. Force	E. H. 81
Andromeda's, Personal	P. J. Gaudin 82
Chatterbox	R. E. G. 86
The Science of Psychology	R. E. G. 87

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Rooting It Out

21 have described in these pages the way in which the Kulis of the Jalisco Taluka in Surat District are trying to take the death of death. In the Ghel Taluka instead of seeking to protect, they have asked more or less sympathy from representatives and Government during recently with those who death and those who have anything to do death or indirectly with the death matter. There are 31 villages where the Kulis have the bulk of the population, and last general meeting of the whole state conference entitled 'The Ninety-two' is in The Ninety-two that is in charge of the prohibition campaign in the Taluka called on vigorously under the direction of the Prohibition League of India at which 500 Kulis of India in the morning spoke.

The system obtaining in the district is the lawless, of legal things and legal things and legal things in the higher bodies as public meeting held for the purpose. The whole thing is mostly held by the Kulis who are not within reach of the authorities. The legal things and legal things, however, are often taken by Kulis and others who are in some cases be treated. The result of two years' propaganda in the Taluka has been that in 1927-28 the number of those tipped was nearly half of those tipped in 1925-26 — there being a corresponding reduction in the number of deaths, and consequently has also considerably gone down. It is always ready to give the most estimate of the district in 1928 in the correspondence, as a part of the Correspondence and to publish statistics of correspondence. They are concerned about process, very not about correspondence.

The campaign has been asked to work good result this year, and the Government would not mind any to remove the cause of my village and to stop the movement if it possible. I have had no success, all these years, to enable with the efforts in my village in which my child has, I consider, have once for and for tomorrow. But I stopped the Government, through and with much hope. I thought I had been confident like and Deydhal, and made the statement before they were actually in the same. The facts were highly done. For two years my village had no legal death, nearly because in 1927 and in the year for support. The British authorities had tried to all sides and last year an attempt of my village had been made. This year, however, one day with my own confidence let all their year in a legal matter and then I have had some of them of independence. The names of one of them was particularly mentioned recently as but let his house come the

time for buying the shop in a neighbouring village would have been left. The men in that village had previously refused to let their house being of 15 villages in the neighbourhood had therefore recently met and resolved to boycott the whole of the village. The bulk of the population of the village are entirely dependent on Kulis for agricultural labour, and they refused to be the members of an eye who another the personal boycott upon the same. There was very great excitement over the resolution, and the only way in which to overcome the Kulis seemed to be for the rest of the village to boycott the two who had been imprisoned in among the others. I had a talk with the village folk, and that their boycott would have an meaning and would not appeal to the Kulis. I got the two gentlemen who were reported for prolonged absence of the members of the campaign. I explained to them all, as much the movement of the campaign, as it could character, somewhat as it was carried on by a community which was the members of the Kulis, and I also drew their attention to the various correspondence of their small gains. These men were not there at last because got then (the latter year), but it meant the general way of that prohibition, which is the result of nearly 500 to their cause. 'You will not be 500 out of 500 men but the Government will not easily make Rs. 2,500 out of these men! I said to the friend who had let let 21 times. The answer — in my making of the moral — was was right from as much to let 21. He saw the wrong he had done. 'It is already done, he said, 'and the men are now being treated, but I promise not to repeat the mistake. The other gentleman also made the same promise, and both were prepared to do some process for. When the Government and Deydhal came, the decision had been reached that the village people should put a confidence supporting the prohibition campaign, regarding the action of the two men, and requesting the Kulis to surrender their death also to some of the members of the prohibition to do some process, and also regarding the various correspondence for an effective boycott of the body house. The men were not and resigned, when the resolution was passed, what the process would come in. The next morning we were discussing the process while the external question that were open and upon one when was the security of the they are being done next year. 'I will not eat the married meat,' concluded one of the men. We closed with the offer and relationship in order to the process with men and women. So on the subject Deydhal day a pledge

was drafted and circulated in the effect that the village leaders would do away with all the traffic from belonging in them. If the two officers in the district then, by way of persons, why should not the post do it, as a support of the campaign, and also in the post the persons concerned characters? The thought is, and within a few days there were numerous signatures, one of the signatures being myself. I had an account that in a price of land which happens to stand in my name there were as many as 10 more. The American was the intention of the thing and succeeded suddenly. How about the Kols of the village? In every one of the lanes in the village (excepting those they had been already given this year) would be posted out, it would have a tremendous effect all over the District and in fact more than the border. The poor Kols saw the strength of the argument, but some of them hesitated. The expenditure of a few of the lanes of its capacity to produce timber, would be several times, and how could poor Kols make the sacrifice? But when they had pledged themselves to abstain from drink, when was there for them then? These warnings that the trees being kept alive would actually bring the government of their customers into existence. All accounts of various persons represented him and in the end. And they passed unanimously. And I wish a great confidence was passed on an experience day, it was foolish to delay the execution in a future date. The government in the village, including boys from colleges and various ones to wrap their holidays, immediately formed a brigade and armed themselves with axes and other tools. I was three days in the village. Nearly a hundred trees were preserved for every day, only with trees being allowed to stand as were too old for the year or surrounded by standing crops. The work is well going on, and will go on until the village is all of the present time. My range today took for Dahan at my rate.

But how could persons, or any good thing before itself? The work had spread to other villages further than we had imagined. A neighbouring village where we had a meeting the next day enthusiastically welcomed the suggestion for getting down the trees and promised soon to follow in the footsteps of the neighbour. When however we went in one of the 45 villages that had, but a few days ago regarded us as a village, we saw an encouraging sign. The population seemed to feel that the persons had overruled the work and were finally successful. On their campaign from the beginning of the year, for good and all, they wanted! They had thousands of trees and some of them were perhaps looking forward to a day during which they might share their first without a loss, a few of a house? It was an easy job to spend with them. But now by the time the campaign came, the total being 25 by the time we left the village. The 'Mand, too' will now mean to consider the question of extinguishing all the trees that is the presence of members of the community, extinguishing them in the forest for the good of the year.

If the thing succeeds, it will mean, it is not difficult to imagine the immense consequences. The

workers certainly more, because and will continue to strike with the forest land.

M. D.

Footnote—As we go in the year, I have a letter from Parthi that the movement has begun to work in other villages like Bantel and Lakshmi. In a village in District called Algal they have already cut down a thousand trees.

M. D.

Notes

Indians in Fiji

A telegram from Suva says, "Indian members, under various branches proposed Council Koro, all those rejected. The reason that the Fijian Legislative Council would not have Indians as a common Member. That would be too much for the white population of Indian labour. The Indian membership, elected by Indian voters, only have really no influence in the Legislative Council. I sympathise the three members on their political rights in having proposed from the Council by way of protest. I hope that they will be an account necessary that Indians within a common franchise is obtained. Having suggested however they want out of side but continue their agitation for the simple reason to which they are entitled. If the Indian colony in Fiji is well represented, the extent of non-Indian population is bound to break down through natural effect."

Is it a Sign of Indulgence?

A student writes from Lucknow as follows:

"I am a student of the Lucknow University and see Khadi and read things about indignity. I am typically interested in the movement of Khadi. Your collection for the Khadi fund have moved a point that is of importance to me. I was a subscriber applied to the Lucknow University Union Goods Fund presented to you on your recent visit to Lucknow. I thought then that the subscribers were committing themselves to the principle of Khadi as of a great value for India and therefore for their duty was. But I have now discovered that they had no such plan. They think that their duty was limited with the support of their subscription to the fund. I see no change in their national habit, the same people still eat meat, drink, and are excluded. The question then is: Was it for a purpose of the use of using foreign goods that they paid their subscription or for the sake of giving an indulgence for indulgence of foreign cloth? If the latter was the case, you will forgive me, but it seems to me that your involving such subscription is very much like the sale of indulgence in the Roman Church. It means that non-Khadi-ists should give to the Khadi fund, the Khadi-ists and eat. And I know that you are attracted by an indulgence and that you expect us to use Khadi if we pay for the Khadi fund. Will you deal with the matter?"

I should be very glad to discuss that the students agree, who pay to the Khadi fund do so not with a purpose of using Khadi themselves but merely to give for their conscience. I have wanted to "paying" their subscription that their purpose of indulgence was correct of their devotion was Khadi as far as they can. The writer of the letter seems

think that Christians do not understand. The fact is however, is that those who have kindled the light among ourselves. If people merely paid homage to the Hindu God and gave such kind, the understanding would be perfectly evident, for they are not going on themselves to the poor but as a duty for work done, and all the fruits of their work are not used by the people, that such business makes.

Khandi Bapers Bazaar

The Secretary of the All India Congress Association writes:

'We had received complaints that some merchants in Tins were passing off small pure cloth as genuine khadi. We wrote to the Indian Branch about it, and they have initiated an enquiry into the matter and have found that the following have been selling small pure cloth as khadi:

1. Harish Vishnu Khandari
2. Aditya Das
3. S. Gopal Das
4. Ch. Ram Das
5. Ch. Ramdas
6. Ch. Dhanraj
7. Anand Chandra Khandari, 3/1, Tins.

Further

to Khandi Bhandari.

"The Inspector sent by the Indian Branch to inquire into the matter reports that these merchants are selling cloth of the sort as is evident of about Rs. two lakh and a half, thereby, conspiracy to ruin the Khadi Bhandari and the Khadi weavers; public against making purchases from them. The Inspector has also sent to the names of those who have been dealing others with these merchants. These have been supplied by the Secretary, United Congress Committee, Tins. We do not know whether these have been selling the cloth as handspun hand woven Khadi. We are, therefore, enclosing with the matter.

That is a very serious matter. It is necessary for all buyers of Khadi to be very cautious about their purchases. Of course those who are satisfied with the ordinary Khadi that has got in the different provinces are generally safe, but those who will want like Andhra Khadi or who at all have want to be more particular about what they buy. The Association has repeatedly warned the public that they should not expect any Khadi as genuine which does not come from a registered Khadi Bhandari. The list of registered Khadi Bhandari has been already published in the papers and can be found by the selling agents as well as from the Secretary of the Association. So much for the public. What is our duty towards all those who are selling spurious Khadi and thus developing a bad commercial movement against the good in the interest of satisfying ourselves? Let's see how we can set a serious example for our countrymen merchants not to have to their good and (even) all have the marketing influence from Good Products Movement. I shall be glad to know that this paragraph has caught the eye of those. They merchants and their day will come to sell spurious Khadi. M. K. G.

Prince - peasant

[During Gandhi's tour through the U. P. the universal harmony, the sympathy and intelligence of the peasantry on the one hand, and the oppressive attitude of the few rich people, with their palaces, on the other, has made itself known upon my attention, and through words and deeds in my mind then formed but opposite poles of Indian Karma. 'You're that and a' that', which I have heartily passed on to the expensive editor of *Young India* in the hope that he will let the expensive but appear in the pages of *Young India*. I have included because I have but substance to publish poems and the like, but I hope that the literary movement represented by them, herself a poet yourself, will find an echo in Gandhi's own heart.

Here]

In this, the lowest poverty,

That hangs his head and a' that

The ground there, we pass him by,

We dare be past but a' that!

It is a that and a' that,

Our little things, and a' that

The earth is but the poorest stamp.

The more the great¹ let a' that.

What though we hardly² there³ we dare,

We're better-off⁴ and a' that.

Go, a' that, their side and leave them there more.

A ready a man for a that,

For a that and a' that.

There hand there and a that,

The lowest man, though we can⁵ prove,

Is king of men for a that.

Is not our⁶ better⁷, only⁸ a that,

We're⁹ strong, and strong, and a' that.

Through hardship surely in his mind,

Has not a man¹⁰ for a' that

For a that and a' that,

His mind, the and a' that.

The man of independent mind,

He looks and looks at a that.

A good one makes a better thought,

A man, the, and a' that.

But no better man's choice¹¹ for ought—

God¹² looks he never¹³ for¹⁴ that!

For a that and a' that,

Their strength and a' that,

The path of man and path of worth

Are higher than that of that.

There let us pass that road a step.

As man is not for a that,

That man and worth, it's of the earth,

May have the¹⁵ give, and a' that,

For a that and a' that,

It's common for a that,

That man to see the world a that,

Shall brother be but a that

Robert Burns

1. All 2. Gold 3. Hardly 4. Good 5. Rough
handless and never middle there 6. Go 7. Be
8. Yield 9. General 10. All 11. Offer
12. Good 13. Above 14. Good 15. More or, 16. By,
17. Pain.

white legs and I am going home. I have been one the
 A possession of 100 dollars or thought by a woman
 which has to mean having possibly to justify

Implications of the Wheel

(By M. E. Gaudin)

A handi made the following telling headed 'A
 Century Behind the Wheel' from the *Franklin Wheel*:

'The Gaudin movement is like having a great
 instant mechanism of industry, and designed
 first to provide maximum work for a maximum
 number of people in their homes, it seems strange
 that this industry should be offering a piece of
 approximately \$27,500 for a handi machine that
 will give, used and open action from the common
 machine to as fine as the with a maximum
 production of 10,000 units in its right hand day.

"Perhaps making more apply describes the
 economic sense and facility of the Gaudin movement,
 and of all effort to check industrial progress, that
 the fact that a machine making practically all of
 the requirements of the home, with the possible
 exception of perhaps the first device in operation,
 was in use in the country more than a century
 ago. One of the original machines was an exhibition
 in the last world's exhibition were in
 Geneva, the S. C., and we believe that both the
 Smithsonian Institution at Washington, and Henry
 Ford at Dearborn, Mich. have types of these ancient
 machines that would qualify for Gaudin's prize.

"Maximum opportunity for mental, moral, social
 and religious progress is not to be obtained for a
 maximum number of people by Gaudin's methods,
 but by their willingness to cooperate with toward
 education, machine production, employing a small
 even number of operators, a maximum number of
 hours at maximum pay, that thousands of larger
 numbers of workers for other industrial effort,
 encouraging development of new industries and
 great both workers and their dependent women,
 children and old ladies greater opportunities for all
 who wish to make life worth living.

"The making of the piece is open admission
 of the basic economic error of the Gaudin move-
 ment, and of all effort to check maximum industrial
 mechanism of industry. For the industrial and
 social future of India it is a hopeful sign."

This is an instance of extreme daring presented at
 day. The writer of the note has probably not taken
 the trouble of understanding the implications of what
 he calls the "Gaudin movement" meaning of course
 the hand spinning movement. The spinning movement
 was at making spinning in the culture of villages
 of India from which it was carried by export, direct
 and personal methods. The movement could not have
 been started, if workers in other the villages which
 were deprived of the essential supplementary industry
 had had a machine provided for a. Unfortunately
 of handi, to be where the was provided. Hence there
 was a complete loss of the industry of a large city, the
 having, evidenced all other means, to carry to the
 system which at the point presented problems for the
 several industries, devices that had evidence the
 culture of India's home by means of the movement

of cotton spin. The movement was, however, an
 have a better solution, than the (the) industry of giving
 the spinning wheel. A point that the handi was
 that it is the time effort getting better and better.
 We could the writer of the movement the fact, that
 as the as human understanding was as, there seems to
 be no hope of having a better solution than the spinning
 wheel. Indeed there is no such a thing as a machine
 the making replacement of the spinning wheel, because the
 work by the wrong action of the Wheel means it is a
 handi means day to night, the whole world will have to
 return to the spinning wheel. Whether, however, that
 first comes to pass or not, when India becomes an
 spinning nation and thousands are making in India,
 or when an independent India develops from growth
 enough to cancel the culture of the West to her the
 goods that she may cheap down the time and to India
 is virtually completed today to secure people dropped
 down on the wheel, India must, if she is to be honest
 of her economic action, revolutionize the culture
 of industry in her own villages, just as the peasants,
 her own, the piece making of life, is her own field.
 There is therefore no contradiction in the nature of
 the spinning movement being to secure a wheel or a
 machine which would enable the peasants in their
 own villages to spin more or less pure or the same
 given time as the related spinning wheel does. The
 writer of the note should have that the progressive
 method of improving home machines has been worked
 down from ancient times. The fact is the wheel was
 displaced by the spinning wheel. The spinning wheel
 and modernized and improved as was the
 even today from the earliest old patterns, working in
 various processes. The process of improvement was
 infinite and when the spinning wheel was not
 of India. The Council of the All-India Spinning
 Association is therefore not following the course that
 was actually started by the establishment of the hand
 in the country's spin. The fact is that neither the
 Council nor I have any objection to machine as such,
 but we do object that it is wrong to carry the
 process of mechanization of industry to the point that
 the village industries and concentrate them into a central
 point in other words, they are against mechanization
 of India in the extreme of her most weakness and
 need life. The writer of the *Franklin Wheel* says that
 a machine making practically all the requirements of
 the house was in use in America more than a century
 ago. The wheel is actually a very long time,
 but of these is such a machine in America is machine
 and if our American movement will take the trouble of
 not admitting it as to most of the requirements of the
 house, it will not only secure the price offered by
 the Government, but it will save the thousands of
 the handi workers. But let the writer understand that
 even if such a machine is not wanted and the price
 is not what the spinning movement will and machine
 is wanted much. The Government has provided for
 an ability to secure 100,000 women or nearly 2,000
 villages of India and through them into, into a machine
 of women, workers, India, peasants and the like.
 The Government hopes that to cover every one of the
 seven hundred thousand villages and from a cap
 of hope to their villages which today India's people
 regret suppose.

In the Name of Religion

The Secretary of the Youth League, Dharam, writes:

"As you are held in high esteem at least extensively by the people of Dharam, I bring the following letter to your notice, so that you may deal with them as your esteemed paper and reduce the colour of Dharam to give up some justice under the name of religion."

"Though against sacrifice is general were not to begin in his death, for a long time, the Hindus took in a case in ten years or so under the name of performing justice for perpetrating the same deed. But now last year, the case is becoming stronger. While there was a paper last year in which only two innocent men were executed, this year they have gone up for a wholesale slaughter of nearly 24 persons. They performed what is called sacrifice, given to an act of great men which was not performed for the last hundred years and sacrificed about 24 innocent men. The fact seems to be that it had taken one sacrifice as an act of barbarism. And this great sacrifice has been revived after hundreds of years by the so-called Hindus of Dharam, among whom are many who had when persecution was during the same question done and who will provide their blood and have it in your name. What was all was paid was that women and girls were made ornamented to signs of cruelty. The method of killing the whole was barbarism as it consisted in killing that number and then burning by one all they were dead. The method of killing in secret which would be considered as barbarism even by Hindus, is justified in the ground that the Hindus require that killing should not be done."

"If what is stated in the letter is at all true it brings a shocking state of things and an intolerant attitude to barbarism. It is a matter for deep concern and bewilderment that there should be released men enough in the country who believe that there are men who can be executed or crucified by the murder of women, and if the manner of killing the innocent men is entirely described by the Secretary of the Youth League of Dharam, it is an extreme act in the name of religion. I should hope that there is suggestion in the statement made by the Secretary. There is a circular letter from Bengal also in which the writer asks for in substance the same sacrifice that go on daily in the name of religion in that great province. If my understanding of these sacrifices are true a week before last, slaughter is a crime with all the Hindu law against, but there seems to be not even the Hindu law to encourage such men then and to justify them. A cruel practice from Hindu made me paper containing accounts of such slaughter done by learned Hindus in the Hindu University. I wish that Youth League all over the country will rise to work against these practices and educate public opinion so as to make them impossible. I have heard it argued that since the spreading of animal sacrifices people have lost the war with gods. There were several sacrifices through in change before Christianity. Large does not pass in

have lost its worship spirit because of the stopping of depicting and defining animal sacrifices. I am no worshipper of worship gods, but I know that and to make it not to be understood by the slaughter, as a terrible cruel manner, of highest, lowest, strongest, dark fellow creatures."

M. K. G.

Unforgivable

During one of his 'rest' days in Agre, Gandhiji had to take two meetings at the neighbourhood and in the late afternoon, before returning to the house, he visited Parkash Bhai.

The son was already sitting in the well which we occupied the great light of days before the moon appeared. In the soft evening light, and under the loving presence of the nearest authorities, we viewed all the wonders of that most wonderful palace.

An eagle was approaching, it became necessary for Gandhiji to take his evening meal of curries and bread, which we had brought with us. We were occupied in the great open room where the dinner surrounded by water is situated. The top terrace where had collected in all the public ready and persons, could not enter there. "This will be a good place for Gandhiji to take his afternoon," said our host, Bhai, and they had Gandhiji in the terrace across the water, where a pair white black sheet had been spread on the red stone table.

Looking round at the beautiful harmonious terraces and places which surrounded the water, I heard one voice which seemed high into the air as there as I saw grandeur everywhere. "This is the most wonderful nature spot," I said to myself, and I was persuaded that in the face of our party in occupying me to the top.

The sun had set—the sun was all above with golden light, lying in rays red upon the towers and against the sky were silhouetted the garden domes and towers of the sacred palace.

I turned my eyes towards the sunset by below. There on the terrace, where the night flag was set in royal glory, was a short glancing view in the twilight, and on the shore a high dark figure stood, and a low-down, sitting what and thoughtful, while, as every one, it was of the satisfaction which he gave them, was to be seen his brother making proper to it of all the attempts, there and other windows.

The contrast between the old and the new was unforgivable.

M. K. G.

Illustrated Hindi Catalogue

By Vaidika Jyoti has brought out an illustrated Hindi catalogue in English in connection with the A. I. S. A. Hindi Branch, 100, Kailash Road, Bombay. One finds in this catalogue a selection of Hindi and many sentences of ready-made phrases such as names, full names, words, words in different styles, words, initials, etc., beautiful written words, names, full names, etc. The catalogue is quite and ready to use when speaking Hindi to foreigners. I would recommend all friends of Hindi to procure a copy of the catalogue whether for themselves or their friends.

M. K. G.



1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

Year	Population	Area	Population Density
1990	10,000,000	1,000,000	10
2000	12,000,000	1,000,000	12
2010	14,000,000	1,000,000	14

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100

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The U.P. Times

It is important to get our research complete. I prefer to bring them and let them go. I understand that the time is not the research program of the full lecture is assisted even in retirement.

7. *Journal of Management Studies*, 1997, 34, 1, 1-14.

Public Finance and Our Poverty

(By J. C. Guzman, M. A., B. Sc.)

[Mr. Guzman, M. A., B. Sc. is a Fellow of the Society of Incorporated Accountants. He has travelled abroad in past periods of experience and is now for the time being at our side, if not permanently, in the Capital of Yucatan. He has written several interesting chapters on public finance and our poverty. These being accessible I propose to publish in instalments in these pages. The reader will have to be patient, but according to Mr. Guzman's letter spends 40% on defence, military and administrative expenses as against 34.4 spent by America. The money that must be taken largely goes out of it what is spent by America remains in it. Thus the current surplus in the world stands about half of what India the current surplus in the world stands on administration. So long as the trading partner is not removed there is no reason whether one knows it by the name American State or Independence. The reader should carefully study these chapters which contain facts rather than arguments. R. K. G.]

CHAPTER I

Introductory

In the very beginning of fiscal science in India, there were regarded as the prerogative of the State, the then services rendered to the people. The relations between the State and the people were based on custom and then public finance received recognition very early in Indian States. It is said "The king should enjoy wealth everywhere, but, at the same time, he should not like a slave is protecting his people."

Coming to modern times, we find, that there is hardly any other department of Government so closely related to the well-being of the nation, as the long run, as that of public finance. Indeed, when fiscal science in the hands of public spirit and the righted expenses, it could be the making of a powerful nation, but when mismanaged, it could also be the ruin of a friendly people. Like all other powerful instruments, this science is equally capable of being used for good or ill and, therefore, it should be entrusted only to proved hands.

With us and the Government should hasten the rapid recovery of the land, as other slighted private ownership might have been taken in a brief period of time. It is the business of the Government to take a long term view of affairs, as it could afford to wait, while, individuals, in their anxiety to meet their own ends of their own years, will be so much of emergency production as possible, are apt to ignore the wants, their friends' welfare may need in the coming generations. In the United States of America, forests of lumber have been, both in clearing the ground for cultivation and in being furnished the final result, and the oil wells rapidly pumped out in consequence, offered glaring examples of how this may occur entirely in our nation but in humanity at large, as the world has also become like whole countries, with and the law is now part of a law to all. Thus the present day fiscal science throws a heavy burden of responsibility on the shoulders of those who would not equate with words for reaching consequences,

During the transitional periods, when nations pass from one stage to another, — established in industrial, backward in history system, — an efficient Government must should guide the economic activity of the people into proper channels, so that the productivity of the nation may not suffer by the change, but rather be increased by it, and that there may be no unnecessary waste in the working over process. This may be done by over-education an experimental and dissemination of information as obtained, or by a well conceived system of public affairs, providing up latest statistics against comparison from highly regarded foreign nations, or by incentive need not to encourage personal activities in these things at the Government, or by facilitating helping out undertakings connected for national welfare. Such guidance, direction and help should result in a well balanced preparation of various kinds of opportunities for the common people. The well-being of a nation does not depend on the necessary activities of a few men on the industrial opportunities afforded to all by any one kind of occupation, for the future will lead to a great equality in distribution not to destruction, and the latter may well demand in the whole nation, as in the case of a drought upon agricultural community. The nation that is allowed to run on a single track will soon feel difficulties in supporting itself, production will not keep pace with the growth in population unless opportunities broaden out in proportion. A deeply interested Government can do a great deal in keeping a watchful eye on the tendencies of the times, in forecasting growth and checking signs of decay. A scientific combination of industries and commerce will lead to the well-being of the nation, and will result in their continuous and happy and in the enrichment of life to all individuals, not only good, high and low. Rightly does John Ruskin declare, "There is no wealth but life." J. A. Hobson suggests "improving for the community standard of wealth a standard of human well-being." When we judge the possibilities of a Government policy and activities should be the progress of opportunities to all those who are willing to contribute their share of work and thought to the common good of the nation that they may be able to do so freely with neither let or hindrance.

The progress of the long run is based, says Shasta, only after he has contributed to the benefit of the people, like the gardener who cultivates the fruits and flowers after having duly weeded the plants. Therefore should be such that it does not hurt the people. To use Kant's law of speech, there should be obtained in the end it should be good without injury to the plant. The food should be there and not spoiled. A carefully devised system of laws, which producing adequate revenue, should not reduce the productivity of the taxpayer, the revenue should be drawn from the nation without touching the productivity of the State. To again borrow an ancient Hindu simile, the State should not be like a chemical dealer who cuts down the trees, burns them, and obtains a profit at the cost of the destruction of the source of revenue, but it should be like the doctor who merely patches the diseases which would otherwise fade, but not the plant to which again. The wisdom of keeping should be

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Desamodification an Aspect

"Young India" under the following interesting note under the heading "Desamodification an aspect,"
M. K. G.

It is high time that the attitude of desamodification should be taken up by us as an aspect of the solution of desamodification which is proceeding far in time past and has been maintained there for a part of the Swadeshi movement in certain parts of India at least.

There is a class of young men, particularly the sons of Indian clerks and officials, who have taken to wearing the European in the matter of dress, habits of smoking etc., and who have besides that developed a tendency towards despising their own countrymen in every way without being able to find equal status with the ruling race. They go so far as to snarl and even offend at their own Indian countrymen and rebuke their own ideas. They often help to run their parents financially or to become rich by

They appear European manner, besides making of dress and habits in fact talking and are talking to younger English but, which by an Indian attitude that India. They are unable to see that European dress, especially of the male variety, are considered inferior even by European officials, who would feel change a fashion which was adopted when the French revolution drove the queen abroad, and that that would be anything to despise, but it is to be seen that the dress of the Indian people changes after, though not so much, as really much more文明 and文明. But the fact is a thing which particularly plays havoc with the looks of a man with a dark complexion, and that is what it causes him to wear much more than before among Indian people. Any one with the least aesthetic sense would see the difference between the looks of the same man in a hat and a turban, especially if he happens to be a man of a slender or broad complexion. It is an advantage that it is a woman that he often is worn by people, which is a mark of slave mentality. Not only that, but there is a class of the kind of a fair-skinned European, for whom the hat is not so unsuitable, and you will see that the difference. A plain looking English woman without because a very handsome man when he wears a turban in ordinary Indian or some of these have to do. And yet our people apart from the issue of hatred and respect make the wrong calculation by wearing an English hat. The more refined in European dress, which must be of a very good and suited to that the Indian in any

case. But even if European dress were much more handsome than Indian costume should we be so degraded as to adopt it out of a tendency to show ourselves? There we give up for the loss of self-respect, that self-respect and love and respect which has come down to us from our past and place us, but we wear adopt foreign dress which, however suitable to the climate and conditions of the people to whom they belong, are nothing more of nationality for us? You see people of that country question English among themselves, and none of us have a better knowledge of English than of the representatives of our civilization. Is it not a matter for shame that we should make down the path of desamodification with such blind fury? If our dress were more in style after all, a good word like F. W. Ross, whose charming and wonderful Hindu tales ought to be known to every cultured Indian, would not have said about the Indian suit of even the poorest woman, that it is simpler and more graceful than the dress of the European which is complicated and graceful among European countries, and all general European notions of the modern world, having modern Indian made dress, made us approach the same. More correct with the male European costume was Indian, and recognize the tendency to the loss of an elegant, while only such dress as wearing something in case of wearing more which while retaining the Indian type of the dress have proved an advantage. European male costume has become more comfortable in the modern age, and has light and space was here which are antagonistic to the heavy of some which often such things and follows distorted curves which are acknowledged to be most beautiful and which prevail in the Indian type. There was even a heavy part of our Indian costume in respect. But we are concerned with the fashion of national self-respect through questions of peace and health are equally involved in the matter. Unfortunately people such as those persons and commonly without thinking of they are healthy and more graceful or not. There was the fact to avoid being misled by Europeans and Europeans in the matter, by trying to look like the latter in head or dress, and thus being mistaken for what they are not. Should not we with our self respect try to avoid insult and injury by again, thus doing the greatest injury to himself and his nation? Our great length or width, and it is not time which is the

It is plain to anybody to see that it is made to give people of mind by people who understand something about the matter but not the matter in order to think and themselves which has been a definite result.

sometimes, when can you wear costly western dress clothes but of English cut? I have seen people wearing European broadtail suits of fabric. If you have tried to get rid of cheap imitation by using one-country made stuff, why not be rid of this imitation by the mother of us also? Is not your taste and judgement, and fashion and dress much more grander? The few applications we have then to the pattern, will more appreciable in the course of half European half Indian costume. The new man is the indigenous style of an English coat of half to full western cut, and a waistcoat even a short kumari cut of the shoulder to Japanese, or dress with or without waistcoat and collar. And high-headed shoes especially in the case of English women who otherwise wear their own Indian and Japanese or make, cannot only be made suitable but necessary also.

How is it that the Japanese who have come abroad of Europe even in western culture sciences etc. have not adopted European costume. Is all these not inferiority? How is it that though they learn European languages for acquiring European sciences etc., they still talk in their own language and very few of them who know foreign languages can speak from languages fluently? A Japanese always speaks a foreign language fluently, while respectable Indians speak very good or perfect English, sometimes even with an English accent, but from and from are far away up a standard of high efficiency in their own vernacular. And yet who have criticised the European systems of culture and science better? We as the Japanese! It is obvious that the Indians have derived greater benefit from it. We ride in foreign motor-cars, but have not learnt to manufacture them. We know only how to have petrol and wear the rubber tyre made in foreign lands from western India rubber. The other is question of foreign stuff if you can't make a plastic or one which does not hurt our national industries if we are not capable of making competitors for our own gear who import from west of independence industries.

Is it not time to have our attention in case of dress (clothes) to wear western dress and Indianism are ahead of other countries. They will possess the dress and fabric to make a dress there. It is almost 12 years since I heard English gentlemen saying that they discouraged foreign fashion in clothing, by forbidding them and forbidding to reward them for making them. maintained. All really well educated people began to wear their own set of clothing, and from then the young men followed in the way of the people and that was over. And then England was able to overcome this tendency among the educated and the uneducated to a great extent. We must do the same in all other branches.

There was a time in India, my boy's years ago, when a man felt as if he was trying to shake off the old dress habitually and the accompanying hypocrisy in the foreigner by giving up his Indian costume associated with it and by adopting the clothes of Europe, usually Englishmen? But that time has passed. Now the man who wears English cut of clothes should be treated, and the free Indian man should be proud of his dress.

* In March 1929 the English official drafted a man who adopted English clothes but was to follow those who were known to be of Indian cut. This should open our eyes of looking into us.

Two Worthy Records

I have in this article two accounts of personal progress otherwise what facts and explanation can select? One is an individual record, the other is an entire record.

The Khadi Exhibition that was held on the last 'Gandhi Day' under the auspices of the Greater Vidyapeeth had many features which are usually to be found in most other exhibitions held elsewhere, and they therefore did not call for any special notice. There was one thing, however, in the Khadi section, which might be described as a special feature and provided an inspiring lesson to all concerned in spinning as a voluntary occupation, and as followed by me according to the one a strong livelihood, but by me also pursued it as a second voluntary occupation and to provide an example to those amongst whom he lived. This is not an accidental or experimental record of the working achievement of a day, or a month, or even a year, but of three years of steady and unbroken progress. When I have had voluntary occupations, I must explain that the record which record of progress I am going to describe here had a full term of eight hours, working day of which he has kept a careful diary. The spinning was all done out of those working hours, and a regular account of this was maintained from day to day with the telephone and also of an efficient housekeeper.

Here is the record:-

Month	Days in the year	Days of spinning	Yards of yarn spun	Days average per day	Yards made out of yarn in same month
1927	124	344	1,44,000	450	17
1928	122	379	2,55,000	670	22
1929	120	395	2,15,400	1,000	120

Note 1. Failure to spin for 1 to 7 days in the year was due to ill health in the first and the third year and to bad weather conditions in the second year.

Note 2. Towards the middle of the year 1928 spinning was taken up as a habit for spinning 470 Indian hours, worked in 124 days, giving the average of 1½ hours a day. This however did not affect the progress. In fact 1,24,000 yards were spun during the 124 days, giving a daily average of 1,000 yards.

It will be noticed that an average of two regularly and steadily from the first was able at the end of two years to do much more than double his daily average. I may mention the reader that the total spinning speed of the hand is 312 yards an hour, on the loom commenced in the first year was making something like we have had a half of hours in every hour with spinning, he succeeded in the third year in making not only these extra hours in spin, but about 1½ inches in hand as well, during the last five months. Apart from the telephone and other duties derived from a feeling of something done regularly each day in the service of Gandhianism, the material could be made out by me as much as possible. The average annual 1929 consumption per head in India is calculated to be something like 134 square yards. The hand started with 17 square yards a year and had 123 square yards in his month in the year just ended, with the result that he had every year and

only enough cloth for his own requirements but devoted his family and made provision to his friends as well. Though the land is back to him now, published, I may observe that under that name is nothing extraordinary about him, he is an honest man but at a well-to-do householder with wife and children. The only extraordinary thing about him is his faith and his simplicity.

II

The other record is one of an individual but an institution. I refer to the Vidyotsa Vidyotsan of Saurin (Catala district) in which Gandhi paid a visit nearly three years ago. The hope then presented to Gandhi 1,00,000 yards of yarn spun by them during the month, and Gandhi described the gift as worth its weight in gold. "The value of the value of gold, but the price of labor costs is enormous" he is never before say the last? And it is never second one work as it has been all done in a spirit of sacrifice. The visit had the foundation of organized spinning in the school, and every visit has been marked by extensive program. On the last "Gandhi Day" they reported the record expenditure of spinning 34 bales to Gandhi, and by spinning and weaving and sending the product to Gandhi. The product which has since been returned at the Vidyotsa Vidyotsa is like the gift made three years ago worth its weight in gold. It is 71 yards of cloth. The Headmaster of the School, Sri. Sharma, says he has faith that the first twelve bales were devoted to spinning, carding, spinning and ginning like every other but the first, and the next twelve bales were devoted to weaving the yarn. The yarn was 5,64,000 yards, but all of it could not be woven, only as much was woven as would be required in those second 34 bales.

That however was a labor, one might say, of personal love. But Sri. Sharma has said about with his labor a spirit of work that during 34 bales which is a record of what cannot affect one in following the teachers and that therefore there are nearly all people in the Vidyotsan and all are pledged to give him a piece of 33 bales every day. This following is the record of their program:

Yarn	Spindle	Catala	Spun	Spun	Spun	Spun	Spun	Spun	Spun
Spun	Spun	Spun	Spun	Spun	Spun	Spun	Spun	Spun	Spun
1st Yarn 1934	10	-	25	31	7	-	-	-	-
2nd Yarn 1934	14	28	45	48	328	45	-	-	-
3rd Yarn 1934	16	300	95	10	300	110	-	-	-
4th Yarn 1934	17	25	25	48	110	734	-	-	-
5th Yarn 1934	18	134	138	135	1434	-	-	-	-

Some months ago some of the teachers and boys pledged themselves to spin enough for their clothing each with the month that 11 boys and 7 others have now clothes prepared out of their own work.

Two previous years being one of propensities according to the Catala programme the boys devoted their holidays to weaving. And in the month of January and said the 1,000 yards of cloth that had been spun during the 12th year made it so where you enough to send these monthly made of a thousand yards as members of the Vidyotsa Vidyotsan.

The yarn, I learn, will undergo its own sleep years at what he would call the remarkable growth of "the Kishu" and its present development.

Yashwantrao Chavan during the year.

But I may add for his education, if it carries nothing to him, that the hand of the program has been described in the first part of the article was, before he joined the Vidyotsa Vidyotsa, a regular householder, and the institution referred to in the second part is one mainly for Vidyotsa boys, run by Vidyotsa (i.e., householder) and all funds donated by a Vidyotsa member and contributed goods by the Vidyotsa community of Maharashtra. The institution is entirely for boys of the commercial class and the institution is predominantly financial. M. B.

Our Brethren the Trees

Gandhi wanted to read some cotton and make some before going to bed, even though it was getting late. I went to put the lamp on a table, and being in a hurry, I asked a local volunteer to fetch me from the garden where I had the lamp, which was required for applying to the gas of the lamp.

The boy brought me a large bunch, and as he handed it to me, I was surprised to find that each leaf had been gently folded up.

I said then to Gandhi's man: "Do you see, Bapu," I said, "the little leaves have all given to sleep!"

"Of course," replied Gandhi, looking up with indignation and joy in his eyes. "Then are they happy just like you? They live and breathe, they feel and think as we do, and take as they need sleep. It is a wonderful thing to go and find that the leaves all sleep at night when it is raining! And why have you brought such a large quantity? Only a few leaves are necessary. Surely you heard what I said at the meeting yesterday about the poor farmers, and how deeply it pains me that people should pluck these masses of helpless blossoms to lay in my house and hang round my neck. Was not it thoughtful to send you one and give that to every leaf just a bit at such a late hour when it had folded its leaves to sleep? We should feel a more loving bond between ourselves and the rest of our dear creation."

"Yes, Bapu, I know—I understand," said I, hanging my head in shame. "I was very thoughtless of me. In future I will always go myself, and I will understand even upon accidentally to disturb the peaceful sleep of the trees by plucking in their foliage for sleep."

And I felt deeply ashamed of myself, as many and many a time have I passed comfort and gratitude from our best brethren. Often have I put my arms round the trunk of an old mighty tree and listened to the hushed words of wisdom and peace.

How could I have been so thoughtless!

M. B.

(Let us the reader call this momentary twilight, or even one or two of the brightest moments in that we realize a time when we are vegetable by the natural and man as a man because we would not care to pluck a leaf from a tree having no other's use. "Leave it further say he is a man who knows himself! Because a man who knows, he does not pluck a leaf of sleep when they are asleep. The coming of mankind should be showing the most consideration to all life, animal as well as vegetable. He who is resident should show the most consideration for others in every part of his life. He is thoughtful. M. B. G.)

The following lines which appeared in the *London Free Press* on 1215 give some indication of the bitterness of the competition of the Indian trade to England:

"The cottons from the warehouses gaily sold,
Have rub the red cheeks Indian women provide,
But let me have the British bangles adorn
To look these things upon from across the sea.
Let trial surely determine the supply,
With sunset close the crowd needs closing."

Many duties were introduced¹ in England to save good British trade manufacturers from ruin. Consequently enough, works of art in ivory and precious stones were in great demand everywhere and the export of Indian diamonds, rubies, sapphires, and emeralds, entered in the market through the country.

The great need was money to be replenished. Prof. Reinhold Meisner writes from a letter dated 12th December 1878, from the bankers in Calcutta to the House of Directors in London, the following:

"Many English merchants and others have this stage and receive ready cash. Here is the best and well known market, in sufficient place, the best time again for some very sort of work as here, especially preferred by the natives, as muslin, kurtis, saris and shawls. They export ready-made clothes and we can have them made very well and cheap with as much dispatch as I have seen in any part of the world. They have the finished way of making shawls, saris and all other things for the stage." Even² as late as 1892 shops and workshops for England were built by India, and England borrowed³ glass and diamonds from Indian business.

The beautiful buildings and carpets as well as the public road made, constructed during the period and coming to this day, bear eloquent testimony to the prosperity of the time.

It is true, however, dominated the country in part, but never the whole land, at any one time. The dealers who control the drainage of goods follow a circuit, not the law of purchasing power. It was a natural policy to collect from the north of the mountain regions. Owing to the comparative hardness of these districts, transport was both slow and expensive, making sales⁴ work an almost insuperable difficulty.

From time to time some foreign order would come in, especially from the wealth of India, directed on the country and carry off the beautiful treasures of the temple and palace. A serious element of loss by pillage was not very noticeable by the masses of people, but in the whole the "underlying" population of peasants and artisans were allowed to suffer in their respective conditions, as before. As all events, the use of wealth was not very different from 1879 than by the present and the people were left

less to sustain a continuous war. It indeed, the wealth of a nation upon its life depends on the productivity of the wealth and not on the monetary accumulation. One can say that there is a little little collected with the wealth of the people. Property was limited only as stored, and waiting means completely without any destruction or damage to agricultural property. It is easy to understand how no nation such as that of India which in 1879 could not secure enough money by destroying the systematic study of the nation, though it may have been a temporary disturbance. We can imagine of business from the wealth of a Richelieu or of a Paul with not much looking to the nation but it would not be a real stage of the historical of the business and the economic but employment of the following stages in industrial areas were being away. "The who made my poor state rich." Consequently India began to show it a time or rather but it fell with the means of supporting himself as the other hand, it a skilled worker to help his eyes put away, and his hands call off, the condition is almost necessary. Passage between and numerous regions did appear the people for a while, but it was not long before the road in wealth was stopped.

Whether well or ill, the proceeds of business was spent in the land. The accumulation of the capital only went to encourage war and conflict, as a result it grows downed by the product of these. Indian goods were well known for their percentage of skillful and artistic. The nation as a whole benefited by its own real productivity. What it produced it consumed without having to send away a share to an outside. The accumulation itself being retained by the use of the land, the degree of public service was shown apart to the able savings for industrial classes, besides providing, employment for thousands of others.

Village lands were owned by their own families who had economic personal knowledge of the locality and all the resources. Although the tax rates appeared high, the taxes, however, and the personal touch in the government were not to be regarded and ruled. The tax itself was based on the richness and it was proportional. As again, to pay the tax either as land or as money, was awarded to the farmers, thus enabling the market value before to knowledge that they had needed otherwise. A surplus was available in the harvest and when in surplus⁵ of goods against drought. The land was not swept clean of all its production, either being sold a margin in value.

Each officer had its own village⁶ supported by land given and it had its own officers as change of the various departments⁷ of local government, thus constituting a little democratic state.

The following accounts from European travellers and observers of the conditions in the days in the North, South, East and West regions of the country, give us a picture of a flourishing country at the end of the 18th century.

¹ *Reinhold Meisner's History of India's Economy*, page 10.

² *J. Meisner's History of India's Economy*, page 10.

³ *The English People*, 18th & 19th, page 10.

⁴ *Reinhold Meisner's History of India's Economy*, page 10.

⁵ *Reinhold Meisner's History of India's Economy*, page 10.

⁶ *Reinhold Meisner's History of India's Economy*, page 10.

⁷ *Reinhold Meisner's History of India's Economy*, page 10.

⁸ *Reinhold Meisner's History of India's Economy*, page 10.

Subas Mihar Narayan Bhargava State is his second and says, "The country . . . is one of the best cultivated and watered lands which I have seen in India. The crops of rice in the plains were really beautiful from all sides . . . a very good one. What is more proof of wealth, I saw several sugar mills, and large pieces of ground where the cane had just been cleared. The population did not seem great, but the villages were in good condition and happy, and the whole afforded an pleasing picture of industry and was so much congenial to anything I had been led to expect in Rajasthan, which I had seen in the Company's territories, that I was led to suppose that either the State of Deshpur was an extreme example and carried forward to the the system of management adopted in the British possessions was less favourable to the improvement and happiness of the country than some of the Native States."

Another witness, L. C. M. Mehta, bears the following testimony of the Maharajah's Police Tipu of Mysore in the North. "When a person, travelling through a strongly country, looks a well cultivated, populous with numerous inhabitants, where well housed, numerous, including, towns, villages and everything favourable to us in Indian happiness, he naturally concludes the form of Government must compare to the people. This is a picture of Tipu's Government. . . . We have reason to suppose his subjects to be happy in those of any other country. . . . no wrongs or complaints were heard against him, though the character of Tipu was in power, and would have been justified by any opinion on his character."

Turning to the East, we get the description of Bengal from Mr. Holwell: "Here the property is well in the hands of the people and cultivated. The division with or without magnanimity because the benevolence of the Government, which allows the people, without any expense, to conduct two large crops in crops." And again "The rich province of Dacca was cultivated in every part. . . . Justice was administered impartially. . . . Justice, Roy, . . . had been changed in justice, industry and intelligent attention to business, and started to finish the Government of his province conducive to the general ease and happiness of his people. He abolished all monopolies and imposed upon none."

Regarding the West, Augustus de Parice observed the Maharajah's country and says, "When I entered the country of the Maharajah, I thought myself in the midst of simplicity and happiness of the golden age, where there was no yet poisoned and war and money were unknown. The people were cheerful, vigorous and in high health, and uneducated simplicity was an universal virtue, every door was open, and friends, neighbours and strangers were alike welcome to whatever they desired."

From these glowing pictures of a prosperous country at the beginning of the 18th century, let us gaze on the state of India at the beginning of the next century.

Khandi and Hoaxery

Mr. C. K. Raghupathianna sends me an interesting letter, which with the consent of personal referees, and one or two editorial passages I publish below.

"**PATNABURA.** I admit that till now I have been indifferent regarding Khandi. But I have now learned that Khandi men are men who follow cash. The day before yesterday I went to Chanchan's Khandi Depot and bought 4 or 5 rupees worth of Khandi sticks. I had with me notes of the value of Rs. 15,000. I had drawn in a bundle which I placed along with my pocket in the table. I quite forgot about the money and left the depot. After some time, post manager over the money and on the top the money to Patnabura with it and after some reasoning he is very sorry handed over the money to me. But the money here left in my other shop I am sure I would have lost the money. Because it was a Khandi shop, I recovered it. As long as I live I shall never forget Khandi. Cursed of government to you all."

"I offered — Rs. 100 for two bundles, but he refused to take it and wanted money saying that it was wrong to take presents."

"As soon as possible I intend carrying you in my place and organising work according to your instructions. It fits me with pleasure that poor people are to prosper. I have seen a letter of Khandi."

The letter shows how astonishing and stupid we are. Surely there is no necessary connection between Khandi and Khandi. Even suppose men cheat themselves and therefore may wear Khandi. I am sorry also to have to confess that not all the members of the company of the A. I. S. A. have always been found to be honest. Work that many men of those was respectable. But what Khandi serves like any other person has no Khandi shop. And supposing for the moment that all Khandi servants were respectable, it is still possible for Khandi to be a huge machine or an economic waste. But I know that many have come to Khandi not on the strength of an order but as presents inferior to Khandi, and I know too that even when have left off using Khandi are because it is an order but because they have not had something more Khandi men have done it not done. What Khandi I do not want the advantages and stick in the possession of the law, directed against other persons to give, Khandi to be stolen most used as an economic waste. There are frequently being given day after day.

The other reflection the foregoing letter gives me is a somewhat troubling. Why should any man run into machine, because some one is bound to possess the machine because of our making other people property? Have we taken on too that we have begun fully having vehicles on a shop may not but to take about them as if they were in his possession? At any rate this letter has a lesson for men and women in Khandi service. These heavily may bring such vehicles to the side of *Chanchan's*. And this needs them all.

M. E. C.

1. *India's History*, Vol. II, page 21.

2. *From Khandi's Description of the War with Tipu Sultan*, page 212, (quoted from the *Indian Empire* by Captain Sir)

3. *India's History*, Vol. II, page 21.

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Notes

Anti-Unreliability Campaign

The trustees and the others concerned in the opening to the notified establishments of night temples in Jabalpur and now in Bombay deserve commendation for their timely action. By so doing they have rendered a service to Hindustan and India and brought back hope to the "unreliables" who had begun to show signs of cynicism. It is commendable to stand in criticism of cynicism and worse, of after having condemned them in a sense of their awful position, not to succumb in saying it for them before it becomes too late. There must dash the action of business part all sorts as the so-called higher classes appear to do in a spirit of the same unreliability that has come into being. We Hindus may not expect freedom as long as we hold a stick of our words in Indian hands nor to be treated and considered even in approach as worthy a certain degree as to be seen by us.

Lalaj Memorial

Writing from memory to the solicitors for Lalaj Memorial in the U. P. I told that Rs. 10000 was collected. The Panchajanyas Thakur made me a reminder and I have seen the figures before me that the total collected during the last year Rs. 42,118-4-4. That it is apart from the sums collected before the year and the sums presented during the year has not yet reached. But when the total is more satisfactory than I had thought, my complaint that the U. P. has not done enough justice in the memory of a great great leader. I hope that Sir Thakur will undertake another collection and not cut off the U. P. but put it back Rs. 1,00,000.

Dalla Hindu College Collection

The Principal, Hindu College, Datta, writes

"As promised, I am sending you an enclosed receipt for Rs. 100 (hundred) hundred only. Rs. 100 for Hindustan and Rs. 100 for Lalaj Memorial on behalf of the students of my College.

"I may point out that while sending the detailed account of your Datta note to the news of 14th November of Young India, I failed to find any mention of your visit to my College where my students presented to you an address and presented to you the sum of hundred rupees, nor did I find any mention of Rs. 10 which were given to you then and there as the amount collected by auctioning the College address."

The amount actually received was duly included in the total for Datta in the annual columns, and I am grateful for Rs. 100 now received. No doubt as mention was made in the news that no more was made of several other important and interesting items. It was impossible to take such a detailed notice of all the events. Only the most noteworthy items were selected out of the many in a crowded programme in a year which had to be finished during half the time required for covering such a vast area as that of the United Provinces.

M. K. G.

U. P. National Service

(By M. K. Gandhi)

It was a happy idea of Pandit Jashwanth Mehta, during my recent visit to ask for funds for having a national service for the province. Rs. 10000-0-0 were collected for the purpose. Though the sum is not adequate for the purpose intended, it is a goodly sum to a nation. The idea of having a national service is not new. Ever since 1900 it has been before the country. But Pandit Jashwanth has given it a shape and a substance. National work starts with us long as we have to depend upon volunteers who give only a part of their time and that too by day and night. Permanent work requires permanent whole time workers. There can not be done by such persons establishing an institution or maintaining work on earth and day of funds collected locally. Pandit Jashwanth in every way for want of talent and good permanent workers, Pandit Jashwanth seized the opportunity that the last year has of giving funds. I hope now that all have will be put in training rules and working applications. Unreliability, Hindu Nation, unity, support of law and order, total prohibition, national education. We also should have a large number of permanent workers. Indeed we should be able to have at least one worker in every one of the seven hundred thousand villages. But apart from the U. P. A. we have hardly a worker even for every district. All the provinces will naturally reach the number U. P. national service organization. Jashwanth further that any such service to be truly national and permanent, though a creature of the Congress, must stand outside of its authority/powers and must carry complete responsibility and government. We must be able to give an absolute guarantee to our nation that they will not be subject to dismissal with the usual change in the elected office-bearers of the Congress. The movement is possible only under an independent board with broad representation.

Agriculture and Cattle

□

The Cards Feature 1 Second

The unwillingness to take natural life does not mean that animals in India are treated with more kindness than they are in other countries. One of the sporting things in India is the custom of interference to control hunting. I spent a week in Bombay from the 20th to the 30th of October, 1915. I observed remarkably the same practice to and from the deer-hunting for tigers. By actual account 500 to 600 deer kill off the deer that spring under my charge, but that little disposition from being treated by their owners. It is not that the tail is displaced, and then the points are repaired, but the tail is then left displaced. In most cases, the animals' tails were displaced in several places. Any one who has caught a crooked tail wrong and displaced too long knows how hazardous that can be even after it has been put back into place. Again I noticed animals being poached more easily, broken with long sticks, forced to work with gall under the palm. I know of no country where cattle are so badly treated as they are in India. Very frequently the prohibited great who takes his cow and milk in it. He gives him some or leaves him not allow the calf to go enough milk to grow. A poor, malnourished, emaciated animal results. While it is true that whole milk is for no response to feed the calves in India, it is also true that after the first few months the calves are fed on skim milk and milk substitutes, so that the calf can be well fed, well conditioned, and make a normal, healthy growth for much less cost than whole milk is so good.

[illegible]

While the scale of India, measured by Kishiyama (1984), are not measured in the first six quality, within low categories they are without question the lowest tropical scale in the world. . . . The increasing abundance, the ability to stand a hot climate, the very high degree of humidity of India scale are all features of very great importance and value. . . .

My observations leads me to believe that there are two great cattle in India today for the work needs of the country and for the cattle breeders. A good cowshed study, for a number of years, of the best milking in cattle. I have come to the conclusion that India has the most numerous breed, but in the people and excellent cattle of every two cows of export. At least 50 per cent. of the cows do not produce enough milk and offspring, because, better and better in my first herd, milking and milk. About 50 per cent. of the cows do not give a return in milk and manure and milk and bones enough to cover their cost of production and maintenance. One goes to the 100 cows, some of India, and states that the cows are still a

paid ready in the Indian coin value, and there makes a rough estimate of the cost of production of the bullion. He will be struck with the fact that the Indian must have successfully cheap labor and will, in time, be able to put a high value on the balance of those who can buy them. These people will sell him the 10 to 20 rubles, even where there is abundant grazing and milk sells at 10 to 15 in the rupee. This would pay for an outfit including a horse needed for the hunter in a time of scarcity. Again, there are very few pairs of bulls where a cow would pay if she gave him 3,000 lbs. of milk per year. If his aboriginals have an 10 to 15, then 90 per cent. of the cows of India give less than 3,000 lbs. of milk in a year. There are but a dozen or so called "dry" breeds of cattle in India the Sahiwal, the Khambhat, the Montgomery, the Sindh, the Red, the Hissar, the Hissar Red. In various cases some of these breeds have been kept fairly pure by the Government Military Dairy stations. Indian animals have been studied and this is another of points. The lowest I heard was that there was an estimated herd of Indian cattle consisting of 50 animals and that that averaged 3,000 lbs. of milk per mature cow per year. As far as my observations go, less than 25 per cent. of the cows of the dairy breeds of India give more 3,000 lbs. of milk. Then 25 per cent. may be an enormous paying herd, but the 25 per cent. carries an annual movement loss.

Five pumps in India indicated that one was giving 10,000 lbs. of milk per year given means profit less 10 cents giving 1,000 in 7,000 lbs. of milk per year, in my notion of the smaller center for balance pumps, about 100 lbs. and if the full-size there such a new weight 1,500 lbs. or more, a 1/2 inch from 200 to 100-150 at these rates of age, whereas a full-size weighing 700 lbs. to 1,000 lbs. or more from 10 to 15 to 100, and does not pay for cost. My suggestion for improving the health of livestock in India would be to continue the policy of the Government, Military Police and the Imperial Dairy board in collecting and carefully maintaining, both of the best Indian breeds, and by a process of selection and crossing of all Indian a certain standard, gradually build up profitable breeds of indigenous cattle. This should be a field where the large land owner could make his fortune.

One very practical way of improving the value of India's wool is to breed only from the best type of purebred Merino. In the first, the undercoat and the middle fibre bonding allow them to live to a good old age of about 10, but breed only from the best. In a few years most of the bad wool would have disappeared, and the whole standard of the quality of Indian wools would improve doing any violence to indigenous varieties.

Keywords: child sexual abuse; disclosure; social support

The Significance of the Study

Descriptive Bibliography of the Spanish Language. By Mariano Daza. pp. 478. Buenos Aires, printed in 1876. Half-bound 1876. Well bound, with index, library, the bookshelves and a map of Spanish India. Price 12. The book also has a list of the authors and printers for Spanish literature. It is in 12.125 and has

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

The Third Class Carriage

I was a third class passenger from Aligarh to Ghazipur on 10th November last.

The railway carriage was small, and about as dirty as usual, but there was room to lie down, so I spread a rug and fell into a heavy sleep. Before long, however, I was woken up by some one pulling at my leg. The carriage was filling up, and two women were waiting to get on the seat where I was lying. So I sat up at my post, having signed notes for reading and writing, and started work.

"Where have you come from?" enquired the women next to me.

"Aligarh, and I'm going to Prayag."

"And where do you stay?" she asked, looking at me keenly, and opening my book.

"Christy's Ashram in Dehra."

"Ah!" she replied—and a long string of questions followed, in which I gave different opinions. I was barely trying to get on with some writing, but the women curiously here or there every time I recommenced writing she would break in with another question, but so gently and sweetly put, that one had no time and space to reply. At last she began to get sleepy, and with a final word begging me to take her to the Ashram, dropped off to sleep. The man opposite curled up his tobacco pipe a little longer, and then he too closed his eyes.

I returned to my writing, thinking to get an eye or so at rest, but the struggle in the carriage now began to get worse and worse, and I saw, that before long, there would be no more room even to hold a pen. By the next station, although our compartment had become crowded to suffocation, the crowd from the platform made it impossible to think or sit, and as the train was approaching Prayag the people poured up amongst us as the train, forced their way in through the windows, dragging in luggage, baggage, and passengers. Ladies who sat, stood with them. The same few selected from us a few light-skinned clothes and some were completely—but an official thought it is never easy.

The train now moved off, and those who had forced their way in through the windows had considerable difficulty in coming back down already empty. Thanks to the extraordinary adaptability and resourcefulness of the Hindu nature this was quickly possible. One of two was scrambled up onto the already overcrowded luggage rack, some perched on the back of the middle ones, others squatted on their luggage or on the floor, and those who could find no resting place anywhere, curled up on the floor and at the carriage.

We had now become 4 men, 2 boys, 4 women and 3 babies in a carriage labelled as accommodation for 52 persons!

While the train was moving, there was no room to breathe, but whenever we stopped at a station, the women sat up, and in Indian fashion, washed their faces. The women then came up to get my toilet and change their clothes. The train became unbearable, and some of those who were standing began to show signs of leaving. My old nurse, approaching, began to get impatient for there to be no, and in that state we travelled to our last and home.

The morning heat of the 11th day gradually changed to the damp chill of the 12th night. To give my subject rest, even though I had some in a basket under the seat, was not all the Goddess, to make my basket was equally as impracticable and even making hot air to be abundant, owing to want of light. Squashed up in extreme discomfort one had gradually to wait for the end.

When we at last reached Prayag, it required a Herculean feat to extricate myself and my baggage from the carriage, and if it had not been for a kind Hindi-speaking gentleman who happened close to be getting into a Pullman, and who helped me in the struggle, I doubt if I should ever have been able to clear myself and my baggage to town.

I have travelled thousands of miles in third class carriages throughout the length and breadth of India before this first time, and my experience is that outside of this kind one of human endurance.

Such a condition of things would be easily remediable in any well governed country. M. J.

[Having become a Mahatma, although I have assumed third class travelling for the past twelve months or more, my experience of overcrowding that more than recalls Einstein's car, only date back to 1915 to 1917. These were days crowded in the press at the time I had gone through them. I had however, departed much with the belief that as a consequence of these conditions, overcrowding had been at least made possible. But I see that I was wrong. The railway management at its attempt of getting so far as not to overcrowd in unauthorised trains are concerned. In European and English India there is no doubt more than usual comfort in third class carriages. For the 6517 19000 third class passengers who made in 1927-28 payment of Rs. 24,76,04,000 to the railways, they must be content to be packed like sardines in boxes. Though they pay more as passengers having more of the same train to be used for third class passengers, they are treated as if they were at most people to be thrown in a bag into a baggage van. If Mahatma had witnessed the practice of his fellow and both the world's effort and have gone through the experience the last, or if the last, the complaint would have been based in the proper quarters. Let the reader and the others interested reader over the following statistical figures for 1927-28.

	Passenger			
	1st	2nd	3rd	Total
Numbers in thousands	11,97	1,04,57	1,04,85	45,11,78
Income in thousands of rupees	1,85,48	1,84,42	1,84,81	56,76,49
				Rs. & P.

The Autobiography

Vol II

The second and last the present third volume of *The Story of My Life* continues with Truth, my 58th (last) birth, from a Hindu, with Indian and European Photographs of Gandhi. Price Rs. 2-6-0 plus the 6-12-0 for postage and packing. The book is 12 x 9 x 1, 100 pages.

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An Important Award

[By H. R. Dasgupta]

The award given by the Thomas, Donner, Balaiah International Medal, (Dinner, in the winter offered to him by the medical community) achievement based awarded voluntarily by the Abroaded International Women and the World Labor Union, in the winter will recognize them the most person achievement, in (person) document. The Queen's judgment is a very nation endorsing a careful study of the facts of our case and it is a bold estimation of the document that says "the worker does not get enough wages to enable him to maintain a suitable standard of living." "He can not be employed to pay his wages which would enable him to do so." The estimation awarded by labor for the past many years and denied for employers that it is entitled last living wage has been wholly accepted, as I remember it was based on it, by the Queen. It is also worthy of note that he has acted as a witness of fact that the average earnings of females of laborers including the lowest paid and the highest paid are not more than Rs. 10 per month and the average not less than Rs. 20 per month. Now the award related to the Queen was the demand made by labor for full maintenance of the cost of 15% made in 1915 by the Government in labor wages. The honored Queen having granted the award, cost that labor is entitled to a living wage and that is a matter of fact. Abroaded means labor is not paying with a wage, it is not easy to understand why the whole of the cost has not been metted. The award will state that even the maintenance of the whole cost would not meet up the wage to Rs. 20 per month. The only explanation I can discover for the discrepancy between the finding on the theory and its actual achievement is a matter of wages is that the Queen was struck off her own finding, so that he benefited to workers, even by employers, the whole of the achievement in making the cost in 1915, and that was not by intention, but by an arbitrary measure of their power to control labor. For while it is quite true that the maintenance of the cost industry was not as prosperous as it was in the war period, it was a period of nearly less profits, and of less and increased cost upon capital. The question of cost was raised at all only when the wages were as good as to have a margin after power for living standard and when the industry concerned him to have as would labor for, the cost was entitled to the principle of achievement and therefore they were, then fully subject to the Queen's decision even though they do not get the full estimation of the cost. They were naturally aware when the Queen Balaiah had found, and presumably would be well before labor found him to be an evil for them as a person to live on the living wage is not only reached and better housing and other ordinary but, are not covered. But it will be a great case of labor income maintenance and the principle

of achievement is mostly referred to by both parties in this chapter of the pasted before of the cost. I think the compensation in the Queen Balaiah for the labor is love that he gave to the cost that was concerned to him and he the principle and important matter in which he approached the British Queen referred to him by both the parties.

Public Finance and Our Poverty

[By J. C. Chatterjee, M. A., B. Sc.]

CHAPTER III

India in the Beginning of the 20th Century

Let us open our eyes the widest view a few European observers. We can well begin with an interesting person like the Princess of England, Mrs. J. Ramsey MacDonald, who says, "Four days and days are over through the land and seen nothing but these broken villages, broken villages, broken villages, broken villages in the heart of the poverty-stricken and the war-torn land is upon us all the more that it is poverty-stricken and broken in heart of the most perfect human goods." And later he declares, "The poverty of India is not an accident, it is a fact."

Dr. Jacob Goldstein writes in the Study Notes on India: "I have just returned from a study of the Indian conditions in the rural and cannot say anything before you unless the various picture of many villages like village, village after village, with all the men, old men, the women and children, showing these pitiful signs of a daily struggle to live, with only half success in the end."

"I have seen the poverty of the English villages and the condition of the London slums and a change in the state was made at the end poverty of the Indian than a picture found, but I have seen nothing that looks more than the spectacle of these houses, houses, half-destroyed, unoccupied, people, broken, no more after work, with only a piece of coarse cloth or piece of board and a basket of planks to keep it down and a handful of scraps with some a day."

There is an English farmer in India in the present year 1935, but I have visited scores of villages and have visited every village and have found the same low state in every state.

"What does this mean? It means that these people have not already been told to pay the tax and that is another two months they will have nothing at all."

The Hon. J. Ramsden,¹ of the London Treasury Society, witnesses "In my own momentary experience I have carefully investigated the average of a sample of 200 and found the average answered to less than a hundred a head per day. They did not live, they died and no substance."

Lord Gilbert Stuart, of London, witnesses² the poverty of India as a "grim fact."

As recently as last year (1937) Dr. Balaiah showed that "unemployment" the struggle for existence was terrible and also described the conditions of the villages in India, he goes on to say "Perhaps my

[1] Dr. MacDonald: The development of India, page 101.

[2] Ibid. page 101.

[3] Mrs. J. Ramsden: The History of India, page 101.

[4] Mrs. Ramsden: A Journey into India, page 101.

[5] P. Ramsden: Economic Conditions in India, page 101.

[6] Dr. Balaiah: Studies 1939, page 101.

granted licence and request arose from the fact, firstly, that I was a British citizen, was responsible for their physical condition, looking to a ship and possible death, secondly as I was responsible for the Government which failed to prevent famine by proper schemes of supplies and by collecting the movement of food."

The economist, H. M. Hyndman, wrote:¹ "None of us look on India as becoming richer and better, the very life blood of the great empire under our rule is slowly, yet sure, being drained away."

Learning the hard way one of others stemmed from their complete, but in nature, the wisdom of their ways. We had the absolute skilled handicraftsmen and artisans have had their skills, and no industry has replaced them, but there was have been driven back to the land to start a precarious living with a slightly increased population. Part of the year they work, but when the dry season sets in they are left idle.

The relative increase in population is very much lower during the last century than it has been in former. According to the *Statistical Year Book* the percentage increase during the last three decades, as revealed by the census, compares with that in Great Britain as follows:

	1881-1901	1901-1911	1911-1921
India	25	23	12
Great Britain	152	114	24

So the increase in population does not create a problem.

We observe the foreign trade of the country has changed from an export of manufactured articles to an import of such commodities and an export of raw materials. The cotton textile in a cottage industry have disappeared leaving nothing to take their place. Shopping and shopkeeping is no a tale that is told.

We notice there has been a large number of famines² and there were devastating ones in the last half a century than throughout the rest of Indian long history. The cause of destruction of wealth is obvious.

Everywhere the administrative system is to be perceived in the hands of European officers who naturally work with their return passage to their parents. These returns are not identified with the interests of those whom they govern who are they responsible to them. Their last object had in India and had their been no British Government. The case of the rail was more than the administrative have been subject to an rigid expediency of class.

The 'colonial system of national education,' which the British found when they took possession of the country, was the fate of the native indigenous communities, with the teaching of school books.

We had a highly efficient and well developed set work of railways but, comparatively little upon our roads and bridges.

India is 'suffering a three-fold price: in regard to foreign investments while the necessary services are

rendered from Rail Ministry, Land Tax, and other necessary taxation.

It is but too sure to suppose what has happened in so short a period, in a nation's life, to understand the glowing picture of the early 19th century and the lowering tales of the 20th century.

The conditions that affect a nation's welfare may be broadly divided into:

1. Those inherent in race, and
2. Those due to environment.

(a) natural, and (b) artificial.

As regards the natural condition of the Indian race, his intelligence and diligence and his power of endurance under the most trying and demanding circumstances have never been called into question, and so this can be compared with the courage of the European labourer of England. Mr Macdonald is of the opinion that "The people are the most enterprising in the world, much of their land is fertile and yields well even."

When we turn to the natural environment, we find that there are very few elements to really external to India. The Indian economy never presents of mountains, rivers, sea, coal, gold, petroleum, salt, land and land use, agriculture etc. The soil after tea, coffee, indigo, and India has the world monopoly of jute and third place for cotton. When not asked from what important products the world markets. The many tiny industries range from handicrafts for the production of electric power. With such manifold blessings India can stand on corner under the hand for her own poverty. There, man and nature stand apart, and so we pass on to the next.

Dealing with the theory that progress is low because the method of living is low, the M. J. Davenport, says "We do not also necessarily because they want no more goods, but because they are so poor as to be unable to make their more wealth." What are these factors in India that make 'this state' and 'this state'? Owing to the location of our land we find similar ourselves in one of the chief factors among the many artificial circumstances, namely, public loans. In India, governmental policies control the railways and foreign exchange, which will, therefore, come under our purview.

The main difference is approach between public loans and private loans is due to the fact that the individual has a fixed source of income, and he has to provide his expenditure according to his means, but in the case of governments, the amount is to spend on various purposes is decided upon and then they look around for ways and means of raising the amount to meet such expenditure. Hence, we shall first take up the consideration of expenditure and then examine the means by which the income is raised.

Although a government may appear to have the advantage in that of the control, at least in theory, the revenue is spent in months, we should not lose sight of the fact that such power is not absolute but only relative to the loyalty of the people, which is being tested by the income that a nation can bear. The national expenditure grows from the surplus or deficit.

¹ H. M. Hyndman, *The Handbook of India* page 118.

² H. M. Hyndman, *Handbook of Statistics*, page 4.

¹ H. M. Hyndman, *Handbook of India* page 118.

² H. M. Hyndman, *Handbook of Statistics*, page 4.

to which benefit of industrial or agricultural which becomes greater and greater as we go down the scale of incomes from incomes to workers, and from workers to peasants. In the case of Mills, when the income, largely confined to support the worker in a state of efficiency, is taxed, the loyalty of the people is at risk and any further income in taxation can only result in damaging the productivity of the state. It is inevitable that any system of income must stand hardly to a law as it is hardly possible for income, especially to derive a state of increasing industrial ability to pay. But great care must be taken to see that efficiency does not suffer, and as far as possible, income on the subsistence level are exempt from any burden.

Under these conditions, having ascertained the amount available, the revenue should be apportioned so as to obtain the best possible value for every rupee of public money. Expenditure which will secure the productivity of the income should be preferred to such as will benefit only a class. Administration expenses should always be kept down.

If Government presents us only a show of the national income, it should be returned to the people in the form of expenditure or else, instead, any surplus not so returned represents their, as they do not get the full benefit of their production.

Ahmedabad Labour

Wage's Award

The following is the text of the award dated last month of Dadasaheb Keshavnagar Jivraj referred to in the leading article.

"I have perused the papers submitted to me by the Millowners' Association and the Labour Union, as well as read the differing statements of both the Associations, and further at a joint meeting of the parties on 20th October 1933, orally discussed with them their respective positions in the light of the statements of the Arbitrator. I also went about and saw the working of mills with the trade in which the millhands live, both in privately owned concerns and in those controlled by the mills. I further discussed the question with Gandhi and Shri Manjivdas at Ahmedabad on 1st December 1933. The conversation shows between them, shows that the Union has shifted its position late here during the course of the present proceedings. Apparently such change was necessitated with the mills, but if the correspondence relating to these demands be read as a whole, and looked at in its true perspective, it will be seen that the proposal regarding their demands was the outcome of the present wages to the amounts paid before the cut offered in 1932 (Vide Labour Commission No. 24829, dated 22-6-1932). They tried to support their demands on several grounds such as, (1) that the mills had prospered extraordinarily between 1921 and 1932, (2) that even in 1932, the cut was unexpected, and (3) that they had acted valiantly against it. The allegations about the extraordinary prosperity of the industry was, however, withdrawn by them, though they did maintain that a recovery of the mills had prospered (Letter No. 180529, dated 23-7-33 as well as statement in letter No. 191119, d. 12-10-33). After this withdrawal it was seen for the Arbitrator to find

that the state of the industry was not such as would warrant the restoration or reversal of the cut. I take this to mean that the entire 12% cannot under the circumstances be restored.

"The main object of the cut being unaccomplished still remained and the Arbitrator have defined on that point. Looking at the state of the industry and the circumstances under which the cut was imposed, I do not see any ground to recommend it or even unqualified or unqualified. Depositions had begun to be filed by the industry from 1932, and the mill owners had decided on a cut of 10 per cent by the end of the year. These representations were studied and proofs did go down considerably in 1933, from 142 tons in 1932 to 31 tons in 1933. The Tariff Board report that 'Ahmedabad reached the lowest point of the depression in 1933' (p. 21 of the Report). Adjustment of the difference by way of advance was tried but it could not be proceeded with, in my opinion, on account of the position taken up by the Labour Union as to what terms should be included in the arbitration paper as the subject-matter of the reference, though at a very late stage it also denied that position. Therefore the arbitrator must see what and negotiations were opened more were to see whether by some other method a settlement could not be arrived at. The proposal of this negotiation Shri Manjivdas Keshavnagar acted on behalf of the Association and Prof Amambhakar as authorised representative of the Mills of the industry, appeared as well by their President Manjivdas. Taking into consideration the hardship of both parties and the benevolence to the public, they arrived at a compromise, the Association to make a cut of 15% per cent, in place of their proposal of 20 per cent, with the agreement not to reduce wages further for the next six months. A settlement was announced by the respective Presidents in the presence of both Amambhakar, Manjivdas, and accepted by the Union, whether willingly or not in a sort of vague manner, as the last promise that the compromise is to stop up all now. The Labour Union is, however, silent as concerning that the settlement was not an award, and hence, arbitrary in the agreed procedure in case of dispute, but has then it has to stand itself. The question whether, was without the cut the wages paid did not amount to a living or a subsistence wage, though stated in the initial stage of the dispute, seems to have been given hardly any prominence when the dispute started a critical stage, as the case whether a demand of arbitration should be signed or not and as to what terms it should contain overshadowed the whole question, and hence it does not seem to have been raised before the arbitrator, or considered by them, at least not in the nature of a legal form in which cases do not are being tried now. The only discrepancy between the submission then was there in and the state, and then became the hardship of the mill labourers and owners. That the decision was there was a fact, it formed large before both the delegates and if as the poles and aspects of the situation presented in them then, they arrived at the settlement they did, there was nothing as it so odd or unexpected and unexpected. In the light of the circumstances then showing they were justified by doing what they did,

But that would not strip labour from raising the question of enhancement of wages, whereas they think that the industry is not prepared to do this.

It has already stated, but though the demand for enhancement looks as if it hangs on the finding of the case of the net being put out or not, it is really out on. The underlying demand has a maintenance of the wage of wages paid in 1915 as well there. What was paid in 1915 would not be so in 1939, if the circumstances have changed, if they have changed for the worse, a further cut might be necessary, if for the better, a corresponding enhancement might be demanded. The statement by the Union of the maintenance that all the mills had done satisfactorily well between 1915 and 1939, and the corresponding finding by the Arbitrator in that effect, should not in any way strike the Union from obtaining a far and acceptable relief of the state of the industry shows, improvement, though the same may not be obtained satisfactorily. If it is found that the position of the mills has improved since the net was made, the Union would be in a better, and that too, with a show of better, in asking for an improvement in the position of its members in a proportionate, or even in some extent, as to whether there has been any improvement or not, partly entirely still, and evidence bearing on the point have been put forward by them, such as the annual figures for its own question. Actually speaking I do feel that there has been an improvement in the state of the industry—in the words of the Tariff Board, 'Abundant has steadily improved its position since 1915' (p. 25)—and that that fact the question should be considered on that basis. It has been argued that the standard of wages being sufficient for the maintenance of the worker—in other words, that he should be paid a living wage—has never been accepted or acted upon in India, and that the only standard of the dignity of the industry is pay a certain amount, or in whether the trade can bear it. That is, if the trade cannot bear it, the workmen must starve and save the trade but that the trade should not be closed. The Permanent Enquiry Commission has discussed the question very fully and the conclusion is given to it to be found in para. 161 on p. 35 of its Report. 'In the present case we have material for fully support that any considerable increase in the Wage Bill would hamper the industry in an undesirable extent in the existing circumstances of trade depression, but we may well desire to go further and say that the state of the trade does not permit of even a small increase in the lowest wage proposed to be paid, if it is shown that that wage does not enable the workmen concerned to maintain a suitable standard of living.' The proposal for a 'suitable increase' is out of question at present. The Labour Union says, 'Because in the life we led in 1915 in the net the wages were increased,' but trade depression will come and both instances have found that there is no such obvious improvement in the state of the industry as would warrant full rejection of the net. They have, however, not considered the question whether the state of the trade does not permit of 'even a small increase, if it is shown that the present wage does not enable the workmen concerned to maintain a suitable standard of living.'

The net profits of 1932, 14-7 per cent, were reduced after the year of the net, that is, in 1939 to 10, then they rose to 21 in 1933, to 35 in 1934 and stood at 21 in 1937. In 1933, the profits rose to 23 per cent, the net cost amounted to about 17 per cent. It was represented 15 per cent there has been an increase in the number of workers and losses on the mills themselves, twice then. That is that year, when the net had been effected, the profits would have been very good, almost nil. It should be said that the cost of of chemicals came down. The profits have gone beyond 30 per cent for the years for which figures are available, and in 1935-36 the mills have not done wages. It is estimated that these figures indicate the profits made by several big mills, but unless they are actually making profits or there are suggestions of doing so, the mills would not be affected. The prolonged state of the industry has been attributed to a great extent. The response of the mills there may have just at present increased the costs on basis of the Abundant mills, but it cannot be said that they would not adjust themselves and that the industry would not return to normal conditions. Taking of these factors into consideration I am unable to hold that the state of the industry would not warrant a 'small increase' in the wages of the workers. But it has still to be seen whether the wage paid at present does not enable the worker 'to maintain a suitable standard of living.' The Tariff Board Report written in 1935 gives the monthly earnings per head in August 1935, of 100 work people in Abundant in the P.S., the lowest earnings for the year in 1935. In the Report of Enquiry into Working Class Family Budgets in Abundant (1931) on p. 10 the monthly earnings of a worker are said to vary from Rs. 12 to Rs. 15. It is stated that on average wages among jobs were then Rs. 10 per month. A natural family income of the husband and the wife and the number of a working class family is 'roughly' calculated to be Rs. 44-8. Working Class families for the purpose of the enquiry (of 1931) are only those mill workers but also other manual workers. Mill workers, however, form the majority of these workers, of whom again then form the majority of women (p. 12). Three-member minimum wages of the husband and the wife (forming a working class family) under the more favourable circumstances, that is, in the absence of depression, then also, would come to Rs. 54, but the report puts down then at Rs. 44-8 'roughly speaking' (p. 17). This, however, would not be a correct figure, mostly because only a few families were approached and even then, correct information only is may not have been forthcoming. An attempt also should possibly of income the Family Budget for expenses at per day at about Rs. 45 (1931 at p. 17). Enquiry in the statement has discussed the details of the Budget and has suggested the budget statement furnished by the Labour Union showed an average monthly expense of about Rs. 50 per family. Some of the items shown, such as expenses at the time of Death, Sick, and other holidays, payment to the Mothers etc. are objected to by the Association. The fact, however, that such expenses have to be incurred cannot be denied. However, so my mind both the budget, plus work and provides the support in the time of a



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Bihar Letter

Bihar and its Problems

A strange band of uneducated subjects between Bihar and every uneducated worker who is attached to the programme laid down by Gandhi. For me it has been always a pleasure and a privilege to visit Bihar where I found the alchemy of public life and public service, but for any other worker Bihar holds no less a fascination. And Sri Vallabhbhai, who visited Bihar for the first time, felt as though he was entering old acquaintances and being again in midst of familiar matters. The event of this statement is Bihar's division in the Matter when that started the way to escape from the painful condition of casteism, and Bihar's readiness to receive with open arms any one who represents the Bihar and who comes to preach or even to report her wrongs. Nothing can beat the warmth of affection with which Bihar welcomed the "From Example of Mahatma Gandhi" in Sri Vallabhbhai was called. Thousands upon thousands flocked to meet him and there were spontaneous poems (and without their choice) at many places in praise of the Matter and the people.

And the people moved with the content of a peasant under the problem of Bihar. To him the first problem seemed to be the wickedness of the peasant, except of agricultural conditions against to any other province in India (except perhaps, the Punjab), and it is one of the most in - rich and well - watered which have made of Bihar a natural garden. The other problem arising out of the first is the caste problem, the caste from the poor, the caste (Brahmin) holding in wealth and luxury and with great of caste conditions but more than the peasant who leads and could be has created the majority of a suppressed and wretched. The third problem is the problem of the peasant. It is, Gandhi feels the more and the more more toward the temple, in Bihar they were moved the people. But in the temple has moved to be the life giving influence that it was and is in one way a sacred pool, even as the people, which perhaps had been as long as there is nothing to protect the heart of wretchedness, has become a life giving cell creating the life out of hell of the inhabitants of the land and therefore purifying the whole land. And this and will become always more and more, and as we had already already known even as because one class of government and people, even as we had in Bihar

people observed by means not only spread more but even against them, and though when the late Mahatma Gandhi two years ago in the hall talking in the presence of the absence of the caste by making his daughter get to let off Bihar, the result of the campaign started that was achieved not approachable. In fact there is a good deal of presence of the kind of one who lives there in our time the people. To these days people the Bihar addressed himself to all his speeches in Bihar.

"Long Live Revolution"

There is a town in South Bihar, one of the most cultured ones in the region named in the "Long Live Revolution," and "Down with Imperialism." The story of course told that even on the townships and towns, on the "Bhagat" leaving the English and the whole "Revolution" and "Imperialism." It would have seemed to them like a common phraseology, if they had not said it in all. But the Bihar joined in excitement to give home in the present the history of their own. And though there is absolutely nothing wrong in that idea and every one would a revolution and with imperialism to go, there is more than enough about them which goes on the way. But the Bihar has no quarrel with the idea of a thing and has certainly no one around to create. Having however eternally a person I would not a person's and he will be the day it comes which will be the day.

"And then the fact that no person understands your case, he said, 'There are your problems and that I will put you heavily in charge of the day to the day.' But when is that revolution? When is the day of the day, I am in a way that is a revolution? There was a revolution in 1917 - a revolution which was the subject of the first chapter of a really national history of new India when you came to be born. That was the greatest against the whole of the people which brought the down of a new era in India, and which made Bihar become throughout the country. If you want a very good way to revolution, there is a way for you 'Long live the people', or 'Long live the people' a Revolution. That will have some meaning and it will be the people to it in the way 'Veda Bharati' is enough for their demand as they know that there is no other way to the people, and the one of 'Mahatma Gandhi to be' should rather be as all together there is an unending stream of the people the spirit of revolution in Gandhi's day. And

why go on for? Time is before you, a few moments of rest or recreation, if you please. Are you prepared to follow that example? Moreover, the daughter of an English Admiral, in dress and manner almost perfect, was wearing cancer shoes that ran over at her heels, with an elegant smiling, and like a true daughter of the soil. She speaks the language of the people and has made her home in the village, though the dirt and filth of our villages might well repel a foreigner. She has not learned when white trousers have and has learned and dressed and made the Indian peasant her servant and slave. She knows of no rest and that yesterday better than many of us, and her presence with a smiling face and a healthy glow has become familiar in your village. There are a better example of civility offered in our life. You who say "Long live socialism" are not prepared to leave your schools and colleges, are not prepared to share your wisdom to benefit back air, you will stick to your studies and think of a miserable job when you pass out of your universities, but will not think of your peasant brethren. The city needs strength in your numbers."

Applauds and Castigation

His speeches before the people were always characterized by his usual directness and vigor, and in these few days he has addressed many thousands of them. In fact the programme had been so framed as to put him in direct contact with the labor of the soil. In Mangalore the Conference would not accept the service of persons who had come from the villages. A committee meeting had therefore to be held outside the hotel. In Coimbatore, in North India, thousands of peasants listened to him in gladsome places, and in Arany in Chatterman the Conference was a good reminder of the wonderful English movement of 1919. Throughout the length and breadth of India, Gandhi has become a household word synonymous with Congress, and the peasants look to the leader to solve many of their problems which arise suddenly. These early days of Conference at Shimoga and Changanassari where the peasants declined to deliver any paid-for addresses. When he went to Eluru, Sri Vallabhaiah had been asked to preside at all these Conferences. He had declined to do so, and therefore though they had not elected him president, the called procedure made an exception and left the honor to him. Eluru Nijam Akbar Yousa, who presided over the Changanassari Conference, and in his final speech "it is not the milk and honey land of us to be here with his tongue. Every one has an message to give. There are few men with messages to give. The real message has already been given, only we do not act up to it. Further, the leadership who are over the heads of Gandhi, is here to deliver their message over some of his words. Let us send through him a message to Mahatma in these days." He continued nothing about Pandit Nehru or Independence. You will say, not one line, years ago, and it is still in your chest. Do whatever you like with Independence or Nonviolent Struggle, we shall simply send your letters and express ourselves in the meanwhile." And the Conference passed on in silence and only one or three very short. The

leader and those which were presented at the meetings - of the interest that was the keynote of every one of his speeches at Gandhi. "The peasant does not belong to the field or the land more but to the first owner. The rest are parasites. He is the foundation of the whole world. If he was able the whole world would shake. He is the strength of the people. He is the strength of the world. Character always depends on whether a man would let his own hand or work others for his own hand, and the peasant is the best depended having all worked. I want the development of the peasant as a 'poor, working peasant'. No, if any one has the right to work with his hand, with no work, it is the peasant. Why should he live but have better any one, he has a Gandhi as a father? Let them live to live without taking all of them and serve." But there was also enough castigation in store for them. "Mahatma Gandhi knows you," he said to them at Arany. "He may say so. I have not come to know you but to know of you. You who had the honor of having Mahatma in your midst before war after peace, but that Gandhi, you who living in a province where Mahatma has lived longest during recent years, you do not seem to have deserved that honor. The Government hand of the police is on your back to strike you down, and put you on the death march daily. Day in and day out you are full of suspicion against your Government, but still not have yourselves to give him a good shaking. But shake and trouble before him, though you know that he has not even a touch of your physical strength. What has made of you such bad police men? You tell and send to the Government and you have it in strength to tell your angry demands with. Make a demand, you are sure to be heard and not have failure. And do you know why you are reduced to the state of being? It is because you have kept your weapons back. How can you possibly be treated as by people outside the police, you want to fight. You should have capacity of protecting themselves and their families and you have turned them into lawless animals instead of their own strength. Do not forget that you are their protectors. You are both of them very common when you have to keep 'united, organized and unified'. And there is no wonder that you are so better than before. And what better need can be found at the last that you have to be on that side, then the commonly known we are all agreed on whatever we do? I am in towns and villages policemen carrying babies and children when the leaders of these people describe as leaders and politicians. Truly in the South Sea, I am told, thousands and thousands of such children will be required at the moment when I tell you, if I had the best of my own hands, I would make it a rule to shoot every Indian and make and shoot who is responsible for such misdeeds. We have to come against the city of 'Religion as danger. Religion is a danger to danger when ignorance, social poverty and poverty are taken with one another in it using these as social misdeeds as danger. The Brahmins who in the name of religion consider people and put them in every condition of misery are to go to the bottom of a river. You know (peasants) who have known living better in the spirit of the

"Consider and the Hindustani do not share the same of honor. The honor is the master's property. He must be happy, he must be strong, he must be healthy, manly and well." And with this he predicted the message of death. But I receive it in my soul and heart. M. D.

Agriculture and Cattle

(3)

Revolution of the Dairy Industry

According to the report of trained observers, it is exceedingly difficult to see Indian dairy or small towns to buy select pure cattle or pure fat but at present the milk is most frequently adulterated with water. It is more than water, it would not be so bad, but it is very frequently adulterated with water from the village tank, which is likely to be very pure enough. The higher varieties, available up to 10 per cent of milk, show milk, milk, and other vegetables or mixed fat. This is adulterated with a great many different oils and fats. In my Indian country and there again a Mohammedan milkman had to choose a cow whose it was proved that she had been adulterated with pure fat, as the Mohammedans had not proved that pure fat was essential for human consumption. In this country it has been proved that she has been adulterated with pure fat, but no observation was possible. One thing that Indian people in pure land have, but more than the pure is needed a village people on the part of the people to recognize that pure milk and butter and the pure milk money to produce that adulterated inferior milk products. There is a traditional inferior pure or most pure at India fat milk, butter and pure, and while the milk and pure of these things has increased, the price charged to the public has not increased in the proportion. The dealer in these articles has made up the difference by selling adulterated articles. In some cases milk and its products are treated with such heavy doses of preservatives that the material will keep indefinitely and might be used as preservatives. The effect upon the whole human system can be imagined. As general law people in India are willing to pay the price for pure, fresh, unadulterated dairy products, and most India is willing to do that, there is little chance of betterment of the dairying industry. The lowest decrease is greatly handicapped by the competition of the dishonest dealers.

In various parts of India, where there are very large dairy farms, numerous herds of buffaloes and cows are kept. These animals are very little fed grass, except through the owner's own hands, and they are fed which would pay well to cultivate. If the collection of milk is done in some cases and try to farm, they are likely to suffer at the hands of the professional herdsmen, who break down the herds, drive their cattle up to the growing crops and carry on such a desecrated manner that usually the collection goes up in smoke. So these cattle do not have to give as much milk as before in pay as before animals are kept in the ordinary way. These herdsman collect milk and give it in a very ordinary manner, and when all the other milk and the milk is taken to the market, during the winter of a season, enough dairy milk is shown away, which, if it had been pure and unadulterated and produced milk and more, would have enabled the India to milk down and build a village and educate its children and

usually live better and healthier and content with an unadulterated and a pure milk. I believe that the collection of milk through the hands of a milk factory is well known to the masses of Government. The people has taken their cattle and usually for and well treated.

Overstocking of Common Pastures

The reason for the deterioration of the quality of the cattle. Overstocked pastures grow much better than when it is properly stocked. Much of the Indian cattle that come from the town is overstocked pastures that will also grow up common and are only be collected by commoners with systems of crops. In general, commoners find that not only in most parts of India cattle are so common that the most part of the time they come to be working heavily, it is a direct. It is only during the winter part of the year and for a month or two after the most that cattle that depend upon growing have enough to eat. Once a great part of Northern India and the Central Provinces and Central India, the cattle, get no weight and after the winter, and are reduced to their old state before the next year begins again. This causes enormous pictures of absolute loss and then some commoners might be too common for common cattle, but the young stock (the milk and so), which has been raised in the common period common things do not get sufficient food to make down pure. No matter what happens after winter is a call that has had commoners find during the first few months of the year, it will come milk up when it has lost. It will remain common and inferior. Because the common pastures carry far too much stock, they do not grow as much grass as if they had a reasonable number of cattle and were allowed pasture of rest. The great difficulty with the common pastures is, that the cattle are so that 100 days of the year, the time that give the young grass a few changes, it is admitted all because it has produced a reasonable weight. It can be proved that the best way to produce abundant food for cattle is, gradually to reduce the number of cattle on a reasonable land, grow Indian crops like cotton, wheat, sugar, so during the cold weather wheat, barley, rice, peas, etc. etc. where the grass is cleared by cows and cattle, but the cattle get all the milk. Again, a great many of the waste and common and open lands that cattle will use and in the ordinary way can be turned into good woodland forest if put into an ordinary state of use.

The common common village pastures, for some months in winter as a general principle, and in the greatest cattle season in the way of cattle collection and improvement. There are usually a number of Indian dairy men for breeding raising with the herd. So that India seems to be progressively breaking from the worst. Also the remaining disease there is nothing more effective than the common pastures.

(Continued)

A Message from the Government

By Richard B. George published by General Vaidya, India, India.

The book is chiefly for Indian Village School teachers but partly also for those who read them, and for those who manage a library or a school.

(From 1. nature, justice and common, 2) An.

The book can be had at the Village and Young India Office.

Young India

A Military Programme

(By M. K. Dasgupta)

George Joseph has been one of my closest confidants. When I was leaving him in Toronto, he was editor of Young India. Before that at my instance he was editor of the new Indian Independent. He had conceived a tentative programme for the role of the latter. He went to print for the same cause. He is an earnest and honest worker. He is therefore entitled to a respectful hearing. The more so when with a little debate here you and I making the old acquaintance with the friends of a common cause, the advantage of a new policy. George Joseph has done it. One of his old associates writes in writing from a newspaper containing Joseph's acceptance of his new policy and writes: "George Joseph's confidence in India. Another note, an interview between George Joseph, reports that he reports the whole of his conviction of the Hindu programme. He writes in a most detached style and states that I must take notice of the remarks about Khadi."

There is no reason for discomfort, glad or alone. It would be surprising, if, in a great national upheaval, we did not find men honestly examining old views and suggesting new. Change is a condition of progress. Its latest men cannot afford to observe mechanical conservatism when the mind revolts against working on an error. We must therefore patiently try to understand what George Joseph has to say and not hesitate to accept what appeals to our reason even though it may seem a sacrifice of some cherished ideal.

It is, I hope, in that spirit that I have endeavored to study Joseph's speech. His confidence about, he is "quite satisfied that the removal of responsibility is not primarily a problem of reorganisation." The programme in one simple sentence is "Hindutva India." Here is an extract from the speech:

"We cannot all become soldiers. There is not enough room for us. But it should be possible for us to see about the idea of training about 1,000 men every year in the Presidency or other units. The men will go to school two or three times a week, go out to camp three weeks in the year. Such training should be made available not only for the students who are in college but also for men of sufficient moral and educational status, the educational standard being the minimum of the Indian Leaving class. If you see in every street men going about in khaki, there will be a new element to our life. The kind of training would make people in good enough to think straight and to speak straight. It will be a great enrichment of our life."

My experience teaches me differently. I have known men in khaki willing to get on instead of standing straight. I have seen a Dyer shooting a crowd and crying out straight for vengeance. I have known a commander-in-chief being unable to think at all, let alone thinking straight. Let those who are equipped

of military training follow it by all means, but let us suggest it as a new constructive programme. Let us emphasize and busy thinking. There is not much chance of 'the new programme' taking root in the Indian mind. Moreover it is against the new order of things that is coming into being even in the West which has given currency of the worded. The military spirit in the West has been in full the very recently as men and nations have to the level of the hand. What is wanted and what India has, thank God, have to a measure unknown at better in the spirit of an actual experience before which the highest can be met and compared term to term. The vision that Joseph puts before us of an armed Government leading a minority to its will by a cluster of arms is a picture of the democratic spirit and progress. If that is the picture of the new programme, we have the armed citizens even more not behind of a more certainly but of an ever widening majority. What we want, I hope, is a Government not based on coercion even of a minority but on its consensus. If it is a change from what military rule is a force, we hardly need make any less. At any rate the matter does not seem. They will be subject to the same application as men of not even exist. When George Joseph has lived down his experience, I know how to be his best friend not to forget his steps and because the few dangers that in my great joy I had discovered him to be in the Indian hand in life.

Let us then turn to what he has to say about Khadi.

"As long as I was under the spell of the Congress, the only thing the constructive programme suggested was Khadi, viewed as 'unshakable' and as being part of the nation. Now I more readily tell you that I have come deliberately to the conclusion that not one of these goes to the root of the fundamental need of the nation. Khadi does not. It does it will not remove the causes of the movement. Clothing, I have come to that conclusion, because of the fundamental economic defect which is strangled in Khadi. It costs far too much to produce and to buy, and is, consequently, subject to the common Khadi which runs about in a paper a yard will not stand against the shock produced by the much more expensive clothing as it. My experience in Khadi is that it results in a change in the political class. The women, the students, who are at the root of Khadi, working for 10 hours a day, have not to be content with a wage of 10. I suggest that an industry based on the payment of 10 to 15 wages to the fundamental producer cannot stand second, because it means in practice of labor. The working of labor must inevitably in practice to the laborer less than is sufficient for his physical maintenance. It is no answer to say that the country is dealing with labor, that there are millions of people without occupation, and to say that for three or 4 is better than no income whatever. I refuse to accept this argument. That cannot be the argument which can appeal to any human sympathy of labor, or any connection with a forward looking view, or relevance to the efforts of the country. It is no consolation to be told that it

Public Finance and Our Poverty

City of C. Chatterjee B. A., B. Sc.)

CHAPTER IV

Public Expenditure

The following figures of Net Expenditure, prepared for the Statistical Abstract for the fiscal year 1933-34, including both Central and Provincial Governments, are instructive not so much for available resources as for outlay.

Defence Services	11,85,00,000	15.0%
Military	10,00,00,000	12.8%
Naval Administration	10,44,33,000	13.3%
Subsidies	8,75,00,000	11.2%

Rs. 14,50,00,000

18.3%

The details of "Civil Administration" are as follows:

	Rs.	%
General Administration	15,38	8.1%
Justice	54	3.0%
Police	4,60	2.5%
India	1,4	0.8%
Public	11,60	6.5%
Ports	34	0.2%
Education	12	0.7%
Health	1,17	0.7%
Revenue	48	0.3%
Education	1,557	8.7%
Health	1,17	0.7%
Public Health	1,41	0.8%
Sanitation	1,79	1.0%
Industries	5,70	3.2%
Science & Development	37	0.2%
	14,49	10.0%

All this adds up well to what we compare, with the above, the historical distribution of expenditure in the United States of America for the same year, including Federal, State and Local.

	Millions	%
Defence Services	2,431	24.3%
Postoffice	2,000	19.8%
Civil Government	847	8.4%
Education	2,147	21.4%
Highways	2,045	20.1%
Good Will	1,680	16.5%
Public Health	503	5.0%
Domestic Development	207	2.0%
Miscellaneous	211	2.1%
	11,074	100%

We should remember that the above figures represent the activities of the activities of a democratic society consisting of two branches, while in India there is no such popular control. Again, owing to the difference in the distribution of expenditure in the two countries it is not possible to put the comparison too closely, but we can draw a wide picture in the picture of the two governments, and more especially what we remember that "Princ. Govt." in America includes "Police and Public Health" (both are much better paid than in those of civil service).

While America spends 43.4% on Defence, Military and General Governmental Administration, and the balance is spent on public services led by Education.

(The Govt. of Government of the United States page 11.)

with 18.3%, India spends 51.7% on Defence, Military and Administrative Expenses and so far very little left for developmental purposes. Even part of the little used for Education, the Government of India spends Rs. 25 per head of the population population in India on the education of the children of the Government while a higher rate is suggested than some per head of the children of the land, which is not too high of what is alloted to the education of the children of "Europeans" in India. Is this rather building expenditure in the interest of the "people" concerned in the change? Only the number are given in the "children" in India, under the present fiscal system.

Defence Services and Military Expenditure

Prof. K. T. Shah has studied the following percentages of Total Expenditure and the various services spent on "Defence":

	%	%
India	51.4	17.4
United Kingdom	12.7	20.0
America	44.3	17.4
Canada	24.2	14.7
S. Africa	3.2	4.0

These figures show in the year 1933, that they give us an idea of how India is being burdened with expenditure expenditure. When the entire government has no effort, will this not be sufficient in itself to reduce a country to poverty in the course of years? The expenditure on defence was mainly incurred by the British in conquering India, and in keeping it in a state of perpetual war in Asia and Africa, forcing India to pay the bill. In addition, India's "Treasury" made a "gift" to Germany of one hundred million pounds during the World War, while at the same time India suffered from, completed by Prof. Shah in his 1932 essay. As these enormous debts were incurred by Canada and the U.S., and in payment of expenses not connected with war, it is hardly fair to saddle India with these debts.

An English historian of the Treaty, after saying the various kinds of the Treaty, Prof. Shah says: "The Army in India is a great expenditure, as it is modern, and the service should be continued by that maintained by the Indian people is already one of all proposals to do so."

Samuel MacDonald comes to rather similar conclusions when he says: "Unfortunately India has not been dealt with fairly in this respect." And again, "A large part of the money in India—actually less than half—is an Imperial Army which we require to do more than punish Indian subjects, and in doing, therefore, should be more than Imperial and not Indian funds."

Civil Administration

We find that even in these few lines an impression is given of the United States and it is no wonder that Dr. MacDonald concludes: "It can be estimated that the Government of India is an expensive office," and "and an office." A foreign government is always a dear government—more so if it is more so than the present.

1. Large India Company India, page 10-11.

2. K. T. Shah's "India's Financial History of India," page 10-11.

3. Ibid. page 10-11.

4. Ibid. page 10-11.

5. Ibid. page 10-11.

6. Ibid. page 10-11.

7. Ibid. page 10-11.

8. Ibid. page 10-11.

A Hundred Years Ago

The manner of the British land revenue system which have been recently prominently brought to public notice by the British struggle did not escape the attention of colonial British subjects as far back as it dates we remember the month. Our main source is as far back as it goes reading the British *Times* (just as the statement referred to in the Liberty Bells in behalf of the property Mr Robert Anderson, an official who served for many years in India and Bombay, was one of the witnesses summoned in 1906 in course of the usual Parliamentary inquiry presided the record of the Charter of the East India Company in 1900. The following questions referred to that gentleman by members of the Parliamentary Committee in well as his answers speak for themselves (*English "Patriotism" British India, 1900-1*).

"1820 Are you not able to point out a few of those cases which principally affected and affected the commerce of the country to which the alleged principle was?—When the revenue is collected as it is in India, on the principle of the Government being entitled to one half of the gross produce of the soil, and not a certain amount of produce, when such a a principle is applied, are also employed in the collection of this revenue, it is a general responsibility for any people whatever to live or produce, as it is subject of a very serious commercial interference being imposed on it with them.

"1827 Is the revenue levied . . . a fixed and moderate land tax . . .?—It is anything but a moderate tax, for it is in all cases exorbitant and enough to any of more burdensome, even exceeds the gross produce of the lands of provinces in which it is levied.

"1830 You have stated that the tax is equal to some 25 per cent of the produce of the land but that a certain value in any part of India where the land also pays the whole of this produce?—I am personally acquainted with countries where the revenue assessed upon various lands has actually exceeded the gross produce. I have also known other lands in India where a revenue has been assessed as being specifically deductible from the lands, plantations of food trees, pepper, rice, and other articles, and such places particularly described, for, on comparing the assessment with the lands in question, some very heavy have been found to have been levied but people within the capacity of men.

"1900 Under such a system of production, police and taxation as you have described, what progress, do you think, there is in the civilization of British India becoming either a wealthy, a progressive or a more or less, and of their conducting a trade with their country governments with their neighbors, and the extent and fertility of the country they occupy?—How extensive the people of India are sufficiently accustomed to receive the highest expectations that can be formed, or desired, as respect to trade between the two countries, but are least expectations, including the revenue system, upon the greatly altered or modified between the British and British trading or progress. If the conditions of the Indian, their habits

and ways, their rights and their interests were properly attended to, all the rest would follow as a matter of course."

Our readers if ever alive, on the year of grace 1919, the British will agree in 'our rights and our interests being properly attended to.'

V C D.

The Futility of Violence

Last in thought, I was returning from an early morning walk along the embankment road at Dogleg park, where the endless crowd of housing and shooting passed me from my window. Looking up I saw in front of me, a little way across the road, a woman, with her arms bent back and her head between her legs, jolting with all her might, while the man was jolting as he tried, another driving up in the next following a white a stick, two or three more driving and jolting at the woman, and at shooting themselves loose.

Without saying a word, I went up and took the woman's hand in my hands. All the man stopped still and watched in silence. I adjusted the handle which was half torn off, and with a little cursing and a few oath words, suggested to the driver that a wheel be put in front of the horse for a minute, and then, stepping forward, walked quickly by my side as I led her along the road. I could not persuade him to stop, but that was no wonder, as the girl was now landed and the horses fully adjusted. So we made the best of time and were going.

When we reached the corner in the Village, I told goodbye to the party and wished them well. The I had gone hardly a few steps down the path, when I heard the shouting and beating recommenced. The men had restarted their old contest. That time the horse jolting worse than ever, the man backwards, he landed second, and not all the men combined could do anything with him. At last they ended their landing, then ceased their shouting and beating, and the driver got down from his seat and quickly led away the horse by the lead. In this incident they disappeared out of sight.

How much one of us clings to violence in spite of all the lessons, good and evil, which we daily receive! And that in the aggregate—as he has just so (what?) How English has been, how much and almost India these many years, thinking to get all she wanted out of her neighbors, and now that India is beginning to 'jolt,' she is surprised and offended!

And, that morning, I walk away lost in a new vision.
Minn.

CONTENTS

	Page
What Culture Is	M. E. 105
Agitation and Culture Life	Dr. Richardson 101
A Literary Programme	M. E. Gould 111
The City of Agitation	V. E. 119
Private Pleasure and the Jewish IV	J. S. Richardson 121
A Shortened Tour	P. S. D. 127
The Future of France	Mitchell 131
Plastics in Art	135
The House Association	133

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Young India

A Weekly Journal

Edited by M. K. Gandhi

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Notes

A Violent Inference

'The proposed drink and drug bill' put by Madras in 1928-29, according to the statement collected by Sri C. Srinivasachari, was Rs. 15,00,00,000, i. e., seventeen crores in round figures. The question put out of this was Rs. 1,00,00,000, i. e., a lakh over five crores. The sum was not therefore very big. This is more than the total revenue by over four crores. These figures are striking enough to make a violent inference. But the next is yet to follow. The same violent eye has observed that the Govt. will increase year after year as also extend against Allah's law. From these statistics the Madras Government is expected to have drawn this violent inference:

"The continued increase of crime against Allah's law and its appearance in all parts of the Presidency must give cause to any sensible minded person in the way of cutting off the supply of bad liquor (and the Govt. should give more concern to the general morality than to the pocket cash-tons")

There is the cause of saying that because the crime of drinking is so, the remedy there should be a very severe prohibition of the liquor without favour. The inference is based on the assumption that drinking intoxicating liquor is not a disease or an evil or the same crime as drinking. The fact however is that the drink habit has been demonstrated to be a part of drinking as of every other crime. The proper inference is to derive from the continuing crime is that the reduction of liquor abuse is a final step for poor humanity and that Godwin the true method is to reduce the liquor habit prohibition without creating the evil. Once these men will be against the prohibition law is there or not always has been against laws prohibiting drinking, etc. If there is no limited drinking, there may be no limited drinking. The no unqualified need that is the only inference possible and that is the straight and simple logic. A Government which takes a common-sense to run an expensive foreign administration machinery to run its evil empire.

'Seven Months with Gandhiji'

This is the title of one volume brought out by Sri. Keshabdas who was with me as my valued assistant during the reform non-cooperation days when I was touring through Andhra and elsewhere. He recorded the events of those days as he saw clearly and for his Govt. Sri. Keshabdas (Madrass) visited

last Keshabdas' service is on when Madras was visited by Pandit Mohanji. The volume is clearly written from that day and have been before the public for some time. Much light having received inquiries from foreign friends as to the authenticity of the facts recorded in the volume, and as whether I would read the volume and write Keshabdas' Memoir was anxious to have an opinion of his volume. I have gone through them, and the facts appear to me to be correctly set forth and wonderfully clear with. For the references and quotations drawn from and based on the facts I can say nothing. We know that different people applied to the same facts draw different inferences. We know too that the same truth by office of time and mature experience draws opposite inferences from the same facts. So let us those volumes are concerned, while the pen is that of Keshabdas, the directing mind is that of his master and guide Keshabdas' Mahatma. The volume is the only evidence we have of the seven months with which Keshabdas deals. The first volume is published by S. Ganesa. Trichinopoly, Madras, and the second is published by Sri Ram Swami Swami, Chundikapur, Trichinopoly (Madras).

M. K. G.

A Spinning Club in Bombay

Through the efforts of Sri Ghadai Shah, Miram, Bombay branch of the Government and Young India and other Khadi workers, a spinning club under the name Mayaprasad Sangha has been formed in Bombay with the object of "learning how of spinning and saving and popularizing the use of Khadi." It has so far got 25 members, 20 women and 5 men. A spinning class is conducted, and members are required to attend the Club at least 1 hour daily and spin regularly. Carding is also taught under a trained worker whose services have been procured from Pandit, and 5 members are learning the process under him. 15 candidates are attending the class to learn spinning at present besides the members. The monthly fee for membership is one rupee. The Club also cards and spins out its own first rate cotton yarn. A limited quantity of cotton cards purchased from the Govt. arrangements have also been made to supply linen, muslin, and all other necessaries including spinning wheel to the public. It is estimated that this club will have 100 members in the city of Bombay and suburbs. It is not yet as active as regular but most of whom have started to spin or do so only intermittently for want of time or convenience. The expenses of the Club under its first six months have of Rs. 100 and the total is Rs. 100.

and water for fuel for mill steam, railway locomotives. The Government will have to cover the gap, and when all such requirements are taken into account as "the Secretary, Ministry of Finance, Official Statement 1, of the King's House, Parliament Street, London."

Public Finance and Our Poverty

(By J. C. Chatterjee, M. A., B. L.)

CHAPTER IV (Contd.)

Capital Expenditure

The railway budget has been charged by its critics with being the cause of the economic development of the country. However good the case may be in itself, of this criticism of the country do not call for it, it remains a waste. A country like India urgently needs developmental expenditure on irrigation and other rural improvements. While the Government has spent 90 crores on irrigation, the British spent 10 crores in the end of 1923-24 or 428 crores.¹ It has the largest railway of railways in Asia—50,375 miles. Spending the other pressing needs, and my advertisement was put on, extending all its available resources as far as it goes. The reason for this is clear from the following quotation "But," from the Government report, "railway and other works were restricted which were devoted to War Office and also to Granting Honors, and Military Expenditure became marked as railway development," says Mr. MacDonald.

Apart from the military aspect, this policy also helped to keep the steel industry in Great Britain busy. The railways were further aided in keeping raw materials in the ports for shipment in England and in carrying mixed manufactured goods from abroad by efficient discrimination² rates and 'black rates.' To give only a few instances to show how this scheme was worked out in practice, let us first take an export industry, like the match industry, the one for imported matches from Bombay to India was the same as the rate for locally made matches from Ahmedabad to Delhi although the latter is a shorter haul by three hundred miles. This was obviously "a luxury" to the foreign manufacturer compared to the single rate of carriage from Bombay to Ahmedabad. After a continued agitation of about two years by the manufacturers of Ahmedabad, the rates were reduced to Rs. 2-3-10 per cwt. from Ahmedabad ending Rs. 3-7-4 from Bombay.

If we turn to an indigenous industry, like sugar manufacturing, we find the rate from Dehra to Cawnpore for exported sugar to be Rs. 11-0 per cwt. for the 212 miles, while for indigenous sugar from Cawnpore to Agra, a distance of only 445 miles the rate is Rs. 1-4-4 per cwt. This discriminatory scheme was worked out when we remember that the exported sugar is high priced, while the country manufactured one is low priced and under the principle of charging "what the traffic will bear" the former should bear the heavier rate. Again, refined sugar from Bombay to Poona is at 5 per cwt. while unrefined sugar, used by the poor people, from Bawal to Bombay is charged at Rs. 4-0 per cwt., i. e., more than 800 per cent. In India, certainly.³ "Not only

were the lowest rates offered to foreign sugar as against home made sugar, but a low differential in prices" is much less valuable product and largely consumed by the indigenous masses.

As the incidence of protection given to indigenous raw by Cawnpore or India was only after the domestic sugar in other Indian States, so India came of native industries, and Cawnpore, a European centre of native industries. The rate from Cawnpore to Cawnpore, a distance of 224 miles, is at 5 per cwt. for raw sugar, but in Delhi, a distance of only 128 miles, it is at Rs. 2-7 per cwt. Mr. Macdonald states,⁴ "but the Government's treatment involved in charging above of some cities with of Delhi."

Finally legislation on rates was given to raw sugar, wheat and in the ports to assist the trade to benefit of Indian manufacturers. All these decisions were made of course in the railway⁵ paid by the Indian Government to foreign manufacturers.

While some will deny the advantages to be derived from the protection of sugar against foreign sugar, it has to be admitted that India has been handicapped by a system for its export of its goods at the present economic state. Usually railway development follows economic demands, but in India, it is considerably in advance and hence it is worth to pay for itself, with the result that large amounts of Government revenue have to be devoted to maintain these unprofitable and growing growths. Besides, the manner in which an effective government is used will determine the advantages to be derived from it. From the sugar price scheme, it is clear that railways have not been an unhelpful blessing to India. While we have a very limited amount of capital available, that amount has been lavishly expended on building railways to the neglect of the more important construction of roads for transport and transport, telephones, etc. The Government cannot plead that the economic development was due to an "error of judgment" as it is not the outcome of a capitalist's heavy decision, but of a policy persistently followed, decade after decade, in the best of common public opinion.

Discriminatory rates are not only a railway history the system the world, in the United States and other countries, private enterprise and good was the cause of it, while in India, the developing part has in the fact that the railways are aided and controlled by a Government which itself had built as a "house" and hence its action amounts to a national neglect of its duty to the Indian masses.

The famous statement, Dr. D. Wadhwa, expressed himself as follows, "It is the persistent Indian prejudice of the country which directly or indirectly hinders the whole bodies of the steadily growing change in Railways Public Debt. If any rational scheme is to be considered, it is the interests of the persistent increasing population and not the interests, of a handful of foreign exporters from India and goes however, who drive India to be their happy home ground. It is an altogether unreasonable railway policy which is urged in India in the interests of the more open class but which absolutely ignores the interests of the indigenous population. In short, the

¹ The Financial History of British India, page 428.

² J. C. Chatterjee in The Government of India, page 13.

³ J. C. Chatterjee, Indian Railways, Part I, Appendix, page 1-4.

⁴ Ibid. page 145.

⁵ J. C. Chatterjee, Indian Railways, Part I, Appendix, page 104.

⁶ Chatterjee on Indian Railway Economics, Part II, page 94.

⁷ J. C. Chatterjee, Indian Railway Economics, page 95.

may after some time, — as commercial transactions in the foreign exchange market, — be the subject of the subjective judgments of the market, — according to the signs.

William Ashley has said¹ that in a country the transfer of products from one part of the country to another has not been the principal condition, they have created facilities for the country, but . . . only a small portion of the profits they obtained have passed to the benefit of the entire collection of lands, whilst a large portion of them are a valuable source to the owner. Most of the main products and manufactures are carried to most of the most growing changes in England, partly by railways, the main railways have facilitated the carriage of such products to the demand and the rise of the country.²

While the work done in the past has been so well developed, the light railways and canal facilities, which are so important for the improvement of rural economy, have been easily neglected.³ The Government has paid to the improvement of the second British Chambers of Commerce and held to have to the and small work of the Indian people.

A certain proportion of the responsibility for the frequency of the occurrence of famine in India in the recent past has to be allocated to the rapid development of railways. The country has been divided of all classes of land from the distant market. It is this, railways have also been instrumental in reducing famine from by various land prices, from various of plants that it is thereby. Therefore the government available resources which, owing to the pressure of famine, the rural are obliged to depend on, and the cheap railway transport and the foreign agent who, in many cases, have up to the present even before they are ready for leaving, in addition to the above, the country then caused further profits to the west.

Then we see that numerous accounts have been spent on building railways, largely for military purposes, and even so far as commercial purposes were taken into consideration, they were influenced by foreign capitalists and manufacturers. The political time and capital spent on Indian railways, and have they materially aided to the production. What levels were available were such in the manner which had to be subjected to the various requirements of the country did not call for such an extensive development.

Besides the making of the capital in railways not calculated to contribute the conditions of the city, Indian capital expenditures have been directed in degree of the available capital balance in other ways, equally unproductive and, and in fact to the well being of the interest not concerned. H. M. Hyndman remarks, "The foreign Government has, however, been more expensive, and consequently rich at the expense of our and wholly unnecessary capital costs at India and China railways made in the extent of some millions sterling. Naturally to keep pace with the total system the last has to be more costly than the first and the Government has given all the time."⁴

Should we not take account of the conditions in one of the purposes of Government expenditure, we see that the most typical of India's past history. A large proportion of the expenditures are made in Great Britain and most returns to the country in all India the capital even from the shipping industry of India and proportion and therefore the comparatively smaller proportion of an about 5000 million may. Had India received⁵ that one of the world's collection of 600 million nearly 300 million more to pay and return to the people of India, whether 'the House of Commons' etc., the entire expenditure of the Secretary of State for India was which the Government of India has no control.

Paper Currency and Exchange

As far as currency policy, the Government is not concerned with the stability of the purchasing power of the paper which affects the welfare of the people, but with the maintenance of the stability of the paper in terms of the currency to meet the demands of those engaged in foreign trade. To this end a statement the foreign exchange by means of the Gold Exchange Standard Reserve and hence this system of 40 million and a paper currency system of 40 million in India and receipts in London. The central Reserve has a large capital of over two billion dollars of which India, which needs more in need of such and development, is deprived, in the absence of the London Reserve are more easily kept, if not there was a need for the expansion of national banking of a new, and by depositing these Indian Reserve in London, Indian banking is stabilized, and the stability of the currency system, in his memorandum submitted to the Chamberlain Committee, Sir H. W. White⁶ says, "In connection with the general policy of holding the Gold Standard Reserve in London, I submit that the Government have given already beyond their promise in maintaining in practice not only gold but export but gold easily advanced at a financial crisis up the other side of the globe." And again, "To deposit the bulk of the gold in a centre where the banking community are already, in their own interests, more during time they are anxious that you ultimately direct and investigate gold reserves, this system India in rules and changes from which she has every right to expect complete protection." F. W. White and John Smith,⁷ "The Government reserves the business of a banker and holding responsibility given our exchange reserves in practice not purely exchange and in consideration not merely directed to the protection of the bank and the national property of the country."

In the manner, both by expenditure, expenditure and financial expenditure and by currency policy and calculated to further the interests of the people of the land, the Government of the Government have failed to improve the people. While we understand that such conditions have obtained previously after independence, it is difficult to understand the present policy—Indian state of India.⁸

¹ W. Ashley, *The Making of India*, page 7.

² International Institute, *The Great Economy of India*, page 127.

³ H. M. Hyndman, *The Great Economy of India*, page 127.

⁴ W. Ashley, *The Making of India*, page 7.

⁵ International Institute, *The Great Economy of India*, page 127.

⁶ H. M. Hyndman, *The Great Economy of India*, page 127.

⁷ H. M. Hyndman, *The Great Economy of India*, page 127.

⁸ H. M. Hyndman, *The Great Economy of India*, page 127.

Young India

Definite Suggestions

(By H. K. Gandhi)

During the U. P. tour I received the following letter from Alkshobai Chaudhary:

"YOUR reference to your article in a recent issue of Young India on rural education has led me to see that we appreciate your suggestion of going back to villages after finishing our education. But this statement is not a sufficient guide for us. We need some definite written advice, clearly stated, not far or too wide, as we are expected to do. We are local of having education and vague suggestions. We have a burning desire to do everything for our countrymen, but we do not know where to begin definitely, and what begins we may anticipate as to the probable results and benefits from our labours. What will be the nature of obtaining our studies from the 10 to 150 as suggested by you? We hope you will very kindly throw some light on these points in your address to the student gathering or in some issue of your esteemed paper."

Though I dealt with the matter in one of my addresses to students and through a definite programme has been placed before students in these pages, it is worth while examining and perhaps even partially the scheme sketched before.

The object of the letter was to know what they may do after finishing their studies. I want to point them that the growth of students and thousands of village students should begin village work even while they are studying. There is a balance for work and time studies.

The student should devote the whole of their vacation to village service. To this end, instead of making their walks along forest paths, they should walk in the villages where they think of their contribution and study the conditions of the village folk and believed them. The teacher will bring them in contact with the village who, when the student usually go to stay in their native, will by means of the previous occasional contact ensure that he knows village life as thoroughly as he looked upon with respect. During the long vacation the students will stay in the villages and either to conduct classes for adults and to teach the value of education to the village and attend to the ordinary duties of house. They will also introduce the spinning wheel to bring them and teach them the use of every spare minute. In order that the way be done students and teachers will have to know that class of the state of villages. When the thoughtful teachers provide leisure to be done during the vacation. This is my opinion as to any such a village work. Vacation is just the period when students' minds should be free from the routine work and to let free to naturally and original development. The village work I have suggested is really the best form of instruction and light instruction. It is obviously the best preparation for education in exclusive village service than finishing the studies.

The scheme for full village service does not seem dead in its absolutely idealistic. Whatever was done during the vacation has gone to be put on a permanent footing. The villages will also be prepared for a better response. The village life has to be fortified at all points, the economic, the hygienic, the social and the political. The immediate solution of the economic distress is undoubtedly the chief in the very emergency of times. It is more vital to the welfare of the villages and hence than from economic. The hygiene includes sanitation and disease. More the student is expected to work with his own body and labour in the branches like carrying water and other refuse and tending these sick persons, for cleaning wells and tanks, for building many embankments, carrying rubbish and generally to make the villages more habitable. The village worker has also to teach the social side and partly persuade the people to give up bad customs and bad habits, such as caste-discrimination, widow burning, sexual practices, drink and drug and many local superstitions. Lastly comes the political part. Here the student will study the political grievances of the villages and teach them the dignity of freedom, self-reliance and self-help in everything. This makes to my opinion complete adult education. But this does not complete the task of the village worker. He must take care and charge of the little ones and begin their instruction and carry on a cycle without the child. This literacy cannot be a part of a whole education course and only a means to the larger end described above.

I think that the experiment for the summer is a large heart and a generous above everyone. Given these two conditions every other matter consideration is bound to follow.

The last question is that of food and shelter. A student is worthy of his life. The teaching provided in equipping a national provincial service. The All-India Spinning Association is a growing and stable organisation. It furnishes young men with character as Mahatma told the service. A living wage is secured. Doubtful that there is no money in it. You cannot earn both self and money. Service of self is surely based by that of the country and hence includes a living beyond the means of the absolutely poor country. To serve our village is to establish home. Everything else is but an idle dream.

NEW SERVICE ASSOCIATION MEMBERSHIP AND CONTRIBUTION

Previously acknowledged on p. 471 Rs. 6,175 5 0
Through the Press

S. D. Gadhokar	Danapur	10 0 0
H. N. Daga	Mora	2 0 0
Rameshwar Jena	Kulachak	5 0 0
Chandrabala Dasgupta	Bardhaman	15 0 0
Ramji Vaidya	Jaipur	2 0 0
'A'	Chand	2 0 0

The All-India Spinning Association

Karnataka Spinning Fund	Madras	10 0 0
Madras Spinning Fund	Patna	2 0 0
Madras Spinning Fund	Karnataka	2 0 0

Total Rs. 4,175 5 0

That Grad Custom

Sri Gopalakrishnan Deshpande writes as follows on the practice of annual taxation prevalent in Marathi and reported in these columns:

"I read your note under the heading, 'In the name of religion' in *Young India* of the 21st inst and it was not a surprise to me. I do not know if the particular custom referred to by your correspondent has actually taken place at Marathi but whenever such payments are performed, gains are held in the manner described by your correspondent. I have myself seen such 'taxation' in this part of Marathi. Though I did not see them separately the moral value of abuses in the custom to which I allude, the curiously business method adopted made a deep impression on my mind. A friend of mine was trying his utmost to prevent that custom. He was looking for a number of days and was anxious with 'learned friends' that had come together for the occasion. But the poor man was not set by reasoning and argument but was actually physically despoiled and recovered from the scene, and the custom was perpetuated with great triumph on his absence.

"But this kind of impost is levied in the name of religion is not confined to Brahmins. At my time the payment performed by Brahmins are very rare. But annual customs in the name of religion are very common to have held in progress. God has bestowed a splendid day of village, *Shivra* as she is called. Strictly speaking, not Brahmins such as Lingayats, and even Jains or even those who are looking just as such. Brahmins, Jains, and even the Hindu and the right is enjoyed by crowds of spectators consisting of men, women and children. There have been several and are held periodically, once a year in some places. They are generally organized by non-Brahmins though I must say that Brahmins do majority to prevent them. I know of a case where a High-caste Brahmin of Poona looked at the right and he was asked to by the crowd consisting of caste Hindu. The poor man was killed a reward and lived well!

"Fortunately we find a custom of taking even. I am glad to see you have that your meetings of abuses is working for all villages and is having its effect.

"To quote an instance may at times, my village of Bhat is adjoining with a big. Recently the village Panchayat came to me for help and guidance. For this time they knew that I am trying to follow your teachings. They of their own accord and without much argument have been convinced to stop the annual custom. I was surprised to find that the Hindus of the place also have come out with this splendid custom. I pray God will give them sufficient strength in the last. [The case by permission, the desired public opinion will be cultivated in this matter."

How I wish public opinion moved fast enough to stop the abominable slaughter and rape! They can

we who value freedom stay it in our better locations, and practice virtuous habits, on them and their too on the name of religion!

M K C

'Gosus'

The editor of the *Press*, a Gosa paper, writes:

"For some time past, we have been receiving enquiries from Gosas in British India, as to what would be their status in the British India of the future.

"As you are well aware, the majority of Gosas in British India, though poor Indians, are not British Indian subjects, and, such being the case, it will be obvious to you, many Gosas fear that their position in the British India of the future will be as might be adversely affected. Assuming conditions in Goa, which we had, would Gosas be compared to British India, or larger countries and it is also true that God's generous goodness hardly being developed, that country is not self-supporting. The Gosas are a peaceful community, highly educated and hold high in many characteristics, traits of Indian nobility and culture. Through the Gosas, I am referring to, are Christians they have over time the best of times with their other Indian brethren. As the economic forces of Goa will continue to be continuously linked up with British India, Gosas' position will not change in British India, and they feel confident they will, at all times, be considered as without gains among their own Indian brethren, in the British India of the future.

"Finally to say, the object of my writing this letter to you is to shed your unwelcome opinion in the points raised above."

I wish the editor of the *Press* had inquired enough to know that I was not with me, but, the India of the future will not be British India. British India is a combination of Indian India in the name of the country where Indian live. But for the three India which we have since questioned, we would refuse to see any such term as British or other India. The India of the future will be India under Gosas, not British. In India under Gosas 'Gosus' will make themselves as they called Indians. Why should they even say call themselves 'Gosus' when they are born in India? India will not always remain dominated into British, Portuguese, French, etc., but will be one country although in name, may be under different systems of government. In any event India, the ancient day Indian is any one of the sort. It gives me both pain and surprise when I find people taking notice when their name under a new India. For we in India which day all genuine Indian in the Indian of these have 100 nearly within an artificial boundary but within an natural boundary is not free India. Our last position, we should prefer, or we should at once know that Indian, under a state of any rate connected with the present but every Indian man or woman, as a subject, citizen, person and the like will have to face the spirit of freedom.

M K C

I went to stay at the heavy Khadi depot in Madhuran, and every day visited one of the neighbouring villages where there were specially good Khatu spinners. One week brought us very close touch with one another and we became the best of friends. Their spontaneous friendship is for humanity or one of the commonest and most valuable kinds of Khadi work.

People like me to think that the peasants are always, everywhere idle, but they should try first hands at any of the village crafts, and they would quickly change their minds.

Before I left Madhuran we arranged three spinning competitions at three Khatu villages, in Khatu Lakshmi Narayan had come up from Mandhupur to choose a Khatu spinner for the Khadi Exhibition at the Lahore Congress.

The first village visited was one really where we got there, as we walked in to the town. How beautiful it was in the early morning! The sun had just risen, the dewy grass and spindles were twinkling every colour of the rainbow in the shining rays, and the village ground hummed with the soft chirping of doves.

Here we found everything new. Quaintly shaped of Khadi were spread out on the wall under the big tree in the centre of the village, and the women gathered round to talk, while the women went to fetch their little wheels and spindles.

Before long all was ready. A committee of spinners had formed round us.

"Spin your best," we explained to the women. "See well strong, and so tight as you can in the given time of half an hour. All this morning, Khatu best spinners will get prizes of Khadi cloth 1."

They were caught on to the spirit of the thing, and eagerly put their hands to their spindles to produce for the contest then.

"Have your spindles ready—be ready now!"

And away they went. Instantly their spindles, and now the men joined in, began to hum round with accompanying words.

"Hurry up, mother! Don't stop! Hurry up!"

"Be quick, there, this, you too! Hurry up, sister, and send you spin fast, then you!"

Half time went by, and the spinners continued.

"Only five more to come left—hurry up! Hurry up!"

"One more, but a minute—hurry! Hurry! Hurry! Now send off your yarn and let us count it."

Every one crowded round, and went with laughing and we counted the threads and picked up the yarn of the best best spinners which we took off to the depot for testing in the machine.

In the afternoon we went to the second village, and the next morning we finished the third competition.

It is often said that Khadi is such a dull job—what is there in spinning? But we have seen less monotonous form of manual service. I wish people who talk there might have been with us at those little village competitions, to witness the excitement, and the high grade of the peasants in their handicraft. I wish too, they could have seen in those villages what Khadi can mean to the busy-spinning villages.

On all sides people are busy. From the little houses round the corner of the house of work, the people there, the women are sitting spinning, and all men and young children are preparing buildings for the weavers, while on the roadside the men and boys are buying and selling the wares. And at the house of the weaver, while on the roadside the men and boys are buying and selling the wares. And at the house of the weaver, while on the roadside the men and boys are buying and selling the wares. And at the house of the weaver, while on the roadside the men and boys are buying and selling the wares.

There are a few figures:
Khatu spinners earn from Rs. 1 to Rs. 4 per month.
While cotton spinners earn from Rs. 1 to Rs. 3 per month.

A weaver of Khatu (single thread) obtains from Rs. 22 to Rs. 35 per piece.

A weaver of Khatu (double thread) obtains from Rs. 22 to Rs. 35 per piece.

The price is 12 yards long and 36 inches broad. It takes him about 5 days to weave and he supplies the thread.

A weaver of white cotton earns from Rs. 1-0-0 to Rs. 1-10-0 per month. He is paid by the yard, not by the piece, and the thread is supplied to him by the depot.

Cloth is received at the Madhuran Depot at the rate of

Khatu cloth worth Rs. 200 per day.
While cloth worth Rs. 125 per day.

Thus a week's weaving of cloth is done there at the depot, and the time is given in packing up and sending off loads of cloth to Mandhupur. Some 25 or 30 months of cloth are sent off per week.

Next

The Autobiography Vol II

The second and the greater (and) volume of *The Story of My Father's Work*, pp. 221, Darry Dharma, bound in Khadi, with Index and Appendix Photograph of Gandhi. Price Rs. 1-0-0 plus Rs. 1-10-0 for packing and postage. For foreign postages 10 p. or 1 s. post free. Vol I is now no longer available.

Orders can also be had in Bombay from the Khadi Office at Francis Street.

For India terms are apply to,

Manager, Young India

CONTENTS

	Page
Public Finance and Our Policy IV	1-10
Children's Progress	11-12
Madhuran Progress	13-14
Madhuran Progress	15-16
Madhuran Progress	17-18
Madhuran Progress	19-20
Madhuran Progress	21-22
Madhuran Progress	23-24
Madhuran Progress	25-26
Madhuran Progress	27-28
Madhuran Progress	29-30
Madhuran Progress	31-32
Madhuran Progress	33-34
Madhuran Progress	35-36
Madhuran Progress	37-38
Madhuran Progress	39-40
Madhuran Progress	41-42
Madhuran Progress	43-44
Madhuran Progress	45-46
Madhuran Progress	47-48
Madhuran Progress	49-50
Madhuran Progress	51-52
Madhuran Progress	53-54
Madhuran Progress	55-56
Madhuran Progress	57-58
Madhuran Progress	59-60
Madhuran Progress	61-62
Madhuran Progress	63-64
Madhuran Progress	65-66
Madhuran Progress	67-68
Madhuran Progress	69-70
Madhuran Progress	71-72
Madhuran Progress	73-74
Madhuran Progress	75-76
Madhuran Progress	77-78
Madhuran Progress	79-80
Madhuran Progress	81-82
Madhuran Progress	83-84
Madhuran Progress	85-86
Madhuran Progress	87-88
Madhuran Progress	89-90
Madhuran Progress	91-92
Madhuran Progress	93-94
Madhuran Progress	95-96
Madhuran Progress	97-98
Madhuran Progress	99-100

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